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קצור דקדוק לשון עברי

A

COMPENDIOUS
HEBREW GRAMMAR.

BY

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PROFESSOR OF HEBREW, ETC.

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HEBREW GRAMMAR.

CHAPTER I.

ON THE CONSONANTS, VOWELS, AND PRONUNCIATION OF THE HEBREW LANGUAGE.

1.—The Hebrew, like most Oriental Languages, is read from right to left, and the alphabet consists of twenty-two letters, all consonants. Five of these, when used at the end of a word, take a different form, and are called finals; these are technically termed מנצפח *menatzphach*.

Those letters having a dot in the centre, called *dagesh*, have a harder pronunciation than when it is omitted.

Particular attention should be paid to those letters resembling each other, as also to the difference between the װ and ן.

HEBREW ALPHABET, ETC., ETC.

Biblical Characters.	Rabbinical.	Name.	Sound.	Numerical Value.	I res eac
א	א	Aleph	A, feeble aspirat.	1	
ב	ב	Beth or Veth	B, V	2	
ג	ג	Gimel	G, as in <i>go</i>	3	
ד	ד	Daleth	D	4	
ה	ה	He	H, aspirated	5	ת
ו	ו	Vau	V	6	ו
ז	ז	Zain	Z	7	
ח	ח	Cheth	German <i>ch</i> in <i>auch</i>	8	
ט	ט	Teth	T	9	
י	י	Yod	Y, in <i>yes</i>	10	
כ	כ	Caph, Chaph	{ C, as in <i>call</i> , Germ. <i>ch</i> in <i>auch</i>	20	
ל	ל	Lamed	L	30	
מ	מ	Mem	M	40	
נ	נ	Nun	N	50	
ס	ס	Samech	S	60	
ע	ע	Ain	{ <i>ng</i> , as in the French word <i>bon</i>	70	
פ	פ	Pe, Phe	P, Ph	80	
צ	צ	Tsadik	Ts	90	
ק	ק	Koph	K	100	
ר	ר	Resh	R	200	
ש	ש	Shin, Sin	Sh, S	300	
ת	ת	Tau, Thau	T, Th	400	

2.—The six letters כּ פּ בּ גּ דּ הּ (technically called *Begad chephat*) as appears in the table of alphabet, have a dot in the centre, called *dagesh*, which when used, is placed in the above-mentioned letters to regulate the pronunciation; but every other letter (except the letters אהחע) also admits of a *dagesh*, though this does not effect any change in the pronunciation, denoting in general, different powers and significations in Prosody and Grammar, for which see Chap. IX.

3.—The letter ה when used as a possessive pronoun in the feminine gender, will be found likewise to have a dot in the centre, which is called *mappik* (מפיק) and has thence a stronger aspiration than the common ה; as שמה her name, לה to her.

CHAPTER II.

ON THE DIVISION AND INTERCHANGING OF LETTERS, ETC.

4.—Letters are divided into five classes, according to the organs by which they are pronounced.

א ה ח ע	Gutturals.
ג כ ק	Palatals.
ד ט ל נ ת	Linguals.
ז ס ש ר צ	Dentals.
ב ו מ פ	Labials.

Those letters which proceed from the same organ are frequently interchanged with each other; as, מתאב for מתעב (Amos vi. 8); פסחים for פסעים (1 Kings xviii. 21); הרמון for ארמון (Amos iv. 3); קובע for לבע (1 Sam. xvii. 38); יפגר for יפגר (Ps. lxxiii. 12); חמץ for חמם (Ps. lxxi. 4); לשקה for נשקה (Neh. xiii. 7); לעק for צעק; פור for פור; צחק for שחק, etc.

The letters מ and י although not of the same organic sound, are substituted one for another: as, הימים for הימין (Dan. xii. 13); עשיתם for עשיתן.

The letters ד and ר being nearly alike in form, are also frequently changed one for another: as, ריפת for דיפת (Gen. x. 3); רקות for דקות (*Ibid.* xli. 6, 19).

consonant is unaccompanied by any other vowel : as מֹשֶׁה *mo-sheh* : and when the װ has a point both right and left thus װ, without any other vowel-point to the right, it is characteristic of *sheen*, and that to the left is its accompanying vowel *cholem* : thus שְׁנֵה *sho-neh* ; but when that letter is accompanied by a vowel, then the point to the right is the *cholem* belonging to the preceding consonant, and that to the left the characteristic of *seen* : as נֹשֶׁה *no-sēh*. The characteristic point of *seen* serves likewise as its own vowel *cholem* when the latter is unaccompanied by any other vowel : as נֹשֶׁה *so-neh*,

8.—The ׳ following the long *chirik* (as represented in the table of vowel points) is also omitted sometimes, but not often.

9.—The long *shurek* is always placed in ן, and is considered as the vowel belonging to the preceding consonant : as הוּ *hoo*, י׳ *yoo*, etc., excepting ׳ at the beginning of a word ; as וְשָׂרְתֶם *oo-kee-shar-tem*, etc.

10.—(—) Patach under ע ף ף at the end of a word, is pronounced before its consonant : as אֱלֹהִים *e-lo-ah*, God ; רוּחַ *ru-ach*, wind ; מַדּוּאֵי *mad-du-ang*, why. But, according to Kimchi, these words are pronounced *Elo-wah*, *ru-wach*, *madu-wang*, as if the vowels were placed under the ן.

11.—When any one of the vowels —, —, or ׳ is followed by ׳ at the end of a word, a kind of diphthong is formed : as אֲדֹנַי *adonai*, the last syllable of which is pronounced as *ai* in Greek ; דַּי *dai*, as *y* in *my* ; גֹּי *goi*, as *oi* in *moiety* ; גַּלּוּי *galui*, as *oui* in French ; but when followed by any other vowel, the preceding is only lengthened thereby, as עֲנִיִּים, גִּוִּים, גַּלּוּיִם. This remark applies likewise to the letters ו ה א, as קָרָא, בָּנָה, and תָּהוּ.

CHAPTER IV.

ON THE MILRANG, MILEL, METHEG, AND MAKKAPH.

12.—Besides the points aforesaid, there are other marks of different forms and powers, called *tonic accents* נְיָנוֹת טַעַם, which are placed above or below the letters ; such accents when placed

on the last syllable are called *מְלִרֶע* : as *שָׁמַע יִשְׂרָאֵל* ; but when this accent is placed on the *penultima* it is called *מְלִעִיל* : as *מִלָּךְ, יִשְׂרָאֵל, יִשְׂרָאֵל*.

13.—There is another accent, called *metheg*, which is a short perpendicular line : it is placed under the letters thus (כּ), has but half the power of the accent called *גִּיָּה*, and may be considered among the accents, what the *sheva* is amongst the vowels. The *metheg* is generally placed, either on the third syllable before the accent : as *אֱלֹהֵי*, or before a *sheva* : as *מִקְרָה*.

14.—Makkaph is a small stroke, thus ׀, between words joining them together, and generally follows words of one syllable ; but in some instances it succeeds words of more than one syllable, which will be treated of in a future chapter, with the power and value of the accents.

CHAPTER V.

ON THE GENERAL RULES OF NOUNS AND PRONOUNS.

15.—There are three forms of noun substantives:—1st. Radical nouns, i. e. such nouns as are composed of the same letters as the verb, without any addition ; as *דָּבַר* a word, from *דָּבַר* to speak. 2nd. Formative or *Hemantiv* nouns, that is, such as are formed by having one or more of these letters *האמנתי*, added to the root, or part thereof : as *מָגֵן* a shield, from *גָּן* to shield : *נ* is here the preformative letter. 3rd. Participial nouns ; as *רֹדֵף* a pursuer, or pursuing ; *שׁוֹמֵר* a keeper, or keeping.

16.—There are two genders in nouns, viz. masculine and feminine : as *אִישׁ* a man, *אִשָּׁה* a woman. When a noun without any variation is used for both genders, it is said to be common : as *אֵשׁ* fire, *רוּחַ* wind, *שֶׁשׁ* the sun.

17.—The genders of nouns are known by their terminations, a noun masculine may have any termination except *הָ, תָּ, יָ,* which are generally feminine : as *נִקְבָּה* female, *נִקְבָּת* a mistress, *מִצְרַיִם* an Egyptian woman, *מַלְכוּת* a kingdom.

18.—The numbers of nouns are generally but two, namely,

singular and plural, yet a dual number is met with in nouns which relate to things that are double by nature or art: as יָד *hand*, יָדַי *two hands*; רֶגֶל *a foot*, רַגְלַי *feet*; נַעַל *a shoe*, נַעְלַי *shoes*.

19.—To form a noun plural from a noun singular, add, when the noun is of the masculine gender, the termination יָם to the noun singular: as שׁוֹר *an ox*, שׁוֹרִים *oxen*. But in nouns feminine, if the singular ends in הָ or תָּ change that termination into ת: as נִקְבָּה *a female*, נִקְבוֹת *females*; עֲטָרָה *a crown*, עֲטָרוֹת *crowns*. If the noun singular terminate in יָת, change the termination into יוֹת: as עֵבְרִית *a Hebrew woman*, עֵבְרִיּוֹת *Hebrew women*; and if the singular end in וֹת, change it into יוֹת: as מַלְכוּת *a kingdom*, מַלְכוּתִּים *kingdoms*. The dual in nouns of either gender is formed by adding to the nouns singular the termination יָם (as noticed in the preceding rule); but if the feminine singular should end in הָ, change it first into ת, and then add the dual termination: as שֵׁפָה *a lip*, שֵׁפָתַי *the lips*; שָׁנָה *a year*, שְׁנַתַּי *two years*.

NOTE.—Some nouns, however, are irregular, having the masculine termination in the singular, and the feminine or both in the plural: as אָב *a father*, אֲבוֹת *fathers*; צֶבֶא *a host*, צְבָאִים or צְבָאוֹת *hosts*. Others have the feminine termination in the singular, and the masculine in the plural: as אִשָּׁה *a woman*, נָשִׁים *women*.

20.—ה is sometimes prefixed to the noun, with the vowel kamets (ָ), or patach (ַ), and also, though but seldom, with segol (ֶ), is called the definite article הַיֵּצֶה.

21.—Nouns have no distinguishing marks of cases in themselves, that is, the form of the noun remains the same throughout with the exception of some nouns when in the possessive case but the cases are known by certain letters or particles respectively prefixed to the noun: as—

Nom.	סֵפֶר a book
Gen.	שֵׁל־סֵפֶר of a book
Dat.	אֶל־סֵפֶר or לְ to a book
Accus.	אֶת־סֵפֶר a book
Voc.	הַסֵּפֶר O book!
Abl.	מִן־סֵפֶר from a book.

NOTE.—The signs of the genitive and vocative are generally omitted; the former is sometimes supplied by ך or has the sign of the regimen, which will be hereafter explained. The other prefixes are also used, at times, one for another, and either of them may be omitted or retained.

CHAPTER VI.

PRONOUNS, ADJECTIVES, ETC.

22.—The pronouns are divided into two general classes, namely, Separable and Inseparable; by the former is understood those which are separate and distinct words, and by the latter, syllables affixed to other words, either to nouns, verbs, or particles. To the first class belongs (I.) the nominative case of the three persons of the personal pronoun; (II.) the demonstrative; (III.) the relative; and (IV.) the interrogative. To the second class belong (I.) the rest of the cases of the personal pronouns; (II.) the possessive pronouns; and (III.) the pronouns affixed to verbs and particles.

TABLE OF SEPARABLE & INSEPARABLE PRONOUNS.

SEPARABLE.

Nominative Case.

I. Singular.	II. Plural.
or אֲנִי } I, <i>com.</i> אֲנֹכִי }	אֲנֵנו } we, <i>com.</i> אֲנֹכֵנו }
אַתָּה thou, <i>mas.</i>	אַתֶּנּוּ
אַתְּ thou, <i>fem.</i>	אַתֶּם you, <i>mas.</i>
הוא he	or הֵן } you, <i>fem.</i> הֵנָּה }
or הִיא } she הִיא }	or הֵם } they, <i>mas.</i> הֵמָּה }
	or הֵן } they, <i>fem.</i> הֵנָּה }

INSEPARABLE.

Affixes Singular to Nouns Singular.

אֲנִי	1st pers. com.
אַתָּה or אַתְּ	2nd mas.
אַתְּ	2nd fem.
הוּא or הִוא	3rd mas.
הִיא	3rd fem.
אֲנִי	1st com.
אַתָּה	2nd mas.
אַתְּ	2nd fem.
הוּא	3rd mas.
הִיא	3rd fem.

Affixes Plural to Nouns Singular.

אֲנֵנוּ	1st pers. com.
אַתֶּם	2nd mas.
אַתֶּן	2nd fem.
הֵם	3rd mas.
הֵנָּה	3rd fem.
אֲנֵנוּ	1st com.
אַתֶּם	2nd mas.
אַתֶּן	2nd fem.
הֵם	3rd mas.
הֵנָּה	3rd fem.

TABLE OF A NOUN SUBSTANTIVE WITH THE POSSESSIVE PRONOUN AFFIXED.

A word דָּבָר, a noun, sing., m.

Law תּוֹרָה, a noun, sing., f.

דְּבָרִי	my, com.	תּוֹרָתִי*
דְּבָרְךָ	thy, mas.	תּוֹרָתְךָ
דְּבָרְךָ	thy, fem.	תּוֹרָתְךָ
דְּבָרוֹ	his,	תּוֹרָתוֹ
דְּבָרָהּ	her,	תּוֹרָתָהּ
דְּבָרֵנוּ	our, com.	תּוֹרָתֵנוּ
דְּבָרְכֶם	your, mas.	תּוֹרָתְכֶם
דְּבָרְכֶן	your, fem.	תּוֹרָתְכֶן
דְּבָרָם	their, mas.	תּוֹרָתָם
דְּבָרָן	their, fem.	תּוֹרָתָן

דְּבָרִים Words, a noun, m., pl.

תּוֹרוֹת Laws, a noun, f., pl.

דְּבָרִי	my, com.	תּוֹרָתִי
דְּבָרְךָ	thy, mas.	תּוֹרָתְךָ
דְּבָרְךָ	thy, fem.	תּוֹרָתְךָ

* The termination ה in nouns fem. must be changed into ת before possessive pronouns are affixed.

† The termination ם in nouns mas. pl. is rejected before the pronouns affixed, but the ך is retained.

PERSONAL PRONOUNS (*continued*)

	Third Person Singular.	Third Person Plural.
Accus.	<i>mas.</i> אֹתוֹ him	אֹתָם or אֹתָהֶם them
	<i>fem.</i> אֹתָהּ her	אֹתָן or אֹתָהֶן them
Ablat.	<i>mas.</i> מִמֶּנּוּ from him	מֵהֶם from them
	<i>fem.</i> מִמֶּנָּה from her	מֵהֶן from them
	<i>mas.</i> בּוֹ in him	בָּהֶם in them
	<i>fem.</i> בָּהּ in her	בָּהֶן in them

23.—The Relative Pronouns are **אֲשֶׁר**, **שֶׁ**, and **הַ**, signifying *who*, and *which*, and are of the common gender: the two latter are used as prefixes; as to the first, although undeclinable like other pronouns, its cases are nevertheless defined in the same way as the personal pronouns: as—

Nom.	אֲשֶׁר	who
Gen. }	לִי אֲשֶׁר	{ whose
Dat. }		{ to whom
Accus.	אֲשֶׁר	whom
Abl. }	בּוֹ אֲשֶׁר	{ in whom
	מִמֶּנּוּ אֲשֶׁר	from whom

24.—The Demonstrative Pronouns are:—

זֶה, הַזֶּה	this or that, <i>mas.</i>
זֵאת, זוֹ, הַזֹּאת	„ „ <i>fem.</i>
זֶה and זֵאת	„ „ <i>com.</i>
אֵלֶּה and אֵלֶּם	these, those, <i>com.</i>

25.—The Interrogative Pronouns are:—

מִי	who, or what person, <i>com.</i>
מַה, * מַה	

ADJECTIVES.

26.—Adjectives agree with their nouns in gender and number: thus, **אִישׁ טוֹב** *a good man*, **אִשָּׁה טוֹבָה** *a good woman*, **אֲנָשִׁים טוֹבִים** *good men*, **נָשִׁים טוֹבוֹת** *good women*; and are either epithets or pre-

* מַה is used before the letters ה, ה, א, and מַה before ע, ה.

icates: they are generally placed after their respective nouns as qualifying words: as **אִישׁ טוֹב** *a good man*, not **טוֹב אִישׁ**, and take the article **הַ** when the noun is in the definite state, or has any of the pronominal affixes, otherwise the attribute ceases to be the qualifying word, and becomes the predicate of the noun: as, **הָאִישׁ הַטוֹב** *the good man*, **טוֹב הָאִישׁ** *the man is good*; **בְּנִי הַקָּטָן** *my little son*, **קָטָן בְּנִי** *my son is little*; **אֶבֶן גְּדוֹלָה** *a great stone*, **הָאֶבֶן הַגְּדוֹלָה** *the stone is great*.

COMPARISON OF ADJECTIVES.

27.—The degrees of comparison are expressed in Hebrew by prefixing to the nouns the letter **כ** or **כֵּן** as forming the comparative, or the letter **כִּי** for the superlative: thus, Positive **גָּדוֹל** *great*; Comparative **גָּדוֹל מִכֵּן** *greater than he is*; Superlative **הַגָּדוֹל בְּכָלֶם** *the greatest of all*. The superlative is, however, often formed by the repetition of the adjective: as, **עֲמֹק עֲמֹק** *very deep*, or by the word **מְאֹד** *very much*; as, **גָּדוֹל מְאֹד** *very great*, **בָּרָר מְאֹד** *very heavy*, etc.

CHAPTER VII.

ON THE VERBS.

28.—A verb in Hebrew is either perfect, defective, or quiescent; the first is called a regular verb, and the two latter irregular verbs. Verbs are regular when the root consists of three letters, which are commonly called radicals, each of which is distinctly sounded; in other words, when none of the letters **א ה ו י נ** form part of the root, and when the two last letters are not alike, e. g. **לָמַד** *lāmād*, the verbs are called *perfect* (**שְׁלֵמִים**); where one of the above five letters forms part of the root they are *irregular*; if **א ה ו י נ** form part of the theme, they are called *quiescent* (**נְחִיָּם**); if the **נ** be the first radical they are termed *defective* (**חֲסֵרִים**); and when the second and third radical letters are alike, receive the name of *doubles* (**קְטָמִים**).

29.—A verb has two numbers, two genders, and three persons, all of which with the exception of the third person masc. pret.

(which is considered the participle), are expressed by prefixes and suffixes, i. e. by a letter or syllable added to the verb, either the beginning or end of a word: as, **לָמַד** *he learned*, **לָמְדָה** *she learned*, where the feminine gender is expressed by the addition of **ה**, **לָמְדוּ** *they learned*, where the third person plural is expressed by **ו**. In order to assist the memory of the student to retain the several letters, commonly called *serviles*, which are added to the verb to denote number, person, and gender, we will present them to his view in words instead of separate letters: thus, those used in the preterite tense as suffixes, form the word **לָמְדוּ**; those of the future tense form **לִמְדוּ**; and the suffixes to the same **לִמְדוּ**; the latter word answers likewise to the suffixes of the imperative mood; but the future tense has, in addition to the affixes **לִמְדוּ** one of the letters **לִמְדוּ** also prefixed to the different persons; the participles have the same terminations as nouns, i. e. the feminine singular ends in **הָ** or **הַ**, and the plural in **וֹת**; the masculine singular may have any termination except the two mentioned, as its plural ends in **וֹת**.

30.—A verb active has seven conjugations, or rather variations and in each conjugation the verb expresses the same action in various lights; thus the first conjugation (which on account of its simple form, without any additional characteristic, except what is required to denote the number, gender, and person, is called *light, unburdened*) expresses the action done, and is simply active as **לָמַד**: the second conjugation, which has **נ** prefixed to its root is passive, and is called **נִלְמַד**; as **נִלְמַד**: the third conjugation which is characterised by *dagesh forte* (see Chap. IX.) in the second radical, and a change in the original vowels, is likewise active but denotes that the action is performed energetically, and is called **לָמַד**, as **לָמַד**: the fourth conjugation, which is likewise known by *dagesh forte* in the second radical, and differs from the third in vowels only, is passive in the same sense as the third is active, and is called **נִלְמַד**, as **נִלְמַד**: the fifth conjugation, known by **ה** prefixed, is active, and called **הִלְמִיד**, as **הִלְמִיד**, and which is either causative, i. e. causing a person to act, or permitting him

to act: the sixth conjugation, known likewise by ה prefixed, but pointed with *kamets* (ָ), is passive in the same as the fifth is active, and is called הִפְעִיל, as הִפְקֵד; the seventh conjugation, distinguished by הִיָּ prefixed, and the *dagesh forte* in the second radical, is commonly used specifically or reciprocally, sometimes is passive like the second conjugation, and in a few instances denotes acting under pretence or disguise, and is called הִתְפַּעֵל, as הִתְפַּקֵּד.

31.—The tenses in the Hebrew are but two, viz. past and future, and even these two are not always used with the same precision as they are in the Western languages, for at times the past tense is used, where, according to the context, the future ought to be used, and the future instead of the past; so that reader or hearer must determine the time spoken of by the context and connection.

32.—Instead of the present tense, the participle active is sometimes used, but more frequently both the past and future tenses are used for the present.

There are two participles in the first conjugation, namely, active and passive, or, as some grammarians have designated them, present and past participles; but by the Jewish grammarians they are called בִּינּוּנִי and מְפַעֵל; the former name is derived from בֵּין *between*, not expressing, as some grammarians have erroneously supposed, a time between the past and the future, but from its being between the noun and the verb; מְפַעֵל is so called from its passive form, as will be seen in the paradigm.

33.—There are three moods: Indicative, Infinitive, and Imperative, in every conjugation, except הִפְעִיל and הִתְפַּעֵל which have no imperative mood.

34.—In the imperative mood we have only the second person and two genders; namely, masculine and feminine. Instead of the third person in the imperative mood used in the Western languages, the Hebrews use the third person of the future tense.

35.—In verbs whose radical is one of the letters ש, שׁ, צ, ס, ו we find either that one of these letters is transposed with ת, the characteristic of the Hithpael conjugation, or sometimes that ת thus transposed is again changed into ר or ט: as from וָמֶן *to appoint time*, Hithpael הִתְּמֶן: the letter ר is here instead of ת for הִתְּמֶן, and however the example is found in the Chaldaic Book of Daniel, there is no doubt that euphony would require the same change in Hebrew. From סָתַר *to conceal*, Hith. הִסְתַּר; here the ת and ס are transposed: from צָדַק *to justify*, Hith. הִצְטַדַּק for הִתְצַדַּק: from שָׁמַר *to keep*, Hith. הִשְׁתַּמַּר: from שָׂרַר *to be master* Hith. הִשְׁתַּרַּר for הִתְשַׁרַּר.

36.—The foregoing paradigm will serve as an example for all regular verbs, and the import of the several conjugations, is as given in Rule 30.

37.—In some verbs, the second radical in the root is (־), or (cholem ֿ), instead of (־): as חָפֵץ *to be willing*, מָלֵא *to be full*, קָטַן *to be little*, יָכַל *to be able*, most of such verbs are intransitive.

38.—A verb has no participle passive, where the first, or אֱל conjugation is intransitive; and some intransitive verbs have neither participle active nor passive in קָל; but the adjective is used instead of both: as, קָרֹב *near*, רָחוֹק *distant*, קָטָן *little*, from קָרַב *to approach*, רָחַק *to be at a distance*, קָטַן *to be small*.

39.—When the קָל conjugation is intransitive, the פָּעַל or הִפְעִיל is used transitively: as עָמַד *he stood*, הִעָמִיד *he placed*; in a few instances only we find that even פָּעַל and הִפְעִיל remain intransitive and their power is merely emphatic: as צָמַח and צִמְחָה *to grow* there are likewise some verbs where קָל is used intransitively in one verb, and for the transitive sense of it, the הִפְעִיל of another verb is used: as from שָׁתָה *he drank*, הִשְׁתָּה is not used, but הִשְׁקָה *he gave to drink, or watered*, from the root שָׁקָה.

40.—The second conjugation, which is generally passive, and the patient of קָל the agent, is, in a few instances, the patient of פָּעַל or הִפְעִיל: as from הָיָה *he was*, is formed הִיָּה, which cannot

be the patient of קָל, but must be that of הִפְעִיל, although the verb is not found in הִתְפַּעֵל : and so נָקַרַב, נָנַשׁ, and the like verbs.

41.—One of the letters בִּקְלָם is frequently prefixed to an infinitive ; the infinitive is then used as a gerund, and the signification of these prefixes is the same as when prefixed to nouns.

42.—When the future tense is intended for the preterite, it is known by the vowel point under the ך prefixed to the future, which is then (ַ) or (־) : namely, (ַ) if the following letter is א, וְאָמַר *I said* : but (־) if the following letter be either ג, ה, or ך, in which case, the letters ך, ה, ך, have also *dagesh forte* : as וְיָתַן *he gave*, וְהָלְךָ *she went*, וְנֵאמַר *we said*, except before a yod ך with (ֿ) sheva : as וְיָהִי.

43.—It will be observed from the foregoing paradigm, that the first radical ך is changed into ו, in נִפְעַל, הִפְעִיל, and הִפְעַל ; and in the future of קָל the deficiency of ך is compensated by ֿ under the letters אִתָּן instead of short chirik (ֿ) or segol (ֿ), which those letters have in the regular verbs, for the vowel (ֿ) implies ך although this letter is not always expressed : for example, we find וְיִבְרַח *he separated*, Gen. i. 4, instead of וְיִבְרִיל third person future, Hiphil.

44.—Some verbs, however, of the form נִחִי פִי retain ך radical in the future of קָל : as from יָבֵשׁ *to dry up*, the future tense is formed as follows :—

אִיבֵשׁ	תִּיבֵשׁ	תִּיבֵשׁ	תִּיבֵשׁ	יִיבֵשׁ
נִיבֵשׁ	תִּיבֵשְׁנָה	תִּיבֵשׁוּ	תִּיבֵשְׁנָה	יִיבֵשׁוּ

45.—In the two verbs יָרָה and יָחַל, the first radical ך is retained in the future נִפְעַל : as יִיָּרָה for יָרָה *he shall be shot*, Exod. xix. 13 ; and יִיָּחַל for יָחַל *he waited*, Gen. viii. 12.

46.—In the following eight verbs, when the first ך is omitted, compensation is made by *dagesh forte* in the second radical, as in the defective verbs : as from יָנַח *to permit*, הִנִּיחַ ; from יָצַר *to form*, הִצִּיחַ ; from יָצַק *to pour out*, הִצִּיק ; from יָצַע *to spread*, הִצִּיעַ ; from יָצַח *to place*, הִצִּיחַ ; from יָצַב *to stand*, הִצִּיב ; from יָקַף *to encompass*, הִקִּיף ; and from יָצַת *to kindle*, הִצִּית.

ON THE CHANGES OF THE VOWELS.

47.—The student must have observed in Chap. III. that (ֿ) is sometimes a long vowel, and corresponding to *a* in *parlour* whilst at other times it is a short *o*. To distinguish one from the other, regard must be had to the subsequent letter and points; thus, (ֿ) is short and pronounced as *o*, whenever it is without a *metheg* (ֿ), and followed by a (ֿ); or without an accent and followed by a dageshed letter; or followed by a consonant without a vowel at the end of a word, when at the same time the accent is upon the penultima, or before the (ֿ): as חֵכֶמֶת *the wisdom of*, יִסְרָאֵל *terror*, אָרָא *he arose*, אֹהֶל *his tent*; IN EVERY OTHER CASE THE (ֿ) IS LONG.

48.—It has been said (in Rule 6) that the three compound vowels ($\overline{\text{ר}}\text{:}$, $\overline{\text{ז}}\text{:}$, $\overline{\text{שׁ}}\text{:}$) occur under gutturals, where another letter would only take ($\overline{\text{ז}}$), and the student must now remark, that whenever gutturals have one of these compounds, the preceding short vowel is changed into the same vowel as that under the guttural, but unaccompanied with ($\overline{\text{ז}}$): as וְעַמִּי *he shall stand* for וְעָמִי , which ought to be the vowels, according to the paradigm וְעָלִי ; but ($\overline{\text{ז}}$) under ב is changed into ($\overline{\text{ז}}$), which causes ($\overline{\text{ז}}$) under the *yod* to be changed into ($\overline{\text{ז}}$).

(‿) is sometimes dropped, and the vowels (‿ ‿ ‿) remain and yet the preceding vowel must be the same as if followed by a compound: as ‿ third person, future tense, Kal, from ‿; here, in consequence of ‿ being dropped, which deprives ‿ of its vowel, and unites it in the same syllable with ‿, it is required that the letter ‿ should have (‿) instead of (‿), else neither ‿ nor ‿ could be properly pronounced.

But as the gutturals, in some instances, like every other letter have (◌̣) alone, it is necessary to point out when they ought to have one or the other. In cases where (◌̣) would be pronounced if the consonant were no guttural, there the guttural

must invariably have a compound vowel, the variation will consequently only occur where the single (ֿ) would remain quiescent under a letter not guttural, and hence the following Rules must be observed:—

(1)—Single (ֿ) under a guttural takes place when the following letter is the pronominal affix, and the accent precedes it; as, יָדַעְתִּי *I know*, שְׁלַחְנוּ *we have sent*; but if the accent follow in the next syllable, the gutturals have the compound vowel; as, וְהוֹקְעֵנִים *and we will hang them up*, נִגַּעְתִּיךָ *we touched thee*.

(2)—Single (ֿ) also finds a place when ׀ accompanied by a vowel follows the guttural; as, מַעְיֵן *a fountain*, מַחְיָה *sustenance*, etc., except in the following instances, לְחֵיָהּ *her cheek*, as well as the Hiphil of חָיָה *to live*, הִחְיָה *he revived*.

49.—As two (ֿ), or compound (ֿ), and simple (ֿ) under the first two letters of a word or syllable cannot be pronounced, the first (ֿ) is changed commonly into a short vowel; thus, if a compound (ֿ) follow one of the prefixed וּכְלָב, which prefixes would, according to Rule 48, require (ֿ), the (ֿ) is changed into the same vowel as the compound following; as, וְאָכְלָתֶם *and ye shall eat*, כַּאֲשֶׁר *according as*, לְחֻדְשָׁיו *to his new moons*, except where the compound occurs in any part of the verb חָיָה and חִיָּה, for in these the compound is changed into single (ֿ), and the prefixes take (ֿ) or (ֿ); as, בְּהֵיֹת *in being*, לְהֵיֹת *to be*, וְחֵיֹתֶם *and ye lived*, וְחֵיָהּ *and live*. In most cases, where the gutturals have (ֿ) and, consequently, the prefix ought to have (ֿ), the points are changed into (ֿ), which is placed under the prefix, and the guttural has no vowel, but remains quiescent; as, לֵאמֹר *to say*, for לֵאמֹר; בְּאֱלֹהִים *by God*, for בְּאֱלֹהִים; some of those which have (ֿ) likewise reject it, and the prefix retains (ֿ): בְּאֲדֹנָי *in the Lord*, for בְּאֲדֹנָי, and in one instance, וְאֶעֱנֶה *and I will afflict*, 1 Kings 11:39, for וְאֶעֱנֶה; but if those prefixes which ought to have (ֿ) are followed by any letter not guttural, which has (ֿ), in that case, the prefixes כְּלָב generally change their (ֿ) into (ֿ); as, בְּרִגְלָם *over the*

fishes of—, לִּזְכֹּר *to remember*; but ׀ is changed into ׀; as, שָׁמַע *and hear*, and before (־) when ׀ remains without any vowel; as וְיִהְיֶה *and shall be*, for וְיִהְיֶה.

CHAPTER IX.

ON THE DAGESH.

50.—Having already mentioned that a dot placed in the letter כּמַת is sometimes called *dagesh lene*, and causes those letter to be pronounced differently from what they are when they have no dagesh; but that a dagesh will sometimes be placed in another letter, as well as in these six, for other purposes, and is called *dagesh forte*; we come now to point out when they are *dageshed*, and when they are not so; and when the dagesh is to be considered as *lene* or *forte*.

כּמַת have *dagesh lene*—

1.—When they are placed at the beginning of a word, except where the last letter is one of the quiescent letters אהוּי, and without a pause accent; as, בָּרַךְ *blessed* הָיְתָה *was formless*, etc. The ת in הָיְתָה is not *dageshed*, because the preceding word terminates in quiescent ה. The ׀ with the dot in it, called *mappi* at the end of a word, is not considered a quiescent letter.

2.—In the middle and end of a word, after a quiescent (־) as בָּנִים *we will make bricks*, לָמַדְתָּ *thou didst learn*, but in every other case they have no *dagesh lene*, while they may have a *dagesh forte*, like every other letter אהחע excepted.

51.—The use of *dagesh forte* is said to be either necessary or euphonic. Necessary, when it is to supply the deficiency of some other letter; as, וְיִגַּשׁ *he shall approach*, from the root וְיִגַּשׁ where the dagesh in ג (by which means that letter is doubled pronunciation, and the word is pronounced *yig-gash*) denotes the

the first radical is rejected. And also where it is characteristic of the conjugations, such as Piel, Pual, and Hithpacl, where the second radical is dageshed, to denote the respective conjugations. It is euphonic after a short vowel ; as, **קטן** *little*, after the prefixes **ה**, the article, and **ל** conversive, and after a long vowel with an accent ; as, **לָמָּה** *wherefore*, **שָׁמָּה** *there*.

CHAPTER X.

ON THE CLASSIFICATION OF NOUNS.

52.—As a general rule (stated in R. 19, p. 8) the genders of nouns are known by their terminations, namely, nouns feminine end in **ה** or **ת** (the cardinal numbers are an exception to that rule), and the nouns of the masculine gender, in any other terminations ; but as there are several exceptions to this general rule, both in proper names and others, as well in substantives as in adjectives, we think it necessary to notice some other characteristics by which the genders of nouns may be known with more certainty.

Masculine nouns are:—

1.—The proper names of men, whatever their termination may be ; as, **מִשָּׁה**, **שְׂמוּאֵל**, etc.

2.—Offices filled by men ; as, **מֶלֶךְ** *a king*, **שָׂר** *a ruler*, etc.

3.—Names of nations ; as, **יִשְׂרָאֵל**, **יְהוּדָה**, etc.

4.—Names of rivers ; as, **יַרְדֵּן**, **חֲדַקְל**, **פָּרָת**, etc.

5.—The months ; as, **אֶרֶד**, **זִיז**, etc.

6.—Mountains ; as, **בְּרֶמֶל**, **סִינִי**, etc.

7.—Nouns which terminate either in a radical letter, or in one of the serviles **אנם** ; as, **מִבְּטָא** *pronunciation*, from **בָּטָא** ; **פְּדִיּוֹן** *ransom* ; from **פָּדָה**, etc. The exceptions are the following, which are feminine : **אִשׁוּר**, **אֶפְעָה**, **אֶזֶן**, **אֶבֶן**, **פֶּחַ**, **עֶרֶשׁ**, **עֵיֶשׁ**, **עֵב**, **לִנָּה**, **פֶּפֶר**, **פֹּס**, **כֶּר**, **יֶתֶר**, **תָּרֵב**, **וֶרָן**, **בָּאָר**, **תְּהֵל**, **שָׁלוֹ**, **צֶפֶן**, and those nouns which have a dual number.

Feminine nouns are :—

- 1.—Proper names of women ; as, רַחֵל, רַבֵּקָה, etc.
- 2.—Most members of the human body ; as, לֵחַי, בָּטֶן, etc.
- 3.—Names of cities ; as, יְרוּשָׁלַיִם, חֶבְרוֹן, etc.
- 4.—Names of countries ; as, מִדְיָן, פָּרָס.

Nouns of common gender are : אֶנִּי, אַח, אָרוֹן, בֶּנֶד, שְׂמִיד, גֶּן, שֵׁבֶט, חֶבֶל, הֶמֶן, שְׂמִשׁ, רֹתֵם, רֹצֶפָה, סִיד, מִטָּה, מַחֲנֶה, יָצִיעַ, חֶלֶן, גֶּפֶן ; the three last-mentioned nouns are, however, for the most part used as masculine ; the following are generally feminine : אֶרֶץ, שִׁבָּת, רַחוּב, רוּחַ, קִשָּׁת, עֵת, נֶפֶשׁ, יוֹבֵל, חֲצִיר, דֶּדֶךְ, דָּלָת, גֶּדֶר, אִשׁ, אוֹת, אֶל, שָׁל, שָׁלֹם, תַּעֲר, תַּהוֹם, שָׁאֵל. Some names of animals are found in the masculine gender only ; as, עֵיט, שָׁפָן, גִּישׁ, עוֹף, עֶבֶד, חֲזִיר, בָּלָב, בָּקָר, and others feminine only ; as, יַעֲנָה, דִּיָּה, חֲסִידָה, יוֹנָה, אֶרְנָבָת.

CHAPTER XI.

53.—With regard to the numbers of nouns, which have been noticed in Rule 18, we now observe, that some nouns are used in the singular, some in the dual, and others in the plural only.

Those used in the singular number are proper names ; as, מִשָּׁה, דָּוִד, אֶהֱרֹן. The names of metals and minerals ; as, זָהָב, כֶּסֶף, מַלְחָה, גִּפְרִית, עֹפֶרֶת, נְחֹשֶׁת, בָּדִיל ; we find, however, כֶּסֶף־יָהּ, which is in the form of a noun plural, with the possessive pronoun, but it may be said to refer to silver coin, as בָּדִיל־יָהּ refers to the dross mixed with the metal.

The names of liquids ; as, יַיִן, תַּיִר, יֶזֶבֶשׁ ; those used in the dual are : אֶפְסִים, פַּחַדִּים, עֶפְעָפִים, מַתָּנִים, מַעֲיִם, מִים, צִהָרִים, שְׂמִים ; מִכְנָסִים, מְאֻזְנִים, רַחִים, בִּירִים, בִּלְאִים, אֲבָנִים, יְרוּשָׁלַיִם, מִצְרַיִם, חֲפָנִים, מִשְׁפָּחִים, שְׁפָתִים.

Those which have the plural only are : וְקוֹנִים, נְעוּרִים, עֲלֻקִּים, יָעִים, מִנְחוֹת, מִנִּים, פָּנִים, חַיִּים, מְתִים, בְּתוּלִים.

Those that are used in the singular and dual number are : שֵׁד, שׁוֹק, קָרְסוֹל, צִפּוֹן, יָרֵךְ, בִּבְרֵךְ, רִגְלֵךְ, יָד, שֵׁן, אֶזְנוֹ, עֵין, אֹף ; some of these nouns have also a plural, but then they do not refer to parts

of the body ; as, עֵינֹת, which is the plural of עֵינַי, signifies in the plural number, *wells*, not *eyes*.

Those which have three numbers, singular, dual, and plural,
are : **כֶּבֶד, אֱלֹהִים, מִצְוָה, שָׁמַיָּה, שָׁנָה, יוֹם, שְׁמֵה, בָּרַךְ, בָּרָא, בָּנָה.**

54.—The exceptions to Rule 19, where it has been stated that a noun masculine becomes plural by adding ם, and a noun feminine by changing ה into ו, are in the following nouns, where the singular masculine has the termination ו in the plural number; דָּרְבָּן, גִּזְלָן, בּוֹר, אֶרְמֹן, אֲשָׁפֶל, אוֹצֵר, אוֹב, אָב sing., אָבוֹת pl.; מֶסֶב, מָטָר, מִזְלָן, מִזְגָּה, לֵיל, לַיִח, כֶּסֶּא, מִסְכָּה, חֲשֵׁבוֹן, חִלּוֹם, חֶזֶה, זָנָב, קִיר, קוֹל, צִדּוֹד, צָבָא, עֶשֶׂב, עֶפֶר, עוֹר, נֵר, נְנָה, נֹאד, מִסְלָל, מְקוֹם, מַעְשֵׂה, תַּהוֹם, נֶשֶׁת, שְׁמֵשׁ, שֵׁם, שְׁלֵחַן, שׁוּפָר, שׂוֹר, רִתּוֹק, רוּחַ, קֶרֶב, קֶרֶבָן, קֶרֶב. The following nouns feminine have in the plural number a masculine termination, אֵלָה sing., אֱלִים plural:—זִמְרָה, דְּבִרָה, דְּבָלָה, בְּצָה, זִמְרָה, פִּלְגָשׁ, עִיר, סָאָה, נִמְלָה, מִלָּה, לִבְנָה, כֶּסֶּמֶת, כֶּרֶם, יַעֲנָה, יוֹנָה, חֲשִׁכָה, חֶפֶה, תֵּאנָה, שָׁמָה, פֶּת, שְׁעָרָה, שְׂבָלָת, שְׁבוּת, שְׁבִית.

Some nouns masculine have in the plural both a masculine and feminine form ; as, אֶרֶץ singular, אֲרָצִים and אֶרְצוֹת plural : הַיָּבֵל, גֹּב, מִזְרָק, מִנְדֵּל, מִבְּצָר, מָגֶן, לֵבַב, מָכָא, מָאוֹר, פִּיּוֹר, יֵשׁ, יוֹם, זָפְרוֹן, זָבַח, קָבֵר, פָּרֶץ, פֶּלֶא, עֶקֶב, עוֹן, עֲבוֹת, סֶף, מִשְׁכָּן, מִשְׁכָּב, מַעֵין, מִכָּאֵב, מִמָּטַעַם, תַּנּוֹת and תַּנְיִינִים plural, תַּנִּים and תַּנִּין singular, שׂוֹפָר, שָׂרָה, מַרְדּוּם, and some nouns feminine have both the masc. and fem. form in the plural ; as, אֵימָה singular, אֵימִים and אֵימוֹת plural : שָׁנָה, עֶרְמָה, עָב, כֶּכֶר, כֶּתֶף, חֲנִית, בִּבְרָה, אִשָּׁה.

A few instances are found where the nouns in the plural number are derived from a root wholly different from the singular; as, **אִישׁ** *a man*, **אֲנָשִׁים** *men*, from **אָנַשׁ** (the regular form would be **אִישִׁים**); **אִשָּׁה** *a woman*, **נָשִׁים** *women*. Nor is the noun in the feminine gender always formed by adding **ָה** to the masculine; as, **עֶבֶד** *a man-servant*, **אִמָּה** or **שִׁפְחָה** *a maid-servant*, **אֲדוֹן** *a master*, **נָכְרִיָּה** and **נָכְרֵת**, *a mistress*.

CHAPTER XII.

ON THE CHANGES OF VOWELS.

55.—The change of the vowels is caused by an increase of the letters, for the purpose of preserving, when it is possible, the same number of syllables, and the increase of letters is required for the following reasons, which are technically called קִרְבָּן; the letters of which that term is composed being the initials of the words קְמִיכּוּת *construction*, רַבּוּי *plural*, סִפּוּף *suffixes*, and נִקְבָּה *feminine gender*.

56.—קְמִיכּוּת *constructive*. When nouns are in *construction*, that which stands first commonly undergoes a change in its vowels; except where ל is prefixed to the second noun as a sign of the genitive case; and not only substantives but likewise participles and adjectives preceding a substantive, are subject to the same change when in construction; as, גָּדוֹל הָעֵצָה *the great of counsel*, i. e. *great counsellor*, מַחְבִּיטֵת פִּתִּי *making the simple wise*; we have indeed some instances of a participial noun being in construction when followed by a pronoun; as, חוֹסֵי בּוֹ *trusting in him*.

57.—Nouns which have two (־) in the absolute form, singular masculine, change the first (־) into (ֿ), and the second, if not followed by quiescent א, into (ֿֿ): as, דָּבָר *a word*, דְּבָר *a word of*; עָשָׁן *smoke*, עָשָׁן *smoke of*; but when א third radical follows (־), it remains unchanged; as, מִקְרָא *a convocation*, מִקְרָא קֹדֶשׁ *a convocation of holiness*, i. e. *an holy convocation*. (Exceptions.) The following two nouns, חֶלֶב, חֶלֶב, absolute, in construction are חֶלֶב, חֶלֶב; and in the following nouns the last (־) is retained מִלֵּךְ, מִלֵּךְ, and once מִלֵּךְ. Nouns after the form מִפְּעַל have both vowels changed when in regimen into ו; as, מִפְּעַל, מִפְּעַל into מִפְּעַל, מִפְּעַל; מִפְּעַל into construction, from מִפְּעַל absolute, but if the last letter of the noun be ה third radical, as, שָׁרָה, it becomes in construction שָׁרָה. Some few nouns after the form מִפְּעַל do not change; as, שָׁרָה, שָׁרָה.

58.—A noun with (ֿֿ) in the absolute form, retains the same

likewise when in construction, except (ֿ) precedes or follows : as from יִתְּרִי-יִתְּרִי, יִתְּרִי-יִתְּרִי; the following three nouns excepted, אֶבֶן, מִיטָב, יָבֵן; the two following יָרֵךְ and יָרֵךְ have in construction (ֿֿ).

59.—(ֿ) never changes in singular construction ; thus, מִלְּךָ, מִלְּךָ יְהוֹדֶה; except ה quiescent follows, then (ֿ) is changed into (ֿֿ) ; as, מִקְנֶה abs., מִקְנֶה const.

60.—(ֿֿ) is changed into (ֿֿֿ) ; as, בֵּית, בֵּית.

61.—When a noun consists of a monosyllable, the (ֿ) in its absolute form is changed, when in construction, into (ֿֿ) םֶ, םֶ, except in םֶ, עֵבֶר, which sometimes retain (ֿ) in construction ; and these three אֶבֶן, אֶחָד, אֶחָד change, sometimes, when in construction into אֶבְנִי, אֶחָדִי, אֶחָדִי.

62.—A monosyllabic noun changes its long vowel into a short one ; viz., (ֿֿ) generally into (ֿֿֿ) ; (ֿֿ) into (ֿֿֿ) ; and וֹ into (ֿֿֿ) chateph ; as, מִן הָאֶרֶץ from מִן ; יִרְיָ from יִרְיָ ; מִן הָאֶרֶץ from מִן. But (ֿֿֿ) often changes into (ֿֿֿֿ), and וֹ into (ֿֿֿֿ) when followed by a dagesh forte ; as, אֶמֶץ from אֶמֶץ ; מִן הָאֶרֶץ from מִן ; with this exception, that if the accent be on the syllable, it then remains unchanged : שָׂמָּה, שָׂמָּה.

63.—Both the dual and the plural masculine in construction drop ם final, and change the dual and plural forms of (ֿֿ) and (ֿֿֿ) into (ֿֿֿ) ; and when (ֿֿ) precedes the plural termination, it is changed into (ֿֿֿֿ), and the preceding (ֿֿֿ) into (ֿֿֿ) ; as, מִן הָאֶבְרִים absolute plural, מִן הָאֶבְרִי in construction. Exceptions : the following nouns retain (ֿֿֿ) עֲרִי, עֲרִי ; מִגְנִי, מִגְנִי ; הָרִי, הָרִי ; רִאשִׁי, רִאשִׁי ; חֲטָאִי, חֲטָאִי ; אֶבְרִי, אֶבְרִי.

64.—(ֿֿֿ) before the plural termination is changed into (ֿֿֿֿ), and the preceding (ֿֿֿ) into (ֿֿֿ) ; as מִן הָאֶבְרִים plural absolute, מִן הָאֶבְרִי in construction. The exceptions in which (ֿֿֿ) is retained are : אֶבְרִי, אֶבְרִי ; שְׂכֵחִי, שְׂכֵחִי ; עֵינִי, עֵינִי ; זֵיתִי, זֵיתִי ; חֲטָאִי, חֲטָאִי ; אֶבְרִי, אֶבְרִי.

65.—Nouns plural formed from a singular of two (ֿֿֿ), change the second (ֿֿֿ) when in construction into (ֿֿֿֿ), and the first sometimes into (ֿֿֿֿ), and sometimes into (ֿֿֿֿ) ; but if the first consonant

the third part. 3.—In שבועות, from which say שבועות *weeks*; for here (ֿ) remains to distinguish it from the word שבועות *oaths*. Yet in a few instances those nouns which have (ֿ) in the singular, do change (ֿ) into ֿ: as מִּנּוֹת, מִּנּוֹתִים; אֲנָן, אֲנָנִים.

71.—If the first vowel be ֿ followed by (ֿ) or by (ֿ) when its accompanying consonant is a guttural, it is changed in the plural number into (ֿ), (ֿ) and (ֿ): as קִמְצָן, קִמְצִים; פָּעַל, פָּעִלִים; but if the first consonant be a guttural, ֿ is changed to (ֿ) and in a few instances the same change takes place without a guttural; as קִרְשָׁן, קִרְשִׁים; and sometimes into (ֿ) only: as שָׁשָׁן, שָׁשִׁים; but if the second vowel be not (ֿ) the ֿ remains unchanged: as פּוֹקֵב, פּוֹקְבִים.

72.—When the vowels are (ֿ) and (ֿ), (ֿ) is changed into (ֿ) and (ֿ) into (ֿ): as תִּישָׁן, תִּישִׁים, or both vowels together are contracted into (ֿ): as זִיתִּים, זִיתִּים; except in זִית, זִיתִּים.

73.—If the last vowel be (ֿ), a change seldom takes place: as אֶפְרַיִם, אֶפְרַיִם; yet sometimes (ֿ) is changed into (ֿ), and is followed by a dagesh: as אֶפְרַיִם, אֶפְרַיִם; קִטְנִים, קִטְנִים.

74.—The last vowel (ֿ) if not preceded by (ֿ), is changed into (ֿ): as שׁוֹמְרִים, שׁוֹמְרִים; עֹרִים, עֹרִים; a few nouns excepted, in which (ֿ) remains: as זֶאֱבִים, זֶאֱבִים; פִּרְדָּסִים, פִּרְדָּסִים; but (ֿ) preceded by (ֿ) is not changed: as כְּבִירִים, כְּבִירִים; except in such nouns as are derived from verbs, the two last radicals of which are alike, when (ֿ) is changed into (ֿ), and is followed by a dagesh: as מִנְּנִים, מִנְּנִים.

75.—When (ֿ) is the last vowel and is followed by ה, it is dropped in the plural, and changed into (ֿ): as יָפָה, יָפִים; רָעָה, רָעִים; but if not followed by ה, or both vowels are (ֿ), the latter (ֿ) is changed into (ֿ): as מְלָךְ, מְלָכִים; עָנָל, עָנָלִים.

76.—The last ֿ is seldom changed, but when changed, it is into (ֿ) followed by a dagesh, for the sake of euphony: as אָרוֹם, אָרוֹם־דָּם; the following nouns excepted, צָפֹרִים, צָפֹרִים; מְדֹנָן, מְדֹנָנִים; אֶרְמֵנוֹת, אֶרְמֵנוֹת־דָּם; שְׂפָמוֹת, שְׂפָמוֹת־דָּם.

77.—The last vowel (ֿ) does not change, but the subsequent

consonant receives the dagesh in the plural: as אָנָם, אֲנָשִׁים; מַעֲסִים, מַעֲסִים; but if the following letter be one of the אהווער which are incapable of the dagesh, (־) is changed into (ֿ).

78.—The last syllable י־ undergoes no change of vowels in the plural: as עֲבָרִים, עֲבָרִים; except in נִקְיִים, נִקְיִים.

79.—The latter vowel י seldom changes, but whenever any change takes place, it is into (ֿ) followed by a dagesh: as קָרִידִים, קָרִידִים.

80.—Monosyllabic nouns come commonly under the above several rules of the changes in the last vowels; nevertheless, we observe here and there some deviations caused by the various derivations from the several roots: as דָּנִים, דָּנִים; and all those derived from quiescent verbs in ו. In יָמִים, יָמִים; the change is made to denote that the root is יָמָם (see Rule 55): זָמִים, זָמִים; root זָמַן; לָבִים, לָבִים and לָבִים, root לָבַב. When the vowel is י and the noun is derived from a verb with the two last radicals alike, which is mostly the case, י is changed into (ֿ) followed by a dagesh: as חָקִים, חָקִים; but the few nouns of that kind which are derived from the quiescent verbs in י are changed into short (ֿ), as יָמִים, יָמִים; ראָשִׁים, ראָשִׁים. Nouns with (ֿ) are likewise for the most part derived from the geminated verbs, and therefore the (ֿ) either remains unchanged (the following letter only taking dagesh: as דָּלִים, דָּלִים), or is changed into (ֿ), and dagesh follows as פָּתִים, פָּתִים; and when the following letter is guttural, (ֿ) is changed into (ֿ). Those which have י and י־ are all derived from the quiescent verbs which have ו or י in the second radical and undergo no change.

81.—The changes of vowels in the feminine plural are the same as the masculine plural. It is only in the last syllable that they differ from the nouns masculine, and for which see Rule 1.

82.—Nouns after the form of פָּעֻלָּה, פָּעֻלָּה, and פָּעֻלָּה, form the plurals like צִדְקָה, צִדְקוֹת as אֲמָרָה, אֲמָרוֹת; חֲרָפָה, חֲרָפוֹת; לִמָּה, לִמָּה; and some undergo no other change, except in the ה

syllable, in order to denote the plural number: as מַצּוֹת, מַצּוֹתָה; מַחֲתוֹת, מַחֲתוֹתָה; מִרְאֹת, מִרְאֹתָה.

83.—**נני suffixes.**—The changes of nouns masculine of (־נ) will already appear clear from the tables exhibited, Rule 22, we have therefore only to mention here some few deviations, such as instead of דְּבָרָךְ we find some end in דְּ: as שְׁלָךְ, עֲבָדְךָ; the change is occasioned by the accent. Instead of י־ in the first singular, we have sometimes נִי: as בָּעֲדָנִי, תַּחֲתָנִי. The first plural י־ is sometimes changed into (־) mobile, when another (־) or long vowel precedes it: as קִלְכֶם, עֲבַדְכֶם. ׀ is sometimes changed into ׀־, and sometimes into ׀ם; as פְּרִיָם, פְּרִיָם־, פְּרִיָם־ם.

84.—Nouns which have (־־), change (־) into (־), and (־־) is retained: as חֲצִירִי, חֲצִירִי־; זִמְנִי, זִמְנִי־; יֶרֶךְ, יֶרֶךְ־.

85.—(־־) are for the most part changed into ׀: as תָּנוּךְ, תָּנוּךְ־; but in some few instances (־) is changed into (־), and (־) into (־): as עֹלֹ, עֹלֹ־.

86.—In י־ (־) is changed into (־), but ׀ is retained: as אֶדֶן, אֶדֶן־; אֶרֶץ, אֶרֶץ־; קָרוֹב, קָרוֹב־; שְׁלָמִי, שְׁלָמִי־; except קָטָן, קָטָן־; קָטָן־, קָטָן־; and also רַחֲמֵי, רַחֲמֵי־, for (־־) with dagesh following is equal to (־).

87.—In י־ (־) is likewise changed into (־) but ׀ is retained: as פְּעֹלֹ, פְּעֹלֹ־; חֲרוֹלִי, חֲרוֹלִי־; except in שְׁבָעוֹתֶיכֶם, שְׁבָעוֹתֶיכֶם, *week*: here (־) is retained, in order not to confound it with the word שְׁבָעוֹתֶיכֶם, *oath*. The following nouns take the same form: טַבָּחִי, טַבָּחִי־; רַחֲמֵי, רַחֲמֵי־; although ׀ takes no dagesh, (־־) still remains, it being usually the case as to that guttural, that the preceding short vowel is not changed into a long one, to compensate for the omitted dagesh, as is the case with regard to the *other* gutturals.

88.—In (־־), (־) is changed into (־), but (־־) is retained; as, בְּצִירִי, בְּצִירִי־; גְּזִירָה, גְּזִירָה־; except in שְׁלִישׁוֹ, שְׁלִישׁוֹ־, and סְרִיסִי, סְרִיסִי־, nor do those with (־־) or when (־) is used instead of (־־) and dagesh, undergo any change.

89.—In (־־), (־־) is changed into (־), but (־) remains; as in גָּבֹ, גָּבֹ־; לֵבִי, לֵבִי־; עֵבֶר, עֵבֶר־; but with the suffixes הֵן, הֵן־, הֵן־־, הֵן־־־.

(which are called by Jewish grammarians, the heavy suffixes) (־) is likewise changed; as לְבָבִיָּהוּ, עֲנֹבָכֶם.

90.—(־־) and (־־־) are subject to nearly the same changes; indeed some nouns have both forms, sometimes (־־־), and others (־־־); as שָׁכָל and שֹׁכָל, נָדָר and נִדָּר, גָּבַל and גִּבָּל; (־־) and (־־־) with a pause accent are sometimes changed into (־־). The changes of the vowels in the plural of those nouns are universally the same, and follow the same rule as nouns with (־־־); as, סִפְּרִי, סִפְּרִי, סִפְּרִי; סִפְּרִי, סִפְּרִי, סִפְּרִי. In the singular regimen there is some difference; those of (־־־) change the (־־) into (־־), but if followed by a guttural, always into (־־), and the second into (־־); as, נִדָּר, נִדָּר, נִדָּר; מִלְּךָ, מִלְּכִי, כָּרָם, כָּרָמִי; but those of (־־־), change (־־־) into (־־־), and (־־־) into (־־־), and when the first letter is guttural, (־־־) is changed into (־־־); as עֲנָלִי, עֲנָלִי, חֲלָבִי, חֲלָבִי. Nouns of (־־־) undergo the same changes as (־־־־) and (־־־־).

91.—(־־־) undergo no change in the singular, but only in the plural; as, אוֹצֵר, אוֹצְרִי, אוֹצְרוֹתַי.

92.—Neither (־־־) nor (־־־) change, except in צִפְּרִי, צִפְּרוֹ.

93.—In (־־־־), (־־־־) is changed into (־־־־); as, יוֹנְקִי, יוֹנְקִי, אֵיבִי; but אֵיבִי has (־־־־) instead of (־־־־) before another (־־־־) in conformity with the general rule.

94.—In (־־־־), the first is changed into its corresponding short vowel (־־־־ chataph), and the second into (־־־־); as, חֲרָשׁ, חֲרָשׁ, שְׁרָשׁ, שְׁרָשׁ; but sometimes ־־־־ is changed into a compound vowel under the guttural; ־־־־ is then sometimes retained: תִּפְּאֵרוֹ, תִּפְּאֵרוֹ. Nouns of that form whose second letter is ה, have (־־־־) instead of (־־־־); as, בִּהָק, בִּהָק, אֶהָל, אֶהָל.

95.—(־־־־) do not change; as, בִּתְּבָה, בִּתְּבָה; יִקְרִי, יִקְרִי, except in זִמְנִי, זִמְנִי, which is the usual form of nouns with (־־־־); as, מַעֲמִיד, מַעֲמִיד.

96.—(־־־־) do not change; as, נִבְרָא, נִבְרָא.

97.—(־־־־) are changed into (־־־־); as, בֵּיתִי, בֵּיתִי; זֵיתִי, זֵיתִי, except in מִיָּמִי, which has a peculiar form, as in מִיָּמִי by doubling מִיָּמִי.

from נִבְלָה, although that absolute form is not found in scripture. So likewise in the plural feminine with suffixes, no change of vowels takes place in that form.

102.—In nouns feminine with תִּֿֿֿ or תִּֿֿֿ, the first (ֿֿֿ) or (ֿֿֿ) is changed into (ֿֿֿ) or (ֿֿֿ), and the second (ֿֿֿ) into (ֿֿֿ), the same as in the noun masculine.

103.—Nouns feminine with (ֿֿֿ) and ֿֿֿ in the last syllables, change ֿֿֿ into short (ֿֿֿ), and (ֿֿֿ) into (ֿֿֿ): as בְּתִנִּיתִי, בְּתִנִּיּוֹתִי, plural בְּתִנִּיּוֹת; but nouns ending in תִּֿֿֿ and תִּֿֿֿ never change by the addition of suffixes.

104.—נִקְבָּה Feminine. Nouns whose first vowel is (ֿֿֿ) in the masculine gender, change it into (ֿֿֿ) in the feminine: as רִוּלִי masc., רִוּלָה fem., except in בְּנוֹרִי masc., בְּנוּרָה fem.; and in all those nouns which end in תִּֿֿֿ, when the second vowel is (ֿֿֿ), it is retained in the feminine, except in קִטָּן: as קִטָּנָה.

105.—If the second vowel be (ֿֿֿ) it is changed into (ֿֿֿ): as עֵינָה, עֵינֶה (except נֹסֶרֶת, סִרְיָה, אֶלְיָה); but not if preceded by (ֿֿֿ) as פִּגְרִי, in construction פִּגְרָה. If however תִּֿֿֿ is at the end of a word to denote the fem. gender, then (ֿֿֿ) is changed into (ֿֿֿ) as אַחֶרֶת, אַחֶרֶת; פִּקְרָה, פִּקְרָה.

106.—When two (ֿֿֿ) are in the masculine, the first is changed into (ֿֿֿ) or (ֿֿֿ), and the second into (ֿֿֿ): as בְּבִשָּׁה, בְּבִשָּׁה, בְּבִשָּׁה the same changes take place when the vowels are (ֿֿֿֿ).

107.—(ֿֿֿֿ) are changed into (ֿֿֿֿ): as אֶבְרָה, אֶבְרָה.

108.—When the last syllable is תִּֿֿֿ it is retained in the feminine with ת: as תַּחְתִּית, תַּחְתִּית; if followed by ה pronounce the ' as in תַּחְתִּיהָ.

CHAPTER XIII.

ON THE NUMERALS.

109.—It has already been observed that in the numeral adjectives, the genders are known by terminations exact opposed to those of other nouns, namely, that those of the masculine end in תִּֿֿֿ from 3 to 10. We have now to remark th

from 11 to 19 in the feminine, the word denoting 10, terminates in **ת**, but the units remain as before. The terms for 20 to 90 inclusive, have a masculine termination, **ים**, but 100 has a feminine termination, and 1000 a masculine termination. From 20 and upwards, the units may either precede or follow the word denoting *ten*.

110.—The noun which accompanies the numeral adjective from 2 to 9 is in the plural number, but from 10 to 1000 in the singular, and from 1000 and upwards in the plural.

111.—In the ordinal numbers, the terminations are, from 1 to 10 inclusive, in conformity with the general rule of nouns, as the following table will show; but from 11 and upwards the cardinals are used for ordinals, by repeating the noun, or the number following the noun: as **שְׁנֵי עָשָׂר שָׁנָה** *fifteen*, but **שְׁנֵי הָחֲמִשׁ עָשָׂר** or **שְׁנֵי הָחֲמִשׁ עָשָׂר שָׁנָה** means *the fifteenth year*.

The fractions are expressed by ordinals: as **שְׁלִישִׁית הַהֵין** *the third part of a hin*, etc., except that *a half* is expressed by **חֲצִי**, masculine, **חֲצִיָּה** feminine.

Ordinal Numbers.

Feminine.		Masculine.
רֵאשֹׁנָה	First	רֵאשֹׁן
שְׁנִיָּה & שְׁנִיָּה	Second	שְׁנִי
שְׁלִישִׁית	Third	שְׁלִישִׁי
רְבִיעִית	Fourth	רְבִיעִי
חֲמִישִׁית	Fifth	חֲמִישִׁי
שִׁשִּׁית	Sixth	שִׁשִּׁי
שְׁבִיעִית	Seventh	שְׁבִיעִי
שְׁמִינִית	Eighth	שְׁמִינִי
תְּשֻׁעִית	Ninth	תְּשֻׁעִי
עֲשָׂרִית	Tenth	עֲשָׂרִי

Cardinal Numbers.

Feminine.			Masculine.		
Const.	Absol.		Const.	Absol.	
—	אַחַת	1	אַחַד	אֶחָד *	
שְׁתֵּי	שְׁתֵּים	2	שְׁנֵי	שְׁנַיִם	
שְׁלֹשׁ	שְׁלֹשׁ	3	שְׁלֹשָׁת	שְׁלֹשָׁה	
—	אַרְבַּע	4	אַרְבַּעַת	אַרְבַּעַה	
חֲמִישׁ	חֲמִישׁ	5	חֲמִישָׁת	חֲמִישָׁה	
—	שֵׁשׁ	6	שֵׁשָׁת	שֵׁשָׁה	
שִׁבְעַ	שִׁבְעַ	7	שִׁבְעַת	שִׁבְעָה	
—	שְׁמוֹנֶה	8	שְׁמוֹנֶת	שְׁמוֹנֶה	
תִּשְׁעַ	תִּשְׁעַ	9	—	תִּשְׁעָה	
—	עָשָׂר	10	—	עָשָׂרָה	
—	אַחַת עָשָׂרָה	11	—	אֶחָד עָשָׂר	{
—	עֶשְׂתֵּי עָשָׂרָה		—	עֶשְׂתֵּי עָשָׂר	
—	שְׁתֵּים עָשָׂרָה	12	—	שְׁנַיִם עָשָׂר	{
—	שְׁתֵּי עָשָׂרָה		—	שְׁנֵי עָשָׂר	
—	שְׁלֹשׁ עָשָׂרָה	13	—	שְׁלֹשָׁה עָשָׂר	
—	אַרְבַּע עָשָׂרָה	14	—	אַרְבַּעַה עָשָׂר	
—	חֲמִישׁ עָשָׂרָה	15	—	חֲמִישָׁה עָשָׂר	
—	שֵׁשׁ עָשָׂרָה	16	—	שֵׁשָׁה עָשָׂר	
—	שִׁבְעַ עָשָׂרָה	17	—	שִׁבְעָה עָשָׂר	
—	שְׁמוֹנֶה עָשָׂרָה	18	—	שְׁמוֹנֶה עָשָׂר	
—	תִּשְׁעַ עָשָׂרָה	19	—	תִּשְׁעָה עָשָׂר	
—	עָשָׂרִים	20	—	עָשָׂרִים	
—	אַחַת וְעָשָׂרִים	21	—	אֶחָד וְעָשָׂרִים	
—	שְׁתֵּים וְעָשָׂרִים	22	—	שְׁנַיִם וְעָשָׂרִים	
—	עָשָׂרִים וְשְׁלֹשׁ	23	—	עָשָׂרִים וְשְׁלֹשָׁה	
—	—	30	—	שְׁלֹשִׁים	
—	—	40	—	אַרְבָּעִים	
—	—	50	—	חֲמִשִּׁים	
—	—	60	—	שִׁשִּׁים	
—	—	70	—	שִׁבְעִים	

* אֶחָד and עָשָׂרָה admit of a plural: as אֶחָדִים units, עָשָׂרוֹת tens.

Cardinal Numbers (continued).

Feminine.		Masculine.	
Const.	Absol.	Const.	Absol.
_____	_____	_____	שְׁמֹנִים
_____	_____	_____	תִּשְׁעִים
_____	_____	מֵאָה	מֵאָה
_____	_____	_____	מֵאָתַיִם
_____	_____	_____	מֵאוֹת
_____	_____	_____	שְׁלֹשׁ מֵאוֹת
_____	_____	_____	אַרְבַּע מֵאוֹת
_____	_____	_____	אֶלֶף
_____	_____	_____	אַלְפִים
_____	_____	_____	אַלְפִים
_____	_____	_____	שְׁלֹשָׁת אֲלָפִים
_____	_____	_____	רְבּוּאָה & רִבְבָּה
_____	_____	_____	רַבְתַּיִם

CHAPTER XIV.

ON THE PARTICLES.

112.—Under this name we comprehend conjunctions, prepositions, some adverbs, and even some few nouns; which, whilst they are generally used as nouns, yet in some instances occur as prepositions. To some of the particles the suffixes are added, as in nouns, which are called declinable. They are divided into three classes: 1) the separable and declinable; 2) the separable and indeclinable; 3) the inseparable.

SEPARABLE AND DECLINABLE PARTICLES.

אַחֵר *behind, after*; the suffixes which are added to אַחֵר are those of a noun in the plural number: as אַחֲרַי *after me, or behind me*, אַחֲרֶיךָ, אַחֲרֵינוּ, אַחֲרֵיהֶם, אַחֲרֵיכֶם, אַחֲרֵינוּ, אַחֲרֵיהֶם, אַחֲרֵיכֶם, אַחֲרֵינוּ.

אֵי, in construction אֵי, *where?* By adding the suffixes, הָ is

dropped, and (־) is changed: as **אֵי** *where is he?* **אֵי** *where are they?* Joined to the adverbs: as **אֵיפֹה** or **אֵפֹה**, from **פֹּה** *here, hither*.

אֵין, and in construction **אֵין**, *there is not, or none*; with the suffixes, **אֵינִי**, **אֵינְךָ**, **אֵינָנו**, **אֵינִם**. It is likewise found with the prefixes **בְּכֻלָּם**: as in **בְּאֵין**, **בְּאֵין**, **לְאֵין**, **מֵאֵין**. With **מֵ** prefixed it has a two-fold signification, namely *from whence* (Josh. 9:8), and *from, or of nothing* (Isa. 41:24).

אֶל and **אֵלַי** *to*, from which is derived the prefix **לְ**. It is likewise declined with the suffixes added to a noun plural: as **אֵלַי** *to me*, **אֵלֶיךָ**, **אֵלֵינוּ**, **אֵלֶיךָ**, **אֵלֵיכֶם**, **אֵלֵיכֶן**, **אֵלֵיהֶם**, **אֵלֵיהֶן**.

אֵפֶס *nothing*; in most instances it is used substantively: as *nothingness, and end*.

אֶצֶל *by*, with suffixes, **אֶצְלִי**, **אֶצְלֶיךָ**, **אֶצְלֵנוּ**.

אֶת has a two-fold signification: 1st. when it follows a verb active, it denotes that the noun which follows is in the accusative case: as **בָּרָא אֶת הַשָּׁמַיִם** *he created the heaven*; but with the verb passive, it is sometimes found before a nominative: as **בְּגוֹרֵל יִחַלֵּק** *by lot shall the land be divided* (Numb. 26:55); and by adding suffixes, (־) is changed into **וְ**: as **אֶתִּי**, etc., except in the second person plural, when (־) is for the most part retained, as is shewn in the table of the declension of personal pronouns: and 2ndly, it signifies *with*: as **אֶת יִשְׂרָאֵל סֹדֵר** *his counsel is with the upright*; and when it is used in that sense, (־) is changed into (־) followed by dagesh: as **אִתְּךָ**, **אִתּוֹ**, **אִתִּי**, **אִתְּכֶם**, **אִתְּנוּ**; except (2 Kings 1:15) **וַיֵּרֶד אִתּוֹ** *go down with him*, and **וַיֵּרֶד אִתּוֹ** *and he went with him*; and (Ezek. 3:24) **וַיִּדְבֹּר אִתִּי** *he spoke with me*; some suppose that **מֵאִתִּי** (Isa. 45:15) is likewise included in the above exception, but it is more likely used in this instance for **מִפְּנֵי**.

בֵּין and **בֵּינֹת**, dual **בֵּינִים**, *between, betwixt*; with suffixes, **בֵּינִי**, **בֵּינְךָ**, **בֵּינוּ**, **בֵּינָנוּ**, **בֵּינֶיךָ**, **בֵּינֵיכֶם**, **בֵּינוֹתֵינוּ**. This preposition is repeated before each noun: as **בֵּין וּבֵין הָאִשָּׁה** *between thee and between the woman*, **בֵּין וּבֵינִי** *between me and between thee*; except when **לְ** is prefixed to the second noun; **בֵּין מַיִם לְמַיִם** *between water and water*, **בֵּין מַיִם וּבֵין מַיִם**.

בְּלֶעָדִי *except*, is only used in the form of a noun masc. plur. in construction, the affixes added to it are therefore those which belong to a plural noun: as **בְּלֶעָדִי, בְּלֶעָדֶיךָ, בְּלֶעָדָיו, בְּלֶעָדֵינוּ**; with **מִן** prepos. the (־) under **ב** is then changed into (־): as **מִבְּלֶעָדִי**.

בְּלֶחֱדִי *except, without*; **י** is paragogic, which is dropped whenever an affix is added: as **בְּלֶחֱדִי** *except me*, **בְּלֶחֱדֶיךָ** *except thee*; sometimes the prepositions **ל**, **מ**, are prefixed to it without undergoing any change.

בְּעֵבֶר *on account of*, is formed from **עָבַר** and **ב** preposition, it never occurs in the bible without the preposition **ב**, but not so in the rabbinical writings; but it is likewise found with **ל** prefixed: as **לְבְּעֵבֶר**.

בְּעַד *about, for*, is formed from **עָד** and **ב** preposition: it is likewise declinable: **בְּעַדִּי** *about, or for me*, **בְּעַדְךָ, בְּעַדּוֹ, בְּעַדֵּנוּ, בְּעַדֵּיכֶם, בְּעַדֵּיכֶן**, etc.; it has also **מִן** preposition prefixed, as in **מִבְּעַד**.

הִנֵּן, and with paragogic **הִנֵּה** *behold*, is declined with suffixes **הִנֵּנִי** or **הִנֵּנִי**, and **הִנֵּנֶךָ, הִנֵּנּוּ, הִנֵּנָה, הִנֵּנָם**.

וּלְתִי *besides*: **י** is paragogic, and by adding the suffixes, **י** is dropped: as **וּלְתִי, וּלְתֶיךָ, וּלְתֵנוּ**.

לְמַעַן *for the sake of, in order to*, declines thus: **לְמַעַנִי, לְמַעַנְךָ, לְמַעַנּוּ, לְמַעַנָּה, לְמַעַנָּם**. **לְמַעַנִּי** is never used without **ל**.

לְעֵמָּת, once used in the plural, **לְעֵמָּתוֹת** *before, over against*, declinable: as **לְעֵמָּתוֹ, לְעֵמָּתָם**.

לְפָנַי *formerly, before*, in construction **לְפָנַי**, and declined thus: **לְפָנַי, לְפָנֶיךָ, לְפָנָיו, לְפָנֵינוּ, לְפָנֵיכֶם, לְפָנֵיכֶן**.

מִן, **מִן**, **מִן**; when **י** is dropped, and **מ** prefixed to a noun or infinitive, it is pointed **מִן**, and followed by a dagesh; but if the following letter be guttural, it is pointed **מִן**. In a few instances we find **מִנִּי** and **מִנֵּי** instead of **מִן**. With the addition of the suffixes, it mostly occurs with a reduplication: as **מִמִּנִּי, מִמִּיךָ, מִמֵּנוּ, מִמֵּנָה, מִמֵּנָם**, and sometimes **מִמִּנָּה** and **מִמִּנָּם**, etc.

נֶגְדָּה *opposite to*, declined thus **נֶגְדִּי, נֶגְדְךָ, נֶגְדּוֹ, נֶגְדֵנוּ**; and with the prepositions **כֹּלֵם** prefixed; thus, **כֹּלֵמִי, כֹּלֵמְךָ, כֹּלֵמּוֹ, כֹּלֵמֵנוּ**.

עד, **עד**, *unto, to, till, until*; referring both to place and time declined with suffixes like a noun plural mas.; **עדיכם**, **עדיך**, **עדי**.

עוד *yet, again, still*; **עודי** and **עודני**, **עורך**, **עורך**, **עורני**, **עורני**. **עודם**. **עודם** is sometimes prefixed; as, **בעוד**.

על, **על**, *upon, over*, declined like a noun plural masculine; as **עליהם**, **עליכם**, **עלינו**, **עליה**, **עליו**, **עליה**, **עליה**, **עלי**.

עם *with*, declines thus: **עמי** and **עמרי**, **עמך**, **עמך**, **עמך**, **עמו**, **עמה**, **עמנו**, **עמך**, **עמך**, **עמך**.

תחת *beneath, underneath, below, instead of*, declined like a plural as, **תחתיהם**, **תחתיהם**, **תחתיהם**, and also with **תחת** prefixed.

CHAPTER XV.

SEPARABLE AND UNDECLINABLE PARTICLES.

112.—**כן**, **כן** *yes, yea*, from whence is formed **לכן**, **לכן** *therefore*, **אחר כך** and **אחרי-כן** *afterward*.

אמנה, **אמנה** *truly, verily*, **אכן** *indeed*, **אבל** *but truly*, **אולי** *of truth*, **רק**, **אך** *only*.

אולי, **אולי** *if*, **אולי** and **אולי** *if not*; **אם** is likewise used interrogatively; sometimes **אם כי** is used together, signifying, *only*. **כי** signifies likewise *when, but, for*. **אולי**, *perhaps*.

Negatives.—**אל**, **לא**, **בלי**. **לא** is used in forbidding a thing as, **אל תהיה לך אל זר** *thou shalt not have a strange God*. But **אל** is generally, though not always, used in prayer; as, **אל תקח ממני רוח קדשך** *do not take thy Holy Spirit from me*. **בלי** and **אל** *without*.

אף-כך *even more*, **עוד** *again*, **יותר** *more*, **רבה** *greatly*, **מאד** *very*, **מאד** *exceedingly*, **הרבה** *greatly*, **אף-כך** *how much more*, **מאד** *much less*.

אז, **אז** *then*, **כבר** *already*, **קדם** and **מקדם** *time past, of old*, **מ** *before*,

מתי *when?* **עד אז** and **עד אז** *until when?*

הנה, **הנה** *now*, **רגע** *momentary*, **פתאום** *suddenly*, **הנה** *hence*.

הנה *here*, **אנה** *whither*, **איפה**, *where*, **חוץ** *abroad, without the house*, **נגד** *opposite*, **עבר** *beyond*, **סביב** *round about*, **נגד**

against, **בְּנִיפָה** *within, inwardly*, **אחור** *backward*. Of nonentity : **ריקם** *vainly, empty*, **חֵרָם** *freely*, **יחד** and **יחדו** *together*.

כֵּן *thus*, and **כֵּן כֵּן** ; **כֵּן כֵּן** *so*, **כֵּן כֵּן** *such like*.

Intercession : **אָנָּה, אָנָּה, אָנָּה, אָנָּה** *O! I pray*,—**אֵי** and **אֵיה**, **וָאֵי, וָאֵיה** *alas!*

Of joy : **אֵהָא** *ah!*

INSEPARABLE PARTICLES ; משה וכלב.

113.—**מִן** denotes generally the ablative case ; sometimes, likewise, a part of any thing,—*some*.—It is derived from **מִן**, its usual accompanying vowel is therefore (־), and is followed by a dageshed letter, to compensate for the dropped ן ; as, **מִשָּׁם, מִמָּוֶה, מִמֶּנִּי** ; but if the subsequent letter be a guttural, and consequently incapable of having a dagesh, **מ** or **ר** has then (ֿ) ; as, **מִמֶּנִּי, מִמֶּנִּי, מִמֶּנִּי**, except in **מִחוּץ** and **מִחוּץ**, and as well as in some instances when **מ** is followed by (־) ; as, **מִכֶּנֶס, מִכֶּנֶס, מִכֶּנֶס**. The same is the case when **מ** is followed by ם ; as, **מִיָּמֵי, מִיָּמֵי, מִיָּמֵי** and **מִיָּמֵי** : **מ** is in some instances accompanied by (ֿ) instead of (־) ; as, **מִחֲמֹלָה, מִחֲמֹלָה, מִחֲמֹלָה**. **מִן** and **מִן** are likewise used to express the comparative degree ; as, **שְׁנַיִם מִן הָאֶחָד** *two are better than one*, **טוֹב מִשָּׁמֶן** *fame is better than oil*.

114.—**שֶׁ** derived from **אֲשֶׁר**, relative pronoun. It is for the most part, accompanied by (־), and followed by dagesh ; but (־) remains unchanged even if the following letter be guttural ; as, **שֶׁאֵלֶּכָה, שֶׁיִּוָּד, שֶׁכָּבָה, שֶׁתְּחַפֵּץ, שֶׁאֵלֶּכָה** ; it occasionally has the vowel (ֿ) ; as, **שֶׁלָּמָה, שֶׁלָּמָה**. In two places **שֶׁ** is accompanied by (ֿ) ; as, **שֶׁהוּא** and **שֶׁהִיא**.

115. **ה** is used, first, as the definite article, and is perhaps derived from **הוא** personal pronoun. The article **ה** is never prefixed to a proper name, nor to a noun in construction, neither to a noun to which the suffixes are added ; except in **הַעֲרָבִי, הַיִּשְׂרָאֵלִי** and **הַמִּצְרַיִם** (which is instead of **הַמִּצְרַיִם**) also in **הַיִּשְׂרָאֵלִי** and **הַיִּשְׂרָאֵלִי**, in **הַיִּשְׂרָאֵלִי**, which stands for **הַיִּשְׂרָאֵלִי**, and in **הַיִּשְׂרָאֵלִי**, used for **הַיִּשְׂרָאֵלִי**.

As to those few proper names which have the article prefixed, it is the opinion of Kimchi that some of them are used adjectively as national or family names; as, **הַמְנַשֵּׁה** (Deut. 3:18) for **הַמְנַשֵּׁי** *the Menassites*, **הָאֶרֶץ הַמְּנוֹנִי** for **הַמְּנוֹנִי**; and in some cases in regimen, a noun is to be supplied; as, **הָעָם יִשְׂרָאֵל** for **יִשְׂרָאֵל** *the nation, the people of Israel*, **הַיַּיִן הַחִימָה** for **יַיִן הַחִימָה** *the wine, namely, the heating wine* (Jer. 25:23), &c.

Secondly, as a relative pronoun, which sense it bears in most cases when prefixed to a participle; as, **הַבָּאִים** *who are coming*, for **אֲשֶׁר בָּאוּ** *who came*, **הַנוֹלָד לוֹ** *who was born unto him*. When **ה** is used as a relative pron., the participle then used as the present tense, may have the pronominal pronouns affixed; as, **הַמְּאַנְנִי** *who is girding me*, **הַמְּעֵלָךְ** *who is bringing thee up*: in that sense it is likewise prefixed to a prep.; as, **וְהָעֲלֶיָּהּ** *and that which is upon it*.

Thirdly, **ה** denotes sometimes the vocative case; as, **הַדּוֹר** *generation!* **הָאֹיֵב** *O enemy!* **הַיַּרְדֵּן** *O Jordan!* In that sense it is prefixed to a noun in regimen, as, **הַבִּתּוּ יְרוּשָׁלַם** *O daughter of Jerusalem!*

Fourthly, **ה** localis is used for **אֶל** and **ל**; as, **אֶרְצָה שִׁעִיר** for **לְאֶרֶץ שִׁעִיר** *to the land of Seir*. In that sense it is suffixed, and according to the general opinion of Grammarians **ה** mobile never occurs as a prefix; from which opinion some differ, and consider that **ה** in **הַפְּלִשְׁתִּים** (1 Sam. 13:20) is used instead of **אֶל** or **ל**, and supplies **אֶרֶץ**; and so the Chaldaic paraphrase has **אֶרֶץ פְּלִשְׁתִּים** *to the land of the Philistines*.

116.—The vowel which accompanies **ה**, namely (־) is the same whatever sense it may bear, and the following consonant is dageshed, as has been shown by the above examples, except in the following instances, where dagesh is omitted: first, before participle whose first letter is **מ** with (־); as, **הַמְּבַשְׂרוֹת**, **הַמְּלַמֵּד**. Secondly, the dagesh is omitted in **י**; as, **הַיָּאֵר**, **הַיָּלָדִים**, unless **י** is followed by **ה**, **ה**, **ע**; as in **הַיְהוּדִים**, **הַיַּעֲפִים**. Thirdly, the dagesh

* In these four participles, however, **מ** has Dagesh, **הַמְּשַׁנֵּעַ**, **הַמְּעַנֵּה**, **הַמְּבַשְׂרֵת**, **הַמְּבַשְׂרִים**.

is omitted in ל of the noun הַלֵּל, and in צ of the word הַצִּדְעִים; likewise in its singular form, one instance excepted, וַתַּעַל הַצִּדְעִי (Exod. 8:2).

117.—ה before one of the letters אהחער, which are incapable of having a dagesh, has sometimes (־) or (ֿ), and in a few instances (־) is retained; thus, before אַע it has (־), except in הַעֲרִיִם (Is. 65:11), הַעֲזָבִים (Prov. 2:16), and before most nouns which have ה or ח for their first letter; as in הַחִיָּה, הַחֵיִן, הַהֶלֶכֶת; but when הַע and אַ, which sometimes follow the article have (ֿ), and the word consists of polysyllables, the article ה has (ֿ); as, הַהֲרִים, הַהָאֵמֹר, הַהָעֵרִים; but if the noun be a monosyllable, ה has (־); as, הָהָר, הָהָם; before ח in monosyllables, and ח in polysyllables, ה has (ֿ); as, הַחֲרָבוֹת, הַחֲרִי.

118.—ה likewise is interrogative, and as such its usual vowel is (־); as הֲבֵיתָ? הֲמֵן? but if followed by (ֿ) ה interrogative has (־); as, הֲכֹזְלָנָה? הֲבִרְכָה; once it is found even without (ֿ) following, and yet has (־), and dagesh follows; as in הֲיֵיטֵב? If followed by a guttural it has either (־) or (ֿ); as הֲאֵרַח, הֲעֵיט; in two instances it has (ֿ) before a guttural, as in הֲחִיָּתָם (Judg. 6:31) and הֲאִפְרָתִי (Ibid. 12:5): we, however, find instances of ה interrogative being omitted while the context still requires it to be understood interrogatively; as in אָמַר אֱלֹהִים אַף כִּי אָמַר אֱלֹהִים? *has then God said?* לֹא תִשָּׂא אֶת־עֵינֶיךָ לְוִיָּתָן? *canst thou draw Leviathan, &c.*

119.—ו is sometimes used conjunctively; as in רְאוּבֵן וְשִׁמְעוֹן *Reuben and Simeon*: but sometimes it is idiomatic, like و in Arabic; as in וְאַיָּה וְעֵנָה, for אַיָּה וְעֵנָה *Ayah and Anah*; and again on the commencement of a narrative; as in וַיְהִי בִימֵי אֲחַשְׁוֶרֶשׁ instead of הָיָה בִימֵי אֲחַשְׁוֶרֶשׁ *it happened in the days of Ahasverosh*; again וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו *on the third day Abraham lifted up his eyes*. It is likewise used disjunctively: as, מִכָּה אָבִיו וְאִמּוֹ *he who smiteth his father or his*

* Some editions of the Hebrew Bible read הַעֲרִיִם.

mother : likewise adverbially : as, **אם בחקתי תלכו ונתתי** *if you walk in my statutes, then will I give, &c.*

120.—When ו is prefixed to the future tense accompanied by the vowel (ֿ) and followed by a dagesh, or when before א it has (ֿ), it denotes that the future tense is to be understood as a past tense, and frequently the preterpluperfect is to be understood; thus, **וַיֹּאמֶר** *and he said*, **וַתוֹצֵא הָאָרֶץ** *and the earth brought forth*, **וַנֹּאמֶר** *and we said*, **וָאָכַל** *and I ate*, **וַיֵּכֶל אֱלֹהִים** *and God had finished*; but with any other vowel in the future tense, it is not conversive.

121.—ו prefixed to the preterite tense, may likewise be conversive; but there is no distinction in its vowels to point out when it is conversive or when conjunctive, etc., thus in **וַיִּשְׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת-הַשַּׁבָּת** *and the children of Israel shall keep the sabbath day*, **וַיִּשְׂתָּה** *he ate and drank*, ו is conjunctive in the latter example; yet the difference is easily detected by the context; and we may lay it down as a rule, that whenever a preterite tense with ו follows another preterite, ו is conjunctive : otherwise it is conversive.

122.—ו conjunctive or conversive in the preterite tense, has for its usual points (ֿ), but before another (ֿ) it has ו, as in **וַיִּלְמְדוּם, וַיְנַשְּׂרָם**; except before י, when it has (ֿ) and ו drops (ֿ); as in **וַיְהִי** for **וַיְהִי**. It has likewise shurek before the labials **בּוֹמֶה**; as in **וַיִּמְלֹא, וַיִּפְקֹד**. Before a guttural with a compound vowel, ו takes the same vowel uncompounded with (ֿ); as in **וַיִּמְלְאוּ, וַיִּמְסְכּוּ**; except before (ֿ), in **וַיִּמְלְאוּ**, when it takes (ֿ) and א drops its (ֿ); and this is likewise the case with (ֿ) in **וַיִּמְלְאוּ**, whence ו takes (ֿ). This rule is common to the serviles **וְכָל**.

123.—ו conjunctive has (ֿ) when only two nouns are coupled, and the accent placed on the antepenultimate; as in **רָכַב וָסוּס**, **שָׁחַל וּפְתָן**; but if the accent be on the ultima, ו has (ֿ); as in **עֵשָׂר וְכָבוֹד**; when more than two nouns are joined, the first ו takes (ֿ), and the following takes (ֿ); as in **וָרֶב וָרֶם**: likewise before the labials in nouns it has (ֿ) instead of ו; as in **וְכָהֵן וְכָהֵן**; and it has (ֿ) likewise in verbs when both are in the same tense and mood, and the last has its accent on the ante-

penultimate, or is prefixed to a monosyllable; as in **הָלוֹךְ וְשׁוֹב**, **תִּזְכְּרִי וּבִשְׁמָהּ**, **קִחְנָה וּבָאָה**, **קָח וְלָךְ**. The same is the case when it is prefixed to the particles; as in **הוּא וְהִיא**, **אֲנִי וְאַתָּה**, **מִי וְמִי**, **כִּשְׁם**, **וְהִלָּאָה**, except in the following, **אִישׁ וְאִישׁ**, **וְכִלְהֶעָרֵב וְכוּ**. **ו** both conjunctive and conversive has likewise (־) when a pause accent immediately follows; as in **וְכַתְּנוּ**, **וְכַתְּנוּ**, **וְכַתְּנוּ**, **וְכַתְּנוּ**; **ו** is also sometimes affixed like **ה**, and is paragogic; as in **בְּנוּ בָּעֵר** for **בְּנוּ** : **חִית־אֶרֶץ** for **חִית־אֶרֶץ** : **בְּדִבְעֹר**.

124.—**כ** is commonly used for comparing two things, and then is called Caph of similitude; sometimes both things about to be compared have **כ** prefixed to each, by way of brevity; as **בְּמוֹךְ** **פָּרַעַה** **וְאַתָּה** **כְּפָרַעַה** instead of **פָּרַעַה** **כְּפָרַעַה** **וְאַתָּה** **כְּפָרַעַה** *Pharaoh is like thee, and thou art like Pharaoh*. Sometimes **כ** is omitted; as in **וְהוּא** **כְּפָרַעַה**, for **וְהוּא** **כְּפָרַעַה**, *Judah is like a lion's whelp*. It is likewise used as the preposition *about*; as in **כְּאַלְפִים** **אִישׁ** *about two thousand men*, **כְּחֲצוֹת** **הַלַּיְלָה** *about midnight*: the usual points of **כ** are (־); before another (־) it has (־); as in **כְּלִשׁוֹן**: before a guttural with a compound vowel, it has the same vowel uncompounded; as in **כְּעֶשְׂרֵת**, **כְּאַשָׁר**; except before **אֱלֹהִים** and **אֲדָנִי**, as mentioned before. It has (־) before a monosyllable, or when the accent is on the penultimate; as in **כְּזָה**, **כְּזָה**, **כְּהִנָּה**, **כְּאַלָּה**; likewise before the pronominal suffixes; as in **כְּמוֹךְ**, except before the plural; as in **כְּמוֹכֶם**, **כְּמוֹהֶם**: yet in Judges 8:18, we read **כְּמוֹהֶם**. When prefixed to a noun which ought to have the article **ה**, the article is dropped, and **כ** takes the vowel which would have been under **ה**; as in **כְּהִיאֲרִי** for **כְּהִיאֲרִי**, **כְּהִיאֲרִי** for **כְּהִיאֲרִי**. There are found, however, a few exceptions. The same rule holds good in **כ** prefixed to the infinitive Hiphil; as **כְּנִלּוֹתְךָ** *when leading thee*, for **כְּהִנּוּלּוֹתְךָ**. This rule is common to the serviles **כלב**.

125.—**ל** is generally used to denote the noun to be in the dative case; as **וַיֹּאמֶר לְנוֹחַ** *and he said to Noah*, **נָתַתִּי לָכֶם** *I gave to you*. It is nevertheless used instead of **בְּעִבּוּר** *on account of, concerning*; as in Gen. 20:13, **אָמַרְתִּי לִי אָחִי הוּא** *say concerning me, he is my brother*, and 23:8, **וַיִּפְגְּעוּ לִי** *and intercede for me*. It is likewise used for **כ**; as **לְכָל־דִּדְרָכָיו** *he was pros-*

perous in all his ways. It is sometimes used as in Chaldaic* and Syriac to denote the accusative case, for אַת; as in הָרָגוּ לְאַבְנֵר for הָרָגוּ אֶת־אַבְנֵר *they slew Abner*. It denotes likewise the genitive case; as in מִזְמוֹר לְדָוִד *a psalm of David*. It is sometimes idiomatic; as in שְׁלַח לָהּ *send thou*, לֵךְ לָהּ *go thou*, or *get thee out*.

Its usual points are (־); but before another (־) it has (־־); as in לִּנְנוֹת: and before a compound vowel it has the same as כ. When prefixed to an infinitive which consists of a monosyllable, it has (־); as in לָמוֹת; and before any other infinitive which has the accent on the penultimate, as in לָקַחַת: but all those terms where ל has (־), as לִצְאָת, לְשִׁבָּת, לְבוֹא, are to be considered as nouns, and not as infinitives, although they are both of the same form. There are, however, some nouns to which ל is prefixed, particularly when a pause accent follows, as לְמִיָּם, לְשִׁבְעָה; and before עַד, as לְעַד. In any other case it is subject to the same rule as כ. See 124.

126.—כ denotes the ablative case: sometimes כ is omitted; as in עָשָׂה יָמִים שֵׁשֶׁת for בְּשֵׁשֶׁת *in six days*.§ It is likewise used in the sense of בְּעִבְרָה *on account of*; as וַיַּעֲבֹד יִשְׂרָאֵל בְּאִשָּׁה *Israel served for the sake of a wife*. It likewise has the signification of עִם *with*, as in וּבִקְשָׁתִי בְּחַרְבִּי *with my sword and bow*. The vowels are the same as under ל, as stated above.

CHAPTER XVI.

ON CONSTRUING AND PARSING.

127.—After the learner has gained some familiarity with the verbs, and which acquisition is easily made by only transcribing the paradigm of the regular verb several times, he may im-

* That part of Chaldaic found in the Bible. But in the Chaldaic paraphrases, commonly called the Targum, ת for the Hebrew אַת is used to denote the accusative case.

§ Some commentators assign a reason for the omission of כ in this passage. It is to signify that the Lord is not only the creator of heaven and earth, but even of the six days; God being the creator of time.

mediately begin to construe some easy part of the Bible, with the assistance of a Hebrew Lexicon, and refer to the several subsequent rules as occasion requires ; but as in most Hebrew Lexicons, the roots only are arranged alphabetically, so that the derivatives cannot be traced till the root is ascertained, the following general rules will be necessary to find out the root in each word, which root, with very few exceptions, must consist of three letters, as has been already mentioned.

128.—If the word, the root of which is to be ascertained, consist of more than three letters, some of those letters must necessarily be serviles, and if after separating the serviles, there remain three letters, these will form the root ; as, **יָבִיטוּ** *ye or they shall visit*, consisting of six letters, reject **ו** as being one of the letters **ו י נ** used in the future tense, the three following letters must all be radical, and **יָבִיט** as the feminine plural term in the future tense ; consequently the root is **יָבַט** *he visited*, which is a regular verb.

.29.—But if there remain two letters, or only one, the word must be derived from an irregular verb, and the omitted letter or letters must be supplied either by **ו**, **י**, or **ל**, as being the first radical ; **י** or **ו** as the second radical : **ו**, **י**, **נ**, as a third radical ; or by doubling the last radical. To ascertain which of those letters are to be supplied, we must have recourse to the following rules :—

If two radicals remain and the first of them have a dagesh, supply **ו** as the first radical ; as, **יָסַף** *a journey* ; **ס** is formative, and the root **יָסַף** *to travel*, except the word is derived from one of the eight verbs enumerated in Rule 46, in that case **י** must be supplied instead of **ו** ; if the word be derived from **יָקַח** then **ל** must be supplied ; as, **יָקַח** (2 Chron. 19:7), root **יָקַח** *to take*. If one radical only remain, prefix **ו** and affix **ה**, as **יָטַח**, root **יָטַח**, *incline*, but if the last of the two remaining radicals have dagesh, double that same radical ; as, **יָכַח** *a hut*, from **יָכַח** *to cover over*, except the following terms : **יָפַח** *face, anger*, **יָפַח** *wheat*, **יָפַח** *my*

daughter, *תַּתִּי* my giving, *שְׁתֵּי* two, and *אַתָּה* thou, where dagesh forte supplies נ medial, and they are derived from *אָנָּה*, *הָנַט*, *הָנָה*, *נָתַן*, *שָׁנָה* and *אָנָּה*. If two radicals remain without either of these having dagesh forte, and a prefix is accompanied by ו, or י or (—) supply י as first radical, as *תּוֹכַחָה* a reproof. ה־ shows the noun to be feminine, the prefixed ת is an Heemantive or formative letter, and ו denotes the deficiency of י the first radical. Quiescent letters in ו or י as second radicals, and ה last radical, if omitted, are not supplied by any characteristic; but as those verbs with ה last radical, are by far most in number, the student will save time when such a doubtful case occurs, to look first in his Lexicon to the ה לִי ה, and if not successful, it will be found amongst the ה ע' ו, as *נָחִי ע' ו*, as *נָלוּת* captivity; the termination ית denotes the feminine gender;—then remain two radicals ל ג; the third radical might be י or ו medial, or ה final, look under the root גָּלָה; again רע evil, insert ו the root being רוע. We will now proceed to construe and parse the following lines (Ex. 9: 1—7):—

and thou shalt speak Pharaoh to come Moses to the Eternal said
 וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה בֹּא אֶל־פַּרְעֹה וְדַבַּרְתָּ
 my people send the Hebrews God [of] the Eternal said thus to him
 אֵלָיו כֹּה אָמַר יְהוָה אֱלֹהֵי הָעִבְרִים שְׁלַח אֶת־עַמִּי
 and yet to send thou refusest if for and they shall serve me.
 וְעַבְדֵּנִי כִּי אִם־מָאֵן אַתָּה לִשְׁלַח וְעוֹדָה
 on thy cattle being the Eternal the hand of behold them. holdest thou
 מַחֲזִיק בָּם הִנֵּה יָד־יְהוָה הוּיָהּ בְּמִקְנֶךָ
 on the camels on the asses on the horses in the field which is
 אֲשֶׁר בַּשָּׂדֶה בַּסּוּסִים בַּחֲמֹרִים בַּגְּמָלִים
 and will divide very. grievous a pest and on sheep on horned cattle
 וְיִבְצָאן דָּבָר פָּגַד מְאֹד וְהִפְלָה
 the cattle of and between Israel the cattle of between the Eternal
 יְהוָה בֵּין מִקְנֶה יִשְׂרָאֵל וּבֵין מִקְנֶה
 Israel (which is) to the sons of of all shall die and not the Egyptians
 מִצְרַיִם וְלֹא יָמוּת מִכָּל־לְבָנֵי יִשְׂרָאֵל
 to-morrow saying an appointed time the Eternal and made anything
 וְיָשָׁם יְהוָה מוֹעֵד לֵאמֹר מָחָר

the Eternal and did in the land. that thing the Eternal will do
 יהוה ועשׂ בָּאָרֶץ הָיָה הַדָּבָר יהוה יַעֲשֶׂה
 the cattle of all and died of in the morrow that thing
 מִקְנֵה כָּל וּמָתוּ בַּיּוֹמָהּ הָיָה אֶת־הַדָּבָר
 died not Israel the sons of but of the cattle of the Egyptians
 מֵמִקְנֵה יִשְׂרָאֵל לֹא בָנֵי וּמִמִּקְנֵה מִצְרַיִם
 from the cattle of had died not and behold Pharaoh and sent one.
 מִמִּקְנֵה מֵת לֹא וְהִנֵּה פָּרְעֹה וַיִּשְׁלַח אֶחָד
 and not Pharaoh the heart of and was hardened one even Israel
 וְלֹא פָּרְעֹה לֵב וַיִּכְבֶּד אֶחָד עַד יִשְׂרָאֵל
 the people. did send
 אֶת־הָעָם שָׁלַח

וַיֹּאמֶר with its accompanying (ו), and following dagesh, shows that the future tense is used for the preterite, see Rule 42; ' is one of the letters אִתְּן forming the third person singular masculine. Root אָמַר *he said*.

יהוה a proper name of the Deity, and is derived from the root, הָיָה or הָוָה *to be*.*

אֶל *to*, a preposition.

פָּרְעֹה a title given to Egyptian kings.

וַיִּכְבֶּד conversive, prefixed to the preterite tense of Piel conjugation, and must therefore be rendered like the future.

אֵלָיו *to him*, from אֶל preposition, and the suffix יוֹ used instead of ו (see the Particles).

כֵּן *thus*, is probably a compound of כּ *as, like*, the particle of comparison, and הֵן derivative, from הָיָה, *he, it, hence, like it, thus*.

אָמַר the root.

אֱלֹהֵי a noun masculine plural in regimen, from the absolute

* Some Jewish writers assign as a reason why the Deity has the name of יהוה, because that term expresses his eternity, immutability, and omnipresence, inasmuch as the four letters are the component parts of the past, present, and future tenses : הָיָה or הָוָה *he was*, הוּא *he is*, and יִהְיֶה *he will be*.

form אֱלֹהִים, after the form of אֱלֹהִים; from the root אלה to be mighty.

הָ, article, and has (־) before a guttural on account of its incapability of taking a dagesh; יִם a plural masc. termination; sing. עָבְרִי, the termination י־ denotes nationality, from עָבַר, a proper name, or עָבַר to pass over.

שְׁלַח imperative Piel, like לִמַּד, only that the vowel (־) in the latter case is here changed into (ֿ), because the last radical is ח, which requires either an accompanying or preceding (־).

אֲנִי denotes the accusative case of the following noun, עָמִי, י־ is the sign of the first person singular common of the possessive pronoun; the last of the two remaining radicals having dagesh, shows that another נ is to be supplied; root עָמַם.

וְ, conjunctive, and יִ affixed, denotes the first person of the personal pronoun, accusative case, instead of אֹתִי. יִעֲבְדוּ third person masculine plural of the future tense, Kal, and ו is here changed into (ֿ), its corresponding short vowel, because of the increase יִ, according to the general rule,—“when a word increases in letters, it must decrease in vowels.”

אֲנִי are both particles. אַתָּה personal pronoun, second person masculine singular, dagesh forte in ת supplies the place of the rejected נ; root אָנַת.

לְשַׁלַּח infinitive mood in Piel, which with ל prefixed becomes a gerund.

וְ, conjunctive, עוֹד adv. and root, but is used like a noun with the pronoun הָ affixed, which affix is here used for אַתָּה, which ought to precede the participle. See Rule 32.

מִלְמִיד participle Hiphil, from the root מִלַּד like מִלְמִיד, only that (־) is here changed into (ֿ) because of its accompanying consonant being a guttural.

אֲנִי ablative of the personal pronoun, third person plural.

הִנֵּה interjection, with הָ paragogic, from הִנֵּה of the same import

רֵגֶל a noun in regimen, from רָגַל absolute; the change from (־) to (ֿ) denotes regimen, because a noun governing another is considered as if both were united: hence it comes within the

limits of the rule before stated, that if a noun increase in letters, it must decrease in its vowel points.

הוֹיָה a participle fem. singular, Kal, like הוֹלָה; root הוּיָה.

בְּמִקְנֶהְ, בְּ ablativ case; מְ formative, הִי possessive pronoun; root קָנָה to possess.

אֵשֶׁת relative pronoun, indeclinable.

בְּשִׁרָה, בְּ as before; by the accompanying (־) and subsequent dagesh, הֵ the article is supplied according to rule; for article הֵ is rejected before a noun which has one of the letters ל כ ב prefixed.

בְּפִסְוִים, בְּ as before; יִם plural masculine termination, from פִּסְוִי singular, which is the root.

בְּחִמְרִים and בְּזִמְלִים, the same remarks apply to their prefixes and terminations.

וּבְצִאֵן, וְ conjunctive, instead of וּ, because it stands before a labial; root צִאֵן collective noun.

רָדָר רָדָר מֶאֶד radical nouns; for although מֶאֶד is rendered adverbially, it has nevertheless all the properties of a noun.

וְהִפְלָה, וְ as before; the Hiphil conjugation, third person singular masculine, from הִפְלָה of the 'ה' לִי.

בֵּין preposition.

מִקְנָה a noun Heemantive in regimen, absolute מִקְנָה, rule,—a noun ending in ה־ is changed into ה־ when in regimen; root קָנָה.

יִשְׂרָאֵל, a proper name, compounded of שָׂר a Prince, and אֵל God, and formative יִ.

וּבֵין as before.

מִצְרַיִם, properly the name of the country, Egypt, but is frequently used for the people,—the Egyptians.

וְלֹא, וְ conjunction, prefixed to the negative particle.

יָמוֹת third person singular masculine Kal, from מוֹת, of the נָחִי ע' ו'.

מִכָּל, מִ a derivative from מִן, from which ך is here supplied by the dagesh in כ; both מִן and מִ denote the ablativ case. כָּל an

adjective; it is pointed with (ֿ) before makkaph or hyphen, otherwise it would have cholem over it; the mark (ֿ), called makkaph, causes the same changes in the preceding points as a noun in regimen, root לָלֵל; the ל omitted in לָ ought to be supplied by a dagesh in the remaining ל, but is omitted whenever that radical is the final letter of a word.

לָבֵנִי a noun plural masculine in regimen with ל prefixed, absolute בָּנִים, singular בֵּן, root בָּנָה to build.

בָּנָה a radical noun.

יִשְׁלַח, י as before; יִשְׁלַח for יִשְׁלַח third person masculine, future tense, in Hiphil; root שָׁלַח:—see note in Paradigm קָיָם.

מוֹעֵד, מ formative having for its vowel י denotes that י first radical is rejected; root יָצַע to appoint.

לֵאמֹר infinitive, which ought, agreeably to the Paradigm, to be לֵאמֹר, and as according to rule (see the Chapter on the change of vowels), the vowel preceding the compound vowels (ֿֿ), (ֿֿ), (ֿֿ) is changed into the same, uncompounded with (ֿֿ), the prefixed ל ought to have (ֿֿ), but for the sake of euphony, the vowels (ֿֿ) and (ֿֿ) are changed into (ֿֿ); therefore instead of לֵאמֹר we read לֵאמֹר.

מִקְדָּשׁ radical noun.

יִעֲשֶׂה third person singular masculine, future, in Kal, from עָשָׂה according to the Paradigm יִגְלֶה, it ought to be pointed יִעֲשֶׂה, like יִגְלֶה, but ע being a guttural, requires the compound (ֿֿ), which by the rule above-mentioned, changes the preceding (ֿֿ) into (ֿֿ).

הַדָּבָר הַזֶּה both the noun and the demonstrative pronoun have the article prefixed, in conformity with the general rule “when the article is prefixed to the noun, the adjective agreeing with it requires the same.”

בְּאַרְצָה, ב preposition having (ֿֿ) instead of (ֿֿ) denotes that the article is rejected on account of ב prefix, but (ֿֿ) remains, which is the regular vowel under ה article before a guttural, as the guttural letters are incapable of having dagesh.

יִעֲשֶׂה, י conversive prefixed to the future יִעֲשֶׂה; the last radical is dropped, which leaves ע without any vowel, and changes it

preceding (־) which ought to have been under ץ, as before, into (־).

חֲזַרְתִּי for חָזַרְתִּי, see note in paradigm חָזַר ; חָזַר third person singular masculine, preterite tense of Kal, root חָזַר ; the first radical ח has here (־) instead of (־) which is a deviation from the common rule.

חֲזַרְתִּי future tense with ׀ conversive prefixed.

עַל preposition, and adverb.

אַרְבָּע numeral adjective.

וַיִּכָּבֶד; root כָּבַד to be heavy, intransitive.

SYNTAX.

CHAPTER XVII.

BEFORE we consider the rules of Syntax, it is proper to remark, that several rules which have already been treated upon, as well as many others which will be given in the General Remarks, have by modern Grammarians, from the great scholar, the elder Buxtorf, down to our own times, been usually allotted to this division of the Grammar. The arrangement herein chosen is partly that of Rabbi David Kimchi.

There are two agreements in Syntax : first, between the nominative and the verb ; second, between the noun and the adjective.

130.—A verb, for the most part, agrees with its nominative in person, number, and gender ;* as, *וַיֹּאמֶר יַעֲקֹב* *Jacob said*, *יִשְׁתַּחֲוּוּ* *the sons of thy mother shall bow to thee*, *הוא אָמַר* *he*

* The proof of the doctrine of a plurality of persons in the Divine Being deduced from the grammatical construction of the first verse of the Book of Genesis, viz. *בְּרֵאשִׁית בָּרָא אֱלֹהִים*, where the verb singular *בָּרָא* has a plural nominative *אֱלֹהִים*, cannot, we think, be fully sustained, because we find that *בָּרָא* and *אֱלֹהִים*, when applied to man, are in the plural number, and the verb is singular; as, *אִם אֶדְנִי יִתֵּן לוֹ אִשָּׁה* *if his master should give him a wife* (Exod. xxi. 4); for here likewise is a nominative plural *אֶדְנִי*, to a verb singular. *וְלָקַח בָּעֶלְיוֹ* *and his master shall take* (Exod. xxii. 10), also has a nominative plural, *בָּעֶלְיוֹ*, with a verb singular *וְלָקַח*. Further we may notice *וְהָגִישׁוּ אֶל הַיָּדָיִם אֶל הַיָּדָיִם* *and they shall present to the hands of the Judge*, and *הוּא* (Exod. xxi. 6). And it may be remarked here, that we think this passage ought not to be rendered as the Septuagint and the English versions have it; for the nominative to the second verb *וְהָגִישׁוּ* is *אֱלֹהִים*, else there could not be *אֶדְנִי* repeated after *וְהָגִישׁוּ*, but that it should be read thus, *his master shall make him come before the Judge, and he (namely, the Judge), shall make him draw nigh to the door, and there his master shall pierce his ear.*

said to me.—Exceptions: (1 Sam. 25:27) **אֲשֶׁר הָבִיִּא שִׁפְחָתְךָ** *which thy handmaid has brought*, a verb mas. with a nominative fem. and so **פִּי חֹנֶק מִמֶּנּוּ חַמְלָחָמָה**, **וְהָיָה הָעֶלְמָה**, **וְהָיָה הַנַּעֲרָה**, **וְהָיָה הָעִיר הַקְּרֹבָה**, **וְכָא אֱלֹה**, **וְהָיָה בְּרַבְתָּ יְהוָה**, **פִּי יְהוָה נִעְרָה בְּחוֹלָה**, **אֲחֻבָּשָׁה לִי הַחֲמוֹר**, **וְאָרַב עָלֶיהָ**, **פָּלַגְשׁ פֶּלֶב מַעֲבָה יָלַד**, **וְעוֹלָה לֹא נִמְצָא**, **וְכָא בְּשָׁנָה הַשְּׁמוּעָה**, **וְכָא עָלֶיהָ רָעוּת**, **וּתְבוֹאֲתִי מִכֶּסֶף נִבְחָר**, **תַּחֲרִית הַשְּׂאֵלָה אֲשֶׁר שָׂאֵל**, **וְנִעְמָה בְּנִים נִשְׁמָע**, **תַּפְלָצְתָּ הַנְּשִׂא**, **וְדַעַת מַחְרוֹץ נִבְחָר**, **יַעֲשֶׂה מְלָאכָה**, **כְּמוֹהוּ לֹא נִהְיָתָה**, **וַיֵּאָבֵד אֶת־לֵב מִתְנָה**, **הַעֲבוּדָה הַקְּשִׁיָּה אֲשֶׁר עָבַד**, **הַמִּנְחָה אֲשֶׁר יַעֲשֶׂה**, **וַתַּעֲשֵׂי הָרְעוּת וַתּוֹכַל**, **תַּחֲתִיּוֹד יוֹצֵעַ רָמָה וּמִכֶּסֶף תּוֹלָעָה**, **וַתִּכְרַת לָהּ מֵהֶם**, **הַמִּדְבָּר אֲלֶיהָ וַהֲבֵאתוּ אֵלַי**, **עַד מָתִי תִלֵּן בְּמִדְבָּר**, **מִחֲשָׁבוֹת אוֹנָה**, **תְּהִי גַעְלָמָה**,

131.—The nominative case of the personal pronoun is seldom expressed before a verb, except by way of emphasis; as in **וְאֵתָּה** *and thou (alone) shalt speak to us*; in that case the nominative generally precedes the verb, with the exception of the imperative mood; otherwise the verb precedes its nominative case.

132.—When a participle is used as the present tense, the separable pronoun must be expressed; as, **אֶת־חַטָּאתַי אֲנִי מוֹפִיר** *I mention my faults*, **אֲנֹכִי נֹגֵף** *I do smite*.

133.—A noun of multitude in the singular number may be preceded either by a verb plural or singular; as, **פֶּן יִנָּחֵם הָעָם** *lest the people may repent*; **וַתִּשָּׂא כָל־הָעֵדָה וַיִּתְּנוּ אֶת־קוֹלָם** *and the whole congregation lifted up and uttered their voices*.

134.—The vocative case of nouns agrees with the imperative mood of the verb in person, number, and gender; as, **שִׁמְעוּ שָׁמַיִם** *Hear, O ye heavens*, **וְהִאֲזִינִי אָרֶץ** *and incline thine ear, O earth!* **שִׁמְעוּ נָא הַמּוֹדִים** *Hearken ye, I pray, O rebellious!*

135.—When two or more nominatives of various genders precede the verb, the verb is generally put in the plural number and masculine gender, though each nominative be in the singular number; as, **וְהַצֹּאֵן וְהַבָּקָר אֵל יִרְעוּ** *the flock and the horned cattle shall not feed*; but if they follow the verb, the verb is then put in

the singular number ; as, נָדָב וַאֲבִיהוּא and *Nadab and Abihu died*, אָז יָשָׁר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל then sang Moses and the children of Israel.

CHAPTER XVIII.

136.—Adjectives and participles agree with their substantives in gender, number and case ; as, דָּבָר טוֹב a good thing, זָבַח גָּדוֹל a great sacrifice, הַבְּהֵמָה הַטְּהוֹרָה the clean cattle, מְשֻׁבִּים וּמְשֻׁבִּים kings and princes sitting, אֶת־הַתְּשׁוּעָה הַגְּדוֹלָה הַזֹּאת this great salvation.

137.—Adjectives and participles are frequently used as substantives, or in other words, the substantive is understood ; as, הַמִּוֹךְ פִּי צַדִּיק יָנוּב חֶכְמָה the mouth of the just (man) produces wisdom, טוֹב נִקְלָה וְעָבַד לוֹ מַמְלָכָה וְחָסַר לֶחֶם the (man that is) despised and has a servant, is better than (the man) that honoureth himself and lacketh bread ; כְּדִבְרֵי אֶחָת הַנְּבִלּוֹת הַדְּבָרִי like the speaking of one of the foolish (women) thou speakest.

138.—Adjectives are sometimes put in the feminine gender, when in English the noun which is to be supplied is of the neuter gender ; as, דִּבֶּר אִתָּנוּ קָשׁוֹת he spoke with us hard (things), אֵין בְּפִיהוּ נְכוֹנָה there is not a right (utterance) in his mouth.

139.—Adjectives and participles following several substantives of various genders, are put in the plural number and masculine gender : as, אַבְרָהָם וְשָׂרָה זָקְנִים בָּאִים בַּיָּמִים Abraham and Sarah were old, advancing in years ; but sometimes they agree in gender with the proximate noun ; as, וּפְנֵיהֶם וּכְנֵפֵיהֶם פִּרְדּוּת their faces and wings were separated ; פִּרְדּוֹת, feminine plural, agreeing with פְּנֵיהֶם a noun feminine.

140.—As two nouns in construction must follow each other without any intervention, it sometimes happens that the adjective which belongs to the first of the two nouns, does yet agree in gender and number with the latter, being its proximate ; as, וְהַבֹּתָּלָה הַשֶּׁמֶן לֹא חָסַר and the bottle of the oil faileth not : חָסַר agrees with שֶׁמֶן, although according to the sense it belongs to בֹּתָלָה.

CHAPTER XIX.

141.—When two nouns follow each other signifying different ideas, the first is to be considered in construction; as, **סֵפֶר זְכוֹרוֹת** *the book of memorials*. As it has been shown in Rule 73, &c., that every noun does not change its vowels when in construction, and indeed sometimes a noun having the form as if in construction, is yet in its sense absolute; as, **מִכָּה בָלְתִי קָרָה** for **מִכָּה**: the above rule is particularly worthy the attention of the student. But when two nouns of the same idea follow each other, they are in apposition; therefore some grammarians do not consider **יְהוָה יְצְבָאוֹת** *the Lord of hosts*, to be in construction, as it has been usually rendered; it being considered contrary to rule for **יְהוָה** a proper noun cannot be put in construction; but rather in apposition, for in Jehovah all hosts are comprised: He is all in all. He is denominated by Rabbinical writers **מְקוֹם** as being the *place* of every thing. And thus likewise may be understood **לְמִשְׁרָא** **וּלְיִשְׂרָאֵל עָמּוֹ** Moses being considered equal or superior to the whole people, as we read in Exod. 18:1.

142.—Adjectives are sometimes put in construction with a noun; as, **גָּדוֹל הָעֵצָה** *the great of counsel*, i. e. *great in counsel*.

143.—The adjective **כָּל** *all, every, the whole, any*, may be followed by a verb singular or plural; as, **כָּל-אִשָּׁה חֲכָמַת לֵב בִּיָּדֶיהָ טָווּ** *every woman of an ingenious mind (they) did spin with her hands*, **כָּל-אִישׁ וְאִשָּׁה אֲשֶׁר יָבוֹא** *every man and woman who comes*.

144.—A repetition of nouns denotes distribution, increase, and fervency; as, **אִישׁ אִישׁ אִישׁ** *any one, or every one, each*, **שֵׁשׁ בְּנִפְתִּים** *every one had six wings*, **מְאֹד מְאֹד** *exceedingly great*, **אָרֶץ אָרֶץ אָרֶץ** *earth, earth, earth*, such like repetition is not only found in nouns, but also in verbs, where it has a similar force; as, **שׁוּבוּ שׁוּבוּ מִדְּרֹכֵיכֶם** *return, return from your ways*. In a similar way an infinitive is used with an imperative mood, with the

preterite and future tenses; as, שָׁמְעוּ שָׁמְעוּ *hear ye hearing*
hear ye attentively, כָּרַךְ כָּרַךְ יוֹסֵף *Joseph was indeed torn*, וְאִישׁ
יָמוּתוֹן פָּדָה יִפְדֶּה אִישׁ *indeed no man will redeem a brother, ye shall surely die.*

CHAPTER XX.

ON THE ACCENTS, CALLED נְגִינּוֹת OR טַעֲמִים.

Accents are conjunctive and disjunctive. The former pointed by placing (˘) after them : those that occur over a are placed thus —^o, and those which occur under a word thus —_o the two principal pause or disjunctive accents are distinguished by (**), the minor pauses by (*).

The following Table exhibits the forms, names, and powers of the accents.

Forms.	Names.	Forms.	Names.
˘	קֶדְמָא	— [∞]	
˘	אֲזָלָא	— ²	
˘	גֵּרֵשׁ	— ₁	
˘	גֵּרֵשִׁים	— ₁	ד
— ₁	דִּרְגָא	* — ₁	י
— ₂	תְּבִיר	— ₂	פ
— ₂	יְתִיב	˘	א
	פְּסִיק	* — ₁	קָטָן
** : — *	סְלֹק :	* — ₂	גְּדוֹל
˘	שְׁלֵשֶׁלֶת	— ₁	א
˘	מְרִנִי פָּדָה	— ₁	א
— ₂	יָרַח	** — ₂	זָמַן
Euphonic Accents.		— ₂	
— ₁	מֶתָג	˘	מֶגְדוֹלָה
—	מִשְׁקָה	— ₁	מֶקְטָנָה

* The סְלֹק (:) is of a modern date.

145.—In every book of the Hebrew bible, with the exception of the books of Psalms, Proverbs, and Job,* each word not followed by (ֿ) has at least one of those accents, over or under it; but when the word consists of three syllables, or sometimes even of two syllables, it may have two accents; as, מִשְׁבְּחַתֶּיכֶם, מִיָּם; but where both are alike, the stress lies upon the first, and the vowel preceding the accent is always accompanied by Metheg, the euphonic accent; but when words have two dissimilar accents, the first is considered as Metheg, and the second is then the principal accent.

146.—It has been stated, Chapter IX, that when a word ends in one of the quiescent letters אהוי, and is unaccompanied by a pause accent, then the letters כפת בנר at the beginning of the following word have no dagesh; as, נִשְׁכְּבָה בְּשִׁתְּנוּ, (,) being a conjunctive accent, ב remains without dagesh, being preceded by a quiescent letter; but in וְהַמֶּלֶךְ שְׁלֵמָה בָּרוּךְ ה', (,) being a disjunctive accent, ב is dageshed, although the preceding word ends in ה quiescent.

147.—The two principal pauses are (,) and (,), the latter is always followed by (ֿֿ), they not only possess the same power as the other disjunctive accents, but they moreover effect a change of that vowel which accompanies them; thus (ֿ) is changed into (ֿֿ), (ֿֿ), or (וּ); as, שְׁמַעְתִּי טוֹב הַדְּבָר שְׁמַעְתִּי : נָזַל, חָדְלוּ; (ֿֿ) into (ֿֿֿ) and sometimes into (וּ); as, וְהָשִׁיב יְהוָה אֶת־דַּעְתְּךָ בְּרֹאשֶׁךָ, for בְּרֹאשֶׁךָ; (ֿֿֿ) into (ֿֿֿֿ); as, הָאָרֶץ הָאָרֶץ, for הָאָרֶץ; the change, however, in the latter noun, occurs likewise with the minor pauses.

148.—A word which terminates in (ֿֿ) or (וּ) followed by Makkaph generally changes (ֿֿ) into (ֿֿֿ), and (וּ) into a short (ֿֿ) as, אֶת־אֵת, בֶּן־בֵּן, כָּל־כָּל, except the same ends in a quiescent letter; as, כֹּה־זֶה and מָה־מָה followed by (ֿֿ) respectively require the dagesh for the sake of euphony; as, וְהָלַכְתֶּם מִה־טוֹב, מִה־לָּכֶם, וְהָלַכְתֶּם הָאוֹת.

* ֿֿֿֿ, ֿֿֿֿֿ, ֿֿֿֿֿֿ occur only in the Psalms, Proverbs, and Job.

POSITION OF THE ACCENTS.

149.—In Hebrew, as in Greek, every word, monosyllables included, receives an accent, and this is usually placed on that syllable which is elevated above the general tone of discourse, except when two or more words are connected together by Makkaph; which, being considered as forming a single word, take but one accent between them. Now as no Hebrew word has in its simplest or radical form more than three consonants,* making but two syllables, the accent can be placed only either on the ultimate or penultimate. When accented on the ultimate syllable, the word is termed *Milrang* (מִלְרַג from below), and when on the penult, *Mil'hél* (מִלְעֵיל from above); and even when the word is lengthened, the chief accent can never be placed farther back than the penult. When, as occasionally happens, an accent appears on the antepenult, it is only a secondary one, supplying the place of Metheg.

150.—The following letters and syllables can in no case receive an accent:

1. A letter accompanied by (ֿ); because this does not constitute a syllable, except when taking a pause accent, which changes the Sheva into a vowel, e. g. בְּרַחֲמֵי for בְּרַחֲמֵי.

2. A consonant enunciated by means of one of the extremely short vowels which has arisen from Sheva; as such a syllable is too brief to allow of its being made the prominent one.

3. A syllable consisting of ׀ paragogic, or mobile, and its vowel of union; which, as regards the accent, are not considered as forming an integral part of the word.

GENERAL RULES OF POSITION.

151.—The following will serve as general rules for the position of the accent:

1. A long vowel, when, contrary to its nature, it makes a mixed syllable, must take an accent to increase its quantity; and

* A very small number of quadriliterals excepted.

it is by means of this addition that the final consonant of the syllable is pronounced : for example, in the word קֹל, the *p* is expressed by the help of its own vowel Cholem, and ל by means of the addition made to the same vowel, in consequence of its taking the accent, which may be represented thus—*kôl*. Hence arises the rule, that *an accent enables a long vowel to make a mixed syllable*.

2. A short vowel, when, contrary to its nature, it makes a simple syllable, must be accompanied by an accent ; by which its quantity is increased, and made equivalent to that of a long one ; thus in the word מֶלֶךְ *mélech*, the first syllable takes the accent. Whence the rule, that *an accent enables a short vowel to make a simple syllable*.

3. In Hebrew, as in other languages, a *long* vowel always has the preference over a *short* one in receiving the accent ; except when, as in the instance just given, it is absolutely necessary, that the latter should take it, in order to form a simple syllable.

4. *Cæteris paribus*, an accent will be placed on the *ultimate* syllable rather than on the *penult*.

POSITION ON NOUNS.

152.—1. As a general rule, every noun whose ultimate is a long syllable, whether simple or mixed, will take the accent on that syllable. If the ultimate be a simple syllable, it will receive the accent on account of the preference which it has in that respect over the penult, e.g. הַיְבִישָׁה Gen. 1:9, וַיִּקְרָה Ibid 1:27; and if a mixed one, the accent is indispensably necessary to its completion, e.g. בְּרֵאשִׁית. But if this long vowel be one which has arisen in consequence of the addition of a paragogic ה, the accent will be on the penult, e.g. יְשׁוּעָה Ps 3:3, for יְשׁוּעָה; לֵילָה Gen. 1:5, for לַיְלָה; and the same is the case with nouns receiving ה mobile, e.g. מִכְתָּה Gen. 33:17, אֶרְצָה Ibid 37:10, בֵּיתָה Ibid 43:17. In a few instances also we find the paragogic syllable ה־ without the accent, e.g. רִבְתִּי, שִׁבְתִּי Lam. 1:1.

2. Every noun whose ultimate is a short mixed syllable, pre-

ceded either by a long vowel or by a short simple syllable, is *Milhel*, i. e. has the accent on the penult, e. g. *בִּקֵּר* Gen. 1:5, *עָרַב* Ibid, *הַשָּׁמַיִם* Ibid 1:1; for if the penult is a long vowel, it has the preference in taking the accent; and if it be a short one not succeeded by a vowelless consonant, it must have the accent, as otherwise it could not make a simple syllable. In the case, however, of an ultimate short vowel taking the place of a long one, as for instance, the termination of the fem. construct, the accent retains its former position on that syllable, e. g. *תִּיָּה*, constr. *תִּיָּה* Gen. 2:19; *רָעָה*, constr. *רָעָה* Ibid 6:5; and the same is the case with a short vowel which has arisen from the coalescence of a long vowel with Patach furtive, e. g. *רִנֵּעַ* Is. 51:15, for *רִנֵּעַ*; *רִקֵּעַ* Ps. 136:6, for *רִקֵּעַ*. And if the penult. and ultimate are both short mixed syllables, the accent will be placed on the latter, e. g. *בִּרְזֵל* 2 Kings 6:5, *וִירְזֵן* Is. 10:15.

3. Since all vowels are considered long in which one of the *אחוי* letters quiesces, the masc. termination *ִי* likewise takes the accent, e. g. *בִּקְנֵה* Gen. 41:5, *הַפִּשְׁנָה* Ibid 41:43; unless the consonant bearing (*ִי*) be immediately preceded by a short vowel, when the accent must be placed on the penult, e. g. *הִנֵּה* Ezek. 2:10. Of course this rule applies also to *ִי*, e. g. *פִּלָּא* Ps. 77:15.

Participles are considered as verbal nouns, and are accordingly subjected to the foregoing rules.

POSITION ON VERBS.

153.—The place of the accent on the verb, when without a suffix, is to be decided as follows:

1. Every verb whose root consists of three perfect consonants, will take the accent on the second, in all the persons of the preterite, future, and imperative, and in both states of the infinitive, viz. absolute and construct., whenever such radical has a vowel of its own, as this vowel is the principal one of the root: e. g. *קָטַל*, *קָטַלְתָּ* &c.; *יִקְטֹל*, *תִּקְטֹל*, &c.; *קָטַל*, *קָטַלְנָה*; *קָטוּל*, *קָטוּלְתָּ*. But in those persons where the second radical has (*ִי*) the accent is placed on the third, e. g. *קָטַלְתָּ*, *תִּקְטַלְתָּ*, *קָטַלְתָּ*, &c.

2. In the following cases, however, the accent is on the ultimate syllable, although the second radical has a vowel: viz. in the second person plural masc. and fem. preterite, e. g. קָטַלְתֶּם, קָטַלְתִּי; and in the first and second person masc. preterite, when taking 1 conversive, to distinguish it from the same person and tense with 1 conjunctive, e. g. וְשָׁמַרְתָּ, וְדָבַרְתָּ.

3. The verbs ו'ע and ע'ע in those persons of the preterite where the third radical has (־) after the rejection of the second, will take the accent on the first, e. g. קָמַתָּ, קָמָה; but in those where the third radical receives an epenthetic vowel, it also takes the accent, which, were it suffered to remain on the first, would be carried back, against the rule, to the antepenult., e. g. קָבוֹתָ.

4. The persons of the future tense which when standing alone have the accent on the ultimate, will invariably shift it to the penult., if a simple syllable, on receiving 1 conversive: thus, in Piel of verbs "ע gutt., as וַיִּבְרָךְ; in Kal of verbs פ"א, as וַיֵּאמֶר; פ"מ, as וַיֵּשֶׁב, וַיִּזְכֹּר; ע"ע, as וַיִּנָּל; and ל"ה, as וַיִּפֹּן; unless the penult. is a mixed syllable, when the accent remains on the ultimate, e. g. וַיִּנָּשׂ, וַיִּקְטֹּל, וַיִּקְטֹּל.

POSITION ON NOUNS AND VERBS WITH SUFFIXES.

154.—1. The suffixes ךְּ, ךְּ, ךְּ, ךְּ, ךְּ, ךְּ, ךְּ, ךְּ, ךְּ, ךְּ, as a general rule receive the accent; so that all words to which they are appended are Milrah; e. g. שָׁכַרְתָּם, קָטַלְתָּה, קָטַלְתָּ, דָּבַרְתָּ, דָּבַרְתָּ, שָׁכַרְתָּ, קָטַלְתָּ, יָדִיעָהְם, קָטַלְתָּם.

2. The following are preceded by the accent: ךְּ, ךְּ, ךְּ, ךְּ, ךְּ, ךְּ, ךְּ, ךְּ, ךְּ, ךְּ, מוֹ; hence words receiving them are Milhel; e. g. קָטַלְתָּ, מוֹסְרֵתִימוֹ, קָטַלְתָּ, קָטַלְתָּ, יָדִיעָהְם, קָטַלְתָּ, זָכַרְתָּ, Ps. 2:3.

3. When the suffix of the second person masc. sing. ךְּ is preceded by (־), the word is accented Milrah, e. g. דָּבַרְתָּ; when preceded by a vowel, Milhel, e. g. אֵלֶיךָ, דָּבַרְתָּ.

FURTHER USE OF ACCENTS.

155.—Since we sometimes meet with words entirely alike in their letters and vowel-points, and differing only in the position of their accents, an acquaintance with the principles by which

this position is regulated is not only useful, but is absolutely necessary to the perfect understanding of many passages of the Hebrew Scriptures. For it frequently so happens that the accentuation is the only means whereby we can determine with precision whether a given word is a noun or a verb, and, if a verb, whether it is derived from this or that root, or belongs to this or that mood or tense; thus, for instance, in the following passage, **לִי־מָרָה נָפֵשׁ בְּלִהְעָם** 1 Sam. 30:6, as the word **מָרָה** is accented Milhel, it must be the third person fem. sing. pret. of the verb **מָרַר** *to be bitter*, of the form **מָרָה** from **מָרַב**; while the accent on the last syllable of the same word in the phrase **מָרָה אֶת־פִּי** 1 Kings 13:26, shows it to be the third person masc. sing. pret. of the verb **מָרַה** *to be rebellious*, like **מָרָה**. The word **שִׂמְחָה**, which occurs Esth. 8:15, is shown by the accent on its penultimate to be the third person fem. sing. pret. of the verb **שִׂמַּח** *to rejoice*; but the accent on the ultimate—thus **שִׂמְחָה** Ps. 113:9—points it out as the fem. part. of the same verb employed as a noun. So likewise **מָרָה**, **בָּאָה**, **שָׁבָה**, are preterites when the accent is Milhel, and participles when Milrah. In the command **קוּמִי אֲוִרִי** *arise, shine*, Is. 60:1, the imperative is designated by the accent on the penult., but in the expression **יְהִי קוּמִי** *till the day of my rising up*, Zeph. 3:8, the accent on the ultimate syllable of **קוּמִי** shows it to be a noun with the pron. suffix **י** etc., etc.

RECESSION OF THE ACCENT.

156.—On account of the difficulty of enunciating two tones on two syllables in immediate succession, any two accents, whether placed on the same word, or on two different words in juxtaposition, require a vowel, or at least a Sheva mobile, between them. So that if of two concurrent words the accent of the first is on its last syllable, and that of the second on its first, the accent of the first word will be removed to the penult. This was called by the old grammarians **אָחֹר נָסַב** *turned back*.

Thus a word may have two accents, the first a conjunctive

and the second a disjunctive, with either a vowel or Sheva between them, e. g. הַזֹּכֶרֶם Gen. 15:5, מְגֵרָה Ibid 12:8; in which case the first accent has merely the power of a Metheg, for which it is the substitute. But if two words come together, the first accented Milrah, and the second—a dissyllable—Milhel, so that one accent follows the other without either a vowel or Sheva mobile between them, the accent of the first word must be thrown back one degree, in order to separate them: thus the preterite מָגַר is to be accented Milrah, and the noun מִלְהָה Milhel, but when the two concur, as in Gen. 1:5, instead of מָגַר מִלְהָה, the accent of the first word is thrown back, and we have מָגַר מִלְהָה; so יִפְלֵא סִיָּם 2 Kings 3:17. Of course this recession of the accent on the ultimate regularly takes place when the following word is a monosyllable, e. g. וַעֲשֶׂה לוֹ Gen. 37:3, for וַעֲשֶׂה לוֹ.

157:—To the above rule, there are the following exceptions:

1. If the first accent is a disjunctive, it may remain on the ultimate, although immediately followed by another; as the words are somewhat separated by the pause, e. g. שָׁמַע עֲבָרָה Gen. 24:52, הוֹאֵל מֶלֶךְ 2 Kings 5:23.

2. If both accents are conjunctive, no change in the position of either takes place; for the situation of the words bearing them is somewhat analogous to that of words followed by Makkaph; i. e. as in the latter case the accent entirely disappears, so in the former it loses so much of its force as no longer to cause offence to the ear, or difficulty in the enunciation, when two of them occur together, e. g. מִעַל וְנָחָה Lev. 4:31.

3. If a dissyllable accented Milrah is immediately preceded by an accent, it will not be altered to Milhel even though another accent should directly follow; for the object of such change from the normal position would remain unaccomplished, as two accented syllables would still concur, e. g. לֹא יִשְׁנָה הוּא Deut. 19:6.

4. An ultimate syllable having a long vowel, followed by a perfect consonant must necessarily receive an accent, which consequently retains its position, although immediately followed by another accent, e. g. יוֹגֵל הוּא Lev. 25:12.

5. Words taking the grave suffixes כָּם, כֶּן, הֶם, הֵן, and the second pers. plur. of the pret. of verbs, ending in עָם and יָם, invariably retain the accent on the ultimate.

6. When the penultimate is a short mixed syllable, the accent is not thrown back, as such a syllable avoids the reception of an accent; e. g. וְנִסְלַח לָּו Lev. 5:13, וַיְבִי אֵישׁ 2 Kings 3:23.

KERI AND KETIB

158.—In the current editions of the Hebrew Bible, we meet with a number of notes in the margin which contain directions as to the proper method of reading and writing many words, and concerning which the following brief remarks may suffice. In the course of the laborious revision of the biblical text undertaken by a celebrated body of Jewish critics, called Masorets (מוֹסְרִים *handers-down*, from מָסַר Talm. *to deliver*), who lived in the beginning of the sixth century, a multitude of passages were found, which, according to received opinion, were in some respect defective; still the high degree of veneration in which these scholars held the sacred text, prevented their rejecting readings, however faulty, in which the manuscripts concurred. They accordingly suffered all such passages to remain; but when they came to a word which seemed erroneously written, they left the text undisturbed, and placed the emendation in the margin, with the accompanying remark קֶרִי וְכֶתִיב (Chald. part. pass.) *read and written*: thus in Job 13:15, the word *written* (i. e. occurring in the text) לֹא is to be *read* לוֹ. When a word was considered superfluous, they left it unpointed, and placed in the margin the observation קֶרִי וְלֹא כֶתִיב *written but not read*, e. g. the word מֵ 2 Kings 5:18. And when, on the contrary, a word was thought wanting to complete the sense, the vowels alone were inserted in the text, and the word itself placed in the margin, with the note וְלֹא כֶתִיב קֶרִי *read but not written*, e. g. the word יָמִים Jer. 31:38. The number of these critical remarks varies in different editions: thus Elias Levita reckons them at 848, while Capel, in the

second edition printed at Venice, found 1171. Among the Keri and Ketib may be reckoned the word יהוה, which, as the complete and most holy name of God (שֵׁם הַמְּפָרָשׁ), was forbidden to be uttered by any except the high priest, and by him but once a year in the Holy of Holies. On all other occasions it was to be read אֲדֹנָי *Lord*, and hence the Masora (מסורה *tradition*) has given it the points of that word, thus יְהוֹה; except in those cases where יהוה is immediately preceded by the word אֲדֹנָי, when, to avoid repetition, it was read אֱלֹהִים *God*, and pointed accordingly; thus אֲדֹנָי יְהוֹה. Various other marks are to be found in the Bible, which, in modern editions, are generally explained either in the prolegomena or at the end.

GENERAL REMARKS.

The following are general remarks upon the anomalies of Verbs, which will be best understood by a reference to the paradigm in this Grammar.

PRETERITE OF KAL.

1. In לְמַדָּה we find ה־ sometimes changed into ח־; as in יָדָאָלְתָּ (Deut. 32:36).

2. לְמַדָּה is found with paragogic ה; as in בְּנִדְתָּהּ (Mal. 2:14), הִסְבִּנְתָּהּ (Ps. 139:3).

3. In לְמַדָּה with a guttural for the third radical, the first (־) is changed into (־); as in שָׁמַעְתָּ (Ruth 2:8).

4. In לְמַדָּתָם (־) is sometimes changed into (־); as in וְשָׁמַעְתָּם, and into (־); as in וְשָׁמַעְתָּם.

PARTICIPLE.

In לוֹמֵד, if the last radical be ע or ח, that letter will have (־); as in נוֹטֵעַ, פּוֹתֵחַ; it, however, sometimes happens that (־) is changed into (־) without being followed by a guttural; as in אֹכֵל, but this is rarely the case. In the two verbs תָּמַד and יָסַד, (־) in the participle is changed into י־; as in תּוֹמֵד, יוֹסֵד. In the poetical parts of scripture we sometimes find the י paragogic affixed to the participle; as, אֹכְלִי, שׁוֹכְנִי, הַמְנַבִּיָּהּ, מוֹשִׁיבִי, מְקִימִי.

לְמַדָּת.—With ע or ח as the third radical, we find (־־) instead of (־־); as in בִּרְחַת, יוֹדַעַת: sometimes we have likewise י paragogic added; as, אֹכְלִי, אֹכְלִי.

לְמוֹד.—Sometimes י is changed into (־); as in שֹׁרֵץ; and this is found likewise, although seldom, with י paragogic; as in לְנִבְיָי.

INFINITIVE MOOD.

לָמוֹד.—Absolute. Sometimes ו is changed into (־), as in וְנָדַל, וּבְנִשָּׁל.

When לָמוֹד is in construction, and followed by makkaph, ו is changed into short (ֿ); as in אָמַר־לָהּ (Prov. 25:7); it is also found with ה paragogic; as in לְחַמְלָה, לְאַהֲבָה, לְדַבְּקָה. In verbs intransitive, and sometimes in verbs transitive, ו is changed into (־), as in שָׁאַל: the same is the case when the last radical is ה; as in שָׁלַח.

IMPERATIVE MOOD.

לָמוֹד.—With makkaph, as לָמַד־, and with ה paragogic it is formed like וְנָדַח from נָדַח, and in some instances it takes the form of שְׁכַבָּה from שָׁכַב, that of שְׁלַחָה from שָׁלַח, נִצְוָה from נִצַּח, מְכַרָּה from מָכַר, &c. When the first radical letter is a guttural, and ה is suffixed, then the guttural letter has a (ֿ), as in אָסַפְתָּה (Num. 11:16). We have likewise the form of לְמַדָּה as רָפְאָה, שְׁמַעָה, סָלַחָה.

Observation.—It is asserted by some Grammarians, that the infinitive is sometimes used for the imperative mood; as, וְזָכַרְתָּ, זָכַרְתָּ, *remember the Sabbath day to keep it holy*; because they consider וְזָכַר to be the infinitive mood; but as that would be an extraordinary anomaly, it is more likely, that the imperative has sometimes (ֿ) for (־).

לָמוֹד.—Sometimes (ֿ) is changed into short (ֿ); as in חָרְבֵי, מִיָּטְבֵי; and when the second radical is a guttural with a compound vowel (ֿ) is then, according to the common rule, changed into the simple vowel of the guttural; as in אָהָבֵי, שָׁחָטֵי. Yet in some instances (ֿ) is retained, as in שְׁחָרֵי.

לָמוֹד.—(ֿ) is likewise changed into short (ֿ); as in מְלָכֵי (Judg. 9:10), and at other times into (ֿ); as in חֲשִׁפֵּי (Is. 47:2).

לָמוֹד.—ו is sometimes changed into (ֿ); as in צַעֲקָנָה (Jer. 49:3): sometimes ה is dropped; as in קָרְאוּ, שְׁמַעוּ, קָרְאוּ and קָרְאוּ.

אָלְמוֹד.—It has been already observed, that the future tense

is formed from the imperative mood, hence, whatever irregularity is found in the latter, will likewise be met with in the former.

תִּלְמַד.—With the accent מְלָעִיל, the second (־), is changed into ׀ or (־); as in תִּנְגֹּבּוּ, תִּשְׁמְעוּ.

תִּלְמִידָה.—Irregularly, וְתִנְבְּהֶנָּה for וְתִנְבְּהֶנָּה (Ez. 16:50) in the verb שָׁכַן we find נ feminine omitted; as in תִּשְׁכְּנָה, and in one case ת feminine is changed for י masculine; as יַעֲמִידָה (Dan. 8:22).

PRETERITE OF NIPHAL.

נִלְמְדָה.—With a pause accent מְלָעִיל (penultima) נִלְמְדָה. The placing of the accent distinguishes the preterite from the participle feminine of this verb, which is likewise נִלְמְדָה, where the accent is placed מְלָרַע (ultima).

נִלְמַד, irregularly with נִנְוֹלָל (Is. 59:3).

PARTICIPLE.

נִלְמָד.—(־) for (־); as in נִלְמָד. In Exod. 15:6, נִלְמָדִי is probably used for נִלְמָדִית fem., the nominative being יְמִינָה fem.

נִלְמָדִים.—Some few instances are found where (־) is changed into (־); as in הַנִּמְצָאִים, הַנִּמְצָאִים.

INFINITIVE.

הִלְמֹד.—Irregularly נִשְׁאֵל (I Sam. 20:28), נִכְסֵף (Gen. 31:30), and הִנְתֵּן. א for ה (Ezek. 14:3), הִלְמֹדֵשׁ to avoid the reduplication of ה for the sake of euphony. נִגְוֹף for נִגְוֹף, sometimes dagesh is omitted; as in כְּהִנְדֹּף (Ps. 68:3).

IMPERATIVE MOOD.

הִלְמֹד.—But with the accent מְלָעִיל (־) is changed into (־); as הִלְמֹד.

FUTURE TENSE.

אֶלְמֹד.—(־) is sometimes changed into (־); as, אֶשְׁבֵּעַ, אֶמְלֶכָה. Instead of (־) we likewise find (־); as, וְהִתְעַצֵּר, וְהִנָּחֵשׁ.

תִּלְמִידָה.—(־) is changed into (־); as, תִּלְמִידָה, תִּלְמִידָה.

PIEL.

לָמַד, לִמַּד and שָׁבַר.—The following have (־) instead of (־)—
בָּבֶס, דָּבַר. With a guttural second radical letter (־) is changed
into (־); as in מָאֵן, גָּרַךְ, with some few exceptions; such as נָאֵץ,
לָהֶם and וָרָמוּ.

PARTICIPLE.

מִלְמֹד.—With a second radical guttural (־) is changed into
(־); as in מְסַרֵּךְ, מְתַאֵב, except in מְנַהֵל and מְנַחֵם. With א for
the first radical, that letter is omitted in the participle; as,
מִלְפָּנוּ for מֵאֲלֵפָנוּ (Job 35:11).

מִלְפָּדָה.—Irregularly מְשַׁרְתָּה for מִשְׁרָתָה (1 Kings i. 15).

INFINITIVE MOOD.

לָמַד.—Sometimes with (־) for (־); as, נִאֲצֵף, נִאֵץ, likewise
with (־); as, לְחַנֵּנָה, and sometimes (־) is changed into (־); as,
לְצַחֵק.

IMPERATIVE MOOD.

לָמַד.—With Makkaph following, (־) is changed into (־), as
in the infinitive mood; thus קִרְבֵּשְׁלִי imp., וְקִרְבֵּשְׁאֲנִי inf. Sometimes
into (־); as in בְּתַר, פִּלֵּן.

PRETERITE OF PUAL.

לָמַד.—With a guttural second radical (־) is changed into י; as
in דִּחִי, וּמִרְק, נִאֵץ; except, however, in רָחַץ, and a few more
instances where (־) is retained before ה.

PRETERITE OF HIPHIL.

הִלְמִידָה.—(־) is once changed into (־); as in הִעֲבִירָהּ (Jos. 7:7),
and also into (־); as in הִקְלִימֵנִים (1 Sam. 25:7).

הִלְמִידָתִי.—(־) is in one instance changed into (־): viz. in
הִשְׁאֲלִיתִיהוּ (1 Sam. 1:28), and according to some Grammarians ה
is changed into ת; as in הִרְנִילִתִּי (Hos. 11:3) for הִרְנִילָתִי, although
others take this word to be a noun from the absolute הִרְנִילָתִי.
Various other changes occur in the Hiphil conjugation; as in
הִנְאֲלִיתִי (Is. 53:3) for הִנְאִילָתִי, where the א is used instead of ה, as

in the Chaldaic. In **וְהִאָּנִיחוּ** (Is. 19:6), however, the Hebrew **ו** as characteristic of Hiphil, is joined to **א**, the characteristic of the same conjugation in the Chaldaic.

PARTICIPLE.

מְלָמִיד for **מְהַלְמִיד**, and **מִזִּין** (Prov. 17:4) for **מִמְאִין**.—In the adjectives derived from the participle in Hiphil, (־) is changed into (־); as, **מְשַׁחַח**, **מְרַשֵּׁעַח**.

מְלָמִידִים, irregularly, **מְעַזְרִים** for **מְעַזְרִים**, and so in **מְהַלְמִים**, **מְחַצְרִים**: this last is either from a quadriliteral root, or is similar to the 12th conjugation in the Arabic language.

מְלָמִידוֹת.—Once (Lev. 26:16) **מְרַאֲבוֹת** for **מְרַאֲבוֹת**.

INFINITIVE MOOD.

הַלְמִיד.—Very frequently **י־** is changed into (־), particularly when the word is without the letters **בכלם**: in a few instances **י־** is retained after (־); as in **הַעֲנִיךְ**, **הַשְׁמִיד**. Sometimes (־) is changed into (־); as in **וְהַמְלִיט** (Is. 31:5), **לְאַדִּיב** (1 Sam. 2:38) for **לְאַדִּיב**. The Chaldaic characteristic **א** is likewise used for **י** as in **אַשְׁגִּים** (Jer. 24:4) for **הַשְׁגִּים**, and **אַבְרָךְ** (Gen. 41:43) **א** **הַבְרָךְ**.

FUTURE TENSE.

יַלְמִידוֹ.—Sometimes (־) for **י־**; as in **וְיַדְרִכּוּ**, **וְיַדְרִקוּ**.

PRETERITE OF HOPHAL.

הַלְמִד and **הַלְמִד**.

INFINITIVE.

הַלְמִד, **הַלְמִד** and **הַפְגִּם** (Lev. 13:55): this last is perhaps a compound of **הַמְעַל** and **הַתְפַּעַל**, or the dagesh in **פ** may be euphonic.

PRETERITE OF HITHPAEL.

הַתְלַמֵּד and **הַתְלַמֵּד**.—Sometimes **ת** is omitted, and compensation made by a dagesh in the subsequent letter; as, **מִדְרָךְ**.

מִתְחַהֵר, מִתְחַהֵר for מִתְחַהֵר, מִתְחַהֵר for מִתְחַהֵר, which last, becomes הִתְחַהֵר. When the second radical letter is a guttural or ר, the preceding (־) is changed into (־); as in הִתְחַהֵר: except before ח, when (־) is retained; as in הִתְחַהֵר.

הִתְחַהֵר.—In one instance (־) is used instead of (־), which may be compounded of this and the Hophal conjugation. הִתְחַהֵר (Jer. 25:16) is likewise supposed to be a compound of this and Piel conjugation.

הִתְחַהֵר.—Irregularly הִתְחַהֵר, from the root חִצַּב, for הִתְחַהֵר.

VERBS DEFECTIVE IN THE FIRST RADICAL נ י, AND ONE DEFECTIVE VERB IN ל.

INFINITIVE OF KAL.

נָשָׂא.—Some verbs have (־), as לָטַעַת, כָּנַעַת, etc., and from נָשָׂא, שָׂאָת and שָׂאָת; from לָקַח, קָחַת—once קָחַת, and also in the regular form; as לָקוּחַ, from קָחַת. See Paradigm. In general it may be observed, that most of the defective verbs in the first radical, are found occasionally to have the same form as regular verbs; as, נָפֹל, נָפֹל, תִּנָּחַל, תִּנָּחַת, וְאִנָּהוּ, יִנָּקֶפוּ, יִנָּצְרוּ, יִנָּקֶחוּ, and so forth. In the preterite they are always like regular verbs, except in קָחַת and תִּנָּחַת.

FUTURE TENSE.

יָנִישׁ.—Sometimes with י; as, יָבֹל, and with second radical guttural, like יָחַת, and even without a guttural, it is in some few places found with (־) instead of (־); as in יָשָׁל.

NIPHAL.

נָפֹל, and once נָפֹל.—Some grammarians maintain that נָפֹל (Job 4:10) in the Niphal, is from the root נָפַע; but Kimchi and others, derive it from נָפַח, and consider it a compound of נָפַע and הִתְחַהֵר.

VERBS DEFECTIVE IN THE SECOND RADICAL, THAT IS, HAVING THE SECOND AND THIRD RADICAL ALIKE.

Observation.—The verbs קָהָה and לָהָה should not be classed amongst the above; since the first ה is pronounced, and the last is quiescent: the following are conjugated like a regular verb, עָשַׁשׁ, בָּלַל, וָמַם; and there are others, which although frequently defective, are nevertheless sometimes used as regular verbs.

PRETERITE OF KAL.

סָבַו.—Sometimes with ו; as in שָׁמוּ, רָמוּ, וָרְבוּ, בָּזְאוּ for בָּזְאוּ (Is. 18:2), and according to some Grammarians, תָּמְנוּ (Lam. 3:22) is used for תָּמַו and תָּמְמוּ, and so likewise מָעַנְנוּ (Is. 23:4) for מָעַנְנוּ.

INFINITIVE MOOD.

סוּב.—When followed by makkaph, ו is changed into short (ֿ); as in בָּרַן-יָחַד (Job 38:7). Sometimes ו is changed into (ֿ); as in לָרַד (Isa. 45:1), and sometimes into ו; as in וְלָבוֹר (Ecc. 9:1), לָעוֹת (Isa. 50:4).

IMPERATIVE MOOD.

סָבַו.—Sometimes with (ֿ); as in גָּל (Ps. 119:18). סָבַו—sometimes ו is changed into short (ֿ); as in רָנַו.

FUTURE TENSE.

אָסַב.—We find אָסַב; אָסַב, אָסַב, with ו conversive like וְהָיָה. In some instances ו is changed ו; as in וְרָנַו; and sometimes ו is again changed into its corresponding short vowel (ֿ); as in וְרָנַו. אָסַב, and irregularly אָסַב and אָסַב.

PRETERITE OF NIPHAL.

נָסַב.—Before נ (ֿ) is changed into (ֿ); as in נָחַר, נָחַת, נָחַל. sometimes into (ֿ); as in וְנָמַם, נָקַל.

נָסַב.—We have in some cases (ֿ) changed into ו; as in נָגַזוּ, נָגַזוּ; and before נ we have (ֿ), as in the singular number וְנָקַב, וְנָקַב. Also the form of וְנָקַב and וְנָקַב.

PARTICIPLE.

גָּסַב.—(־) instead of (־); as in גָּסַבִּים, גָּסַבִּים, and with (־) under the first letter, as in גָּסַבִּים, גָּסַבִּים and גָּסַבִּים.

INFINITIVE.

לְהַחֲלוֹ and הִסֵּב, and hence הִסֵּב.

FUTURE TENSE.

אָסַב.—And with (־), as in אָסַבִּי; and sometimes with אָ; as in אָסַבִּי, אָסַבִּי and אָסַבִּי.

תִּסְבֶּה.—And with ו; as, תִּסְבֶּה.

תִּסְבֶּה.—Sometimes with (־) like יִסְבֶּה, and with (־); as in תִּסְבֶּה.

PRETERITE OF HIPHIL.

הִסֵּב.—And often after the form of הִסֵּב, as in הִסֵּב, הִסֵּב.

הִסֵּב.—And without dagesh הִסֵּב (Prov. 7:13).

הִסֵּב.—With first radical guttural ה; as in הִסֵּב and sometimes ו is changed into (־); as in הִסֵּב.

הִסֵּב and הִסֵּב, הִסֵּב, הִסֵּב.

FUTURE TENSE.

יִסְבֶּה, יִסְבֶּה, יִסְבֶּה.—before makkaph, and with ו conversive (־) is changed into (־); as in יִסְבֶּה, יִסְבֶּה.

יִסְבֶּה.—Likewise in the form of יִסְבֶּה (Num. 21:30).

VERBS QUIESCENT HAVING ו FOR THEIR FIRST RADICAL.

INFINITIVE MOOD.

יָשַׁב, יָשַׁב, and יָשַׁב, from יָשַׁב; but when an infinitive is used together with any of the tenses, it has the form similar to that derived from a regular verb; as in יָשַׁב יָשַׁב, יָשַׁב יָשַׁב, except the following: יָשַׁב, יָשַׁב. Sometimes the first radical ו is dropped without ת being suffixed; as in יָשַׁב. In one instance the first and third radicals are dropped, as in יָשַׁב for יָשַׁב (1 Sam. 4:19).

IMPERATIVE MOOD.

נִשָּׁב.—If followed by makkaph, (־) is changed into (־־); as in לִךְ, sometimes into (־); as in הֵב, צַק, דַּע: some retain י as in the regular verbs; and in Ps. 34:10, we find יִרְאוּ (root יִרָא to fear) for יִרְאוּ, in order to distinguish it from יִרְאוּ (third person lur. future tense) from רָאָה to see.

FUTURE TENSE.

אִשָּׁב.—י is sometimes retained, as in אִילָכָה, וַיֵּיכַר, but in most cases where י is retained, the letters אִיִּתֵּן are accompanied by (־), and the last vowel is (־); as in אִינֵק, אִיבֵשׁ, yet (־) is found even in some instances where י is dropped; as in וְאִלָּךְ: once with ו in וַיִּבְרָשׁ (Hos. 13:15).

תִּשְׁבָּנָה.—Some verbs have (־) under the second radical; as in וְתִלְכְּנָה, וְתִלְדְּנָה: in two instances the prefix י, masculine gender, is put instead of ת fem., as in וַיִּחַמְּנָה and וַיִּשְׁרְנָה.

The verb יָכַל to be able, is found only in the preterite of Kal, and the future of Hophal.

FUTURE TENSE OF NIPHAL.

אִנְיָלָךְ, אִנְיָחָל.—But וַיִּיחָל and יִיחָד are formed like regular verbs.

PRETERITE OF HIPHIL.

הוֹרְשִׁיב.—Irregularly וְהִילֵל, and in 1 Sam. 21:3, הוֹרְעָתִי for יוֹרְעָתִי.

FUTURE TENSE.

אִוְשִׁיב.—In the following instances ה characteristic is retained as in the Chaldaic, וְהִילִילוּ, וְהִוְשִׁיעַ, וְהוֹדָה, אֶהוֹדְנִי, אִוְשִׁיב.

VERBS QUIESCENT HAVING ו AND י AS THEIR SECOND RADICALS.

PRETERITE OF KAL.

קָם.—With (־), as in קָם and וּ, as in אָוֹר. Sometimes ו is supplied by א, as in וְקָאם (Hos. 10:14), and in וְרָאָה from רָאָה (Zech. 14:10): twice it is found with (־) in קָו (Zech. 4:10), and in קָח (Isa. 44:18).

קָמָה, מָתָה, בָּרָשָׁה, and after the Chaldaic form וְשָׁבַת (Ezek. 46:17), and once we have (־) for (־) in וְלָגָה (Zech. 5:4).

קָמָה. Once (־) is changed for (־) in וְשָׁבַת Mal. 3:20.

PARTICIPLE ACTIVE.

קָם.—There is no distinction as to form between the preterite and participle singular, masculine and feminine, except that in the singular feminine, the accent is put מְלַעֵיל in the preterite, but מְלַרַע in the participle.

INFINITIVE.

קָם and קוּם.—The same is the case in the imperative mood.

אָקוּם.—And from אָבֹשׁ, בָּשׁ. This is the only verb amongst the נִיחִי עוֹ in which the letters אִית have (־). We have sometimes ו instead of י; as in וָרָם.

PRETERITE OF NIPHAL.

נָקוּם.—Once with (־) for (־) in נָעוּר (Zech. 2:17), נָקוּמָה; irregularly נָקָמָה, from קוּם.

PARTICIPLE.

נָקוּמִים.—Once (־) for ו in נִבְרָכִים (Ex. 14:3).

PIEL AND PUAL.

As the second radical in these conjugations regularly requires a dagesh, which cannot take place in a quiescent ו and י, the deficiency thereof is compensated by doubling the last radical; as from כוּל, כָּלְכָל, and from פוּץ, פִּיץפִּצְפִּצְנִי: this latter form is called by some grammarians *Pilpel*.

FUTURE TENSE.

יִקְוֹמָה.—And from עוּר, irregularly יַעֲרֹו, for יַעֲרֹוּ, and so likewise from לוּע, יַעֲלֹעוּ, for יַלְעֹעוּ.

HIPHIL.

הִקִּים.—Throughout this conjugation we find that י is sometimes changed for (־); as in הִרְעִיתִי, and in a few instances into (־), as in הִעֲרִיתִי; and sometimes, though rarely, into (־); as in הִכִּנֹּו from כָּן.

INFINITIVE MOOD.

הָקִים.—And with בָּלֵם prefixed הָקִים. The following terms בִּין, גִּיל, דִּין, עִיר, שִׁית, are considered by some grammarians to be of the Hiphil conjugation, ה being irregularly dropped, whilst others maintain that they belong to the conjugation of Kal. In the Hithpael conjugation, ת is in one instance omitted and compensated by a long vowel under the prefix; as in אֶרֶוֹמָם (Isa. 33:10) for אֶתְרֹמָם.

QUIESCENT VERBS HAVING ׀ FOR THEIR LAST RADICAL.

Various verbs of this class sometimes assume the form of those quiescent in ה, as רָפְאֵתִי, מָלֵךְ, מָלֵתִי, and indeed ׀ is itself in the root already changed into ה; as from רָפָא *he healed*, we find רָפָה (Ps. 60:4), we also find יִרְפֵּי for יִרְפָּה; וְצָמִית for וְצָמַח; וְהִתְנַבֵּית for וְהִתְנַבֹּחַ, חֲטָאִים for חָטָא, צָבָאִי for צָבִי, and וְהִתְנַבֵּית for וְהִתְנַבֹּחַ.

PRETERITE OF KAL.

מָצָא.—Some verbs in ׀ have (ֿ) under the second radical instead of (ֿ); as, שָׁנָא, מָלָא, יָרָא.

מָצָאתִי.—Once מָצָתִי (Numb. 11:11) without ׀.

INFINITIVE MOOD.

מָצָא.—But (1 Sam. 18:29) לִירָא for לִירָא or לִירָאָה.

FUTURE TENSE.

תִּמְצָאָנָה.—(Jer. 9:17) וְתִשָּׁנָה from נָשָׂא.

VERBS QUIESCENT HAVING ה FOR THEIR LAST RADICAL.

PRETERITE OF KAL.

גָּלָה.—The verb הָיָה is sometimes conjugated like those of the נָחַי, as קָם, which has קָם in the preterite third person singular masculine, and קָמָה for the feminine gender. Thus we read in (Gen. 5:5) אֲשֶׁר חָיָה, and (Exod. 1:16) וְחָיָה and if it be a daughter she shall live, for וְחָיָה. Kimchi, however, contends

that the root is ח״י. In the verb קָרָה *to happen*, we find that ה is sometimes changed into א, as in קָרָאֲנִי פֶחַד *terror happened to me* (Job 4:14).

גִּלְתָּה.—ה radical is changed into ת, as in nouns in the feminine gender when suffixes are subjoined, where ה is changed into ת. See Table of nouns and possessive pronouns. In some places ה is dropped; as in וְעִשְׂתָּהּ for וְעִשְׂתָּהּ, and in קָרָאתָ (Deut. 20:10). ה third radical is likewise in a few verbs changed into י; as in הִקְסִיָּהּ for הִקְסִיָּהּ; and ה is changed for א in וְגִבְהָתָא קוֹסְתוֹ (Ezek. 31:5) *his height is exalted*.

גִּלְתָּה.—Here ה is changed into י; but we have instances where י is omitted; as in גִּבְהָתָהּ (1 Kings 9:3), and in one passage instead of י we have א, רָצִיתִי for רָצִיתִי (Ezek. 43:27), and in Job 3:26, י is changed into ו, and its form is, as if derived from a verb regular, שְׁלִיחִי for שְׁלִיחִי.

גִּלְתָּה.—ה which is here dropped, is in some verbs changed into י; as in הִקְסִיָּהּ, נָטִי; and in Is. 38:12, א is irregularly added in the word אֲבוֹא. In 2 Sam. 21:12, ה is changed into א in מִלְּאֹם from מִלְּהָ to *suspend*, but some copies read מִלְּלֹם.

גִּלְתָּה.—(Jer. 3:22) אֲתָנִי from אֲתָה, after the form of מִצְאֵנִי.

PARTICIPLES.

גִּלְתָּה.—In Is. 38:12, י is found instead of ה, רָעִי for רָעָה; and in some verbs א is used instead of ה, as in נִשְׁאִים, נִשְׂאָה; and some have י inserted for ה, as in פְּעֻטָּיָהּ from עֻטָּה, in בְּכִיָּה, חֲמִיָּה, פְּרִיָּה, and in אֲתִיּוֹת from אֲתָה to *come*.

גִּלְתָּה.—And without י, as in וְצָפוּ and הָעֵשׂוּ (Job 15:22, and 41:25). Some have א, as in מִלְּאֹם, מִלְּלֹם.

INFINITIVE MOOD.

גִּלְתָּה and גִּלְתָּה.—Sometimes ת is dropped, as in רָאוּ, בָּכוּ, וְהוֹנוּ; and in a few instances we have א instead of ה, as in רָצִי, נִצָּה.

IMPERATIVE MOOD.

גִּלְתָּה.—And under first radical guttural we have a compound

vowel, as in הָיָה, עָלָי; irregularly אָפִי (Exod. 16:23); sometimes with ' inserted, as in בָּעֵי, אָתִי and הָתִי.

FUTURE TENSE.

אָנִי.—Sometimes the last (־) is changed into (ֿ); as, וְאֶשְׁעָה, אֶהְמִיָּה. It is sometimes, though rarely, found with (ֿֿ), as in תַּעֲשֶׂה (Gen. 26:29) but some copies read תַּעֲשֶׂה. Verbs of this class are the only ones which are used apocopated in the future tenses of every conjugation, Pual and Hophal excepted, and sometimes in the imperative mood. When ה is dropped the letters אֵיתֵן have regularly (־) (except before אָהֶעַר), and (ֿֿ) is removed from the second to the first radical; as, יִקָּן, יִקָּשׁ, יִרְבֵּן, תִּבְּנֵן; but before a guttural, those four letters have for the most part (ֿֿ), and the gutturals themselves have likewise (ֿֿ); as, וְאֶעַן, תַּעֲשֶׂשׁ; and with ח also; as, וְיַחֲנֵן, יַחֲרֵן. Sometimes we have (ֿֿ) for (ֿֿ); as in וְאֶפְּנֵן, וְאֶרְדֵּן, יִרְאֵן, תַּחֲחֵן, תַּרְעֵן (Deut. 33:21), וְיִתְּאֵן for וְיִתְּאֵן, which is a transposition. When the second radical is one of the letters כַּפֶּת, בִּנְרַ, the letters אֵיתֵן have either (ֿֿ) or (ֿֿֿ), and both the two following radicals have (ֿֿ); as, וְיִשְׁבֵּן, וְיַתְּבֵן, וְיַרְדֵּן, וְיַחֲרֵן, and in the last case (ֿֿ) is put for the sake of euphony, the consonant being ח.—וְיִשְׁבֵּן and וְיַתְּבֵן assume an irregular form, and וְיִיף and וְיִרְאֵן (Ezek. 31:7) are also anomalies. The verbs הָיָה and הָיָה, when used in apocopatium in the future tense, differ from the above; as, יִהְיֶה, תִּהְיֶה, יִהְיֶה, נִהְיֶה, יִהְיֶה, and once (Ecc. 11:3) יִהְיֶה.

PRETERITE OF HITHPAEL.

נִגְלִיתִי.—With (ֿֿ), as in וְנִקְיִיתִי. נִגְלִיתִי, and with ' for radical ה, as in נִכְטִיתִי; and א instead of ה, as in נִכְאִיתִי for נִכְטִיתִי.

PARTICIPLE.

נִגְלִיתִי.—If the first radical be guttural, it takes the form of נִגְלִיתִי, and in the feminine is like נִגְלִיתִי or נִגְלִיתִי.

נִגְלִיתִי.—And from יִגְלִיתִי.

FUTURE TENSE.

יִגְלִיתִי.—Before the gutturals, the letters אֵיתֵן have (ֿֿ) instead

of (־) ; as in יַעֲשֶׂה, יַעֲנֶה : we find likewise (־) under the first radical instead of (־) ; as in יִדְחוּ. The future tense in apocopated is the same, with the exception, that with the rejection of ה the preceding (־) is likewise omitted ; as in תִּגַּל, וְאָרָא, וְאָסַת, וְחָעַשׂ, וְחָעַשׂ.

PRETERITE OF PIEL.

וְגִלָּה.—ה is changed for א, as in שָׁנָא and שָׁנְאָתִיךָ.—וְגִלָּה and וְגִלָּה.

PARTICIPLE.

מְגִלָּה.—And in construction (־), as in מְחַכֵּה, מְחַכֵּה. ה is changed for א, as in מְרַפֵּא. ה is also changed into ו, as in מְטַחֵוּ.

INFINITIVE MOOD.

מְגִלָּה.—From whence the form מְגִלָּה (Ps. 77:11). ה is changed for י, as in וְיִכְתְּבֵי (Hos. 6:9).

וְגִלָּה.—And (־), as in רָבָה (Judg. 9:29) ; sometimes ה is dropped, as in צו, גָּל, הָם. ה is once changed for י ; viz. in יִדְלִי.

FUTURE TENSE.

וְגִלָּה.—Irregularly וְגִלָּה from רָוָה ; so וְגִלָּה ; and וְגִלָּה from יִנָּה.

וְגִלָּה.—Sometimes with (־) and no Dagesh following, as in וְגִלָּה : and ה radical is changed into י, as in וְגִלָּה.

וְגִלָּה.—Irregularly וְגִלָּה for וְגִלָּה ; ה is changed into א, as in וְגִלָּה from וְגִלָּה ; and into י, as in וְגִלָּה from וְגִלָּה ; and apocopated, וְגִלָּה, וְגִלָּה, וְגִלָּה.

PRETERITE OF PUAL.

וְגִלָּה.—Where the dagesh is omitted in the second radical, the preceding vowel is ו ; as in וְגִלָּה, וְגִלָּה ; and once we find ו, viz. in וְגִלָּה (Ezek. 16:34). This omission is sometimes compensated by a preceding long vowel ; as in וְגִלָּה ; but not in every case ; as for instance וְגִלָּה (Job 33:22). We find in some copies א is dageshed in this text, contrary to rule, and likewise the (־) is changed into (־), as in וְגִלָּה (Ps. 72:20) and וְגִלָּה (Ibid 80:11).

PARTICIPLE.

מְזוֹרָה and מְנֻלָּה.—These words take this form owing to ר being incapable of dagesh, and so in the future יְזוֹרָה; and in Ecc. 8:1, we have ה, the last radical, changed for א; as יִשְׁנָא from שָׁנָה.

PRETERITE OF HIPHIL.

הִנָּלָה.—Before a guttural letter ה, as in הִנָּעָרָה. In the latter case י is substituted for ה, and therefore the preceding vowel is (ִ); in some instances we have (ִ) for (ִ), as in הִנָּעָלָה, הִנָּעֲבָרָה. In some few cases we even have ה without being followed by a guttural, as in הִנָּלָה (Est. 2:6).

הִנָּלָה.—And irregularly הִנָּלָה, הִנָּרָצָה, הִנָּלִיתָ and הִנָּלִיתָ. הִנָּלָה, and after the Chaldaic form הִמָּסִיו.

INFINITIVE MOOD

הִנָּלָה.—With ל prefixed ה is dropped, as לְהִנָּעֹבֹת, for לְהִנָּעֹבֹת.

IMPERATIVE MOOD.

הִנָּלָה.—The last radical is sometimes dropped when the vowels are (ִ), or when with a guttural they are (ִ), as הִנָּרָב, הִנָּרָה, הִנָּעֹל. הִנָּעֹל occurs (Ps. 39:14), but irregularly, from שָׁעָה.

FUTURE TENSE.

יִנָּלָה.—In this tense we find likewise several verbs in which the last radical ה is changed for א; as in יִנָּלָה (Lev. 27:2), יִשְׁנָא (Ps. 89:23), and יִשְׁנָא (Ps. 45:16), and apocopated יִפָּר, וְיִפָּס, וְיִנָּל, וְיִנָּל; and with a guttural for the first radical, וְיִנָּעֹל, וְיִנָּעֹל.

PRETERITE OF HOPHAL.

הִנָּלָה.—When a guttural is the first radical, ה is changed into ה, as in הִנָּעָלָה, הִנָּעָלָה.

PRETERITE OF HITHPAEL.

הִתְנָלָה.—But from יִדָּה the Hithpael is הִתְנָלָה, and in the participle מִתְנָלָה. From שָׁחָה, ו is inserted; as in הִשְׁתַּחֲוִה, and so in the participle מִשְׁתַּחֲוִים; and מִשְׁתַּחֲוִיָּה (Ezek. 8:16) has the *pronominal suffix* like the participle Piel in Chaldee; and נִשְׁתַּחֲוִה

(Prov. 27:15) is a compound of Niphal and Hithpael:—This form is very frequently found in rabbinical writings.

INFINITIVE MOOD.

הַתְּגַלָּה, הַתְּגַלּוֹת. And without ה, as in הַתְּחַל. Sometimes the characteristic ת is dropped, and compensated by dagesh in the first radical; as in הַזְכִּי for הַתְּזַכִּי or rather הַזְכִּי.

FUTURE TENSE.

נִתְּגַלָּה—And by rejecting ת, like אֲדַבֶּה, אֲדַבֵּה. נִתְּגַלָּה—sometimes (־) is changed into (־); as in נִשְׁתַּעֲה.

From שָׁחַ we have once וַיִּשְׁתַּחֲוּ (Gen. 27:29). The following verbs are apocopated: וַיִּתְּנֹל, תִּשְׁתַּמַּע, וַיִּתְּחוּ, תִּתְּחוּ.

OBSERVATIONS ON VERBS DOUBLY DEFECTIVE.

In the Paradigm a scale of one class of doubly defective verbs has already been given, namely, נָתַן having נ at the beginning and at the end. As to the defective verbs in the first and second radical, which have נ for the first radical, and the last two radicals are the same, they occur but rarely, and are נָצַץ, נָסַס, נָרַד. All that is necessary to be remarked is, that both defects never occur at the same time; for in יִרְוֹר future of Kal the נ is rejected, but the ר is retained. In יִנְרְהוּ (Job 17:18) future of Hiphil, ר is rejected, but נ is retained; and so in וַיִּדָּר in Hophal. נ only is rejected.

נָשָׂא which is defective in the first radical and quiescent in the last, is consequently conjugated like נָגַשׁ and נָצַץ. Pret. נִשְׂאָה, נִשְׂאָה, נִשְׂאָה. Imp. נִשְׂאָה, נִשְׂאָה. (Ps. 10:12), נִשְׂאָה for נִשְׂאָה. Future tense תִּשְׂאֶנּוּ or תִּשְׂאֶנּוּ and תִּשְׂאֶנּוּ. Inf. נִשְׂאָה, נִשְׂאָה, נִשְׂאָה. Participle act. נִשְׂאָה and pass. נִשְׂאָה. Pret. of Niphal נִשְׂאָה, נִשְׂאָה. Imp. and inf. נִשְׂאָה. Pret. of Hiph. נִשְׂאָה. Inf. נִשְׂאָה. Hoph. נִשְׂאָה.

נָטָה is conjugated like נָלָה and נָגַשׁ except in the inf. and imp. moods, which are formed like the Pret. of Kal in regular verbs, (Ps. 73:2) נָטָה for נָטָה, נָטָה, נָטָה. Imp. נָטָה. Fut. נָטָה, נָטָה. We find likewise a future apocopated, as in נָטָה, נָטָה, נָטָה.

and גָּזַל from גָּזַח. Pret. of Niph. גָּנַחְתָּ, גָּנַחְתָּה, גָּנַחְתָּי, plural גָּנַחְתֶּם for גָּנַחוּ. Imp. הִנָּחְתָּה. Fut. אִנָּחְתָּה. Inf. הִנָּחוּת. Participle גָּנַחְתָּה. Pret. of Hiph. הִנָּחְתָּה, הִנָּחְתָּה. Imp. הִנָּח and הִנָּחְתָּה. Fut. אִנָּחְתָּה and אִנָּח. Participle מִנָּחְתָּה. Inf. הִנָּחוּת. Hoph. הִנָּחְתָּה and הִנָּח for (הִנָּח), הִנָּחְתָּה (Ps. 102:4).

הִנָּח and the like verbs which are quiescent in the first radical א, and in the last radical ה, are conjugated in Kal like הִנָּחְתָּה, except that the letters אִתָּן have cholem, as in יִאֲכָלָה; and in the first person sing. א radical is dropped. In Prov. 1:10, we have חָכְמָה for חִיָּאֲכָלָה, and 1 Sam. 28:24, וַחֲלוּפָהּ. From אָתָּה, הִנָּחְתָּה and by apocopatum הִנָּח.

יִרְאֶה or יִצָּא may serve as examples to all verbs quiescent in י first and א last radical.

Pret. Kal יִרְאֶתָּם or יִרְאֶתָּם, יִרְאֶתָּה, יִרְאֶתָּה, יִרְאֶתָּה. Imp. mood, &c. יִרְאֶה, יִרְאֶה. Fut. יִרְאֶה, יִרְאֶה. Inf. יִרְאֶה, and with ל prefixed לִירְאֶה. Participle יִרְאֶה, יִרְאֶה. Pret. of Niph. יִרְאֶה; the same in the Part., Imp., and Inf. moods, יִרְאֶה : none of the other conjugations are used.

Pret. Kal, יִצָּאָתָּה, יִצָּאָתָּה, יִצָּאָתָּה (Job 1:2), יִצָּאָתָּה. Imp. mood, יִצָּא, יִצָּא. Fut. יִצָּא, יִצָּא. Inf. יִצָּא, and when accompanied by a verb, יִצָּא. Part. יִצָּא. Pret. of Hiph. הִיִּצָּאָתָּה, הִיִּצָּאָתָּה. Imp. הִיִּצָּא. Fut. אִיִּצָּאָתָּה. Pret. of Hoph. הִיִּצָּאָתָּה. Participle, מִיִּצָּאָתָּה.

יִרְאֶה and all those verbs which are quiescent in י first, and ה last radical, take the form of יִשָּׁב and יִנָּחְתָּה.

בָּא. Pret. Kal, בָּאָתָּה, בָּאָתָּה, בָּאָתָּה, בָּאָתָּה, בָּאָתָּה. Imp. mood, בָּא, בָּא, בָּא, בָּא. Fut. אִבָּאָתָּה, אִבָּאָתָּה and with ה paragogic אִבָּאָתָּה fem. Inf. mood בָּא. Part. בָּא, בָּא, בָּא. Pret. of Hiph. הִבָּאָתָּה and הִבָּאָתָּה, הִבָּאָתָּה. Imp. הִבָּא, הִבָּא. Fut. אִבָּאָתָּה, אִבָּאָתָּה and with ו conversive וִיבָאָתָּה. Inf. הִבָּא. Part. מִבָּאָתָּה. Pret. of Hoph. הִבָּאָתָּה, הִבָּאָתָּה. Part. מִבָּאָתָּה.

Verbs of four radicals are few in number, and are seldom used. The following are the forms in which they occur: פָּרַשׁ (Job 26:9), usually פָּרַשׁ to expand; רָטַב (Ibid 33:25), usually רָטַב to be fresh; מִתְחַרֵּה (Jer. 22:15) and מִתְחַרֵּה (Jer. 12:5), from מִתְחַרֵּה to cover over; וַיִּכְרַסְמָנָה (Ps. 80:14) from וַיִּכְרַסְמָנָה to waste; וַיִּכְרַסְמָנָה.

(Dan. 3:21) and מְכַרְכֵּל (1 Chron. 15:27), from כָּרַךְ to *cloak*; also שָׁאֵן and שָׁאֵן to *be quiet*; and a few others.

In the following verbs the first and second radical letters are doubled, namely, שִׂשַׁע, הִשְׁתַּעֲשַׁע (Is. 29:9), from שָׂעַ to *delight*; הִתְעַשַּׁר, עָרַשׁ (Ps. 102:18), from עָרַה to *lay waste*; הִתְעַשְׂרָה (Is. 17:11), from שָׂרָה to *increase*; נִתְעַתַּע (Gen. 27:12), from תָּעָה to *err*; לִהְיוֹת מְהֵרָה (Exod. 12:39), from מָהַר to *tarry*; מְהִלְהֵל (Prov. 26:18), from לָהַךְ to *be mad*; יְפִיפִי (Ps. 45:3), from יָפָה *handsome, fair*. The conjugation is called in this case, Pilpel (for Piel), and Hithpalpel (for Hithpael): some derived from quiescent ו and י second radical take the same form; as from מָלַח to *maintain*, מְלַלֵּל (Zec. 11:16); from סָוָה to *confound*, סִכְכֹּךְ (Is. 9:10); from בָּרַח to *dance*, מְבַרְבֵּר (2 Sam. 6:16); from פָּרַח to *break*, וַיִּפְרַפְרֵנִי (Job 16:12); from פָּיַח to *shake*, וַיִּפְצַּץ פָּצֵנִי (Ibid); from צָיַח to *peep*, הִמְצַצְצִים (Is. 8:20); from קָרַח to *demolish*, מְקַרְקֵר (Ibid 22:5); from שָׂחַק to *juggle*, יִשְׁתַּקְשְׁקִין (Nahum 2:5). Some of the defective verbs called פְּסוּלִים have the first radical doubled, thus, from חָרַח-חָרַח, from גָּלַל-גָּלַל, from סָלַל-סָלַל; and a few of the regular verbs double the second radical; thus, from חָמַר-חָמַרְמַר, from סָחַר-סָחַרְסַח.

Upon verbs with pronouns affixed, we have to observe—

I.—That sometimes the pronoun thus affixed is redundant, as in the Syriac; thus וַיִּשְׁנֵנוּ אֶת־מַעֲמֹנוּ (I Sam. 21:13) *he changed it*, namely, *his behaviour*; עֲוֹנוֹתָיו יִלְכְּדֵנוּ אֶת־הָרָשָׁע *his iniquities will catch him, the ungodly*; וַיִּבֹּה הָאֶחָד אֶת־הָאֶחָד *and one smote one, the other*; וַיִּהְיֶה חַיָּתוֹ לֶחֶם *his life abhorreth it, the bread*; אֲשֶׁר לֹא יַעֲבֹדוּ אֹתוֹ אֶת־נְבוּכַדְנֶאצַּר *who shall not serve him, Nebuchadnezzar*; and so forth.

II.—Sometimes the noun is used where in English a pronoun would be used; as in, וַיֹּאמֶר לֶמֶךְ לְנִשְׁיוֹ-נָשֵׁי לֶמֶךְ (Gen. 4:23) *Lamech said to his wives—O wives of Lamech!* instead of נָשֵׁי לֶמֶךְ *my wives*; וַאֲלֵ-מֹשֶׁה אָמַר עֲלֶה אֵל יְהוָה (Exod. 24:1) *and to Moses He said, Ascend to the Lord, for אֵלַי to me.*

III.—When pronouns are affixed to verbs, they generally express the accusative case of the persons, as stated above, yet in

a few instances, they stand for the dative case לִי *to me*. for ablative and comparative degree, and for עִמָּךְ *with*; as יָתַתְּ לִי נַחֲמָנִי *thou hast given (to) me a dry land*, for לִי נָתַתָּ (*I have prevailed over him* (Ps. 13:5), for לִי יִכְלֹתִיו *the river is mine, and I have made it for me* 29:3) for לִי עָשִׂיתִי;—וַתִּזְכָּקֵנִי וַתִּזְכָּקֵנִי *thou wast stronger t. didst prevail* (Jer. 20:7) for בָּנֵי יִצְאָנִי;—חֲזַקְתָּ מִמֶּנִּי (*they are gone away from me*; בְּשֵׁלֶם הַבָּשָׂר *the meat for them* (1 Kings 19:21) for בָּשָׂל לָהֶם;—יְרֵעַ *does not dwell with thee* (Ps. 5:5) for יִגְדַּר עִמָּךְ;—יִמְנִי 109:3) for וַיִּלָּחֲמוּ בִּי *they fought against me*.

FINIS.

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התפעל
Hithpacl.

התלמד
התלכדה
התלכדת

התפעל

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התלמד

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התלכדת

אוצר לשון עברי וכשדי

**HEBREW AND ENGLISH
DICTIONARY,**

BIBLICAL AND RABBINICAL:

CONTAINING

**THE HEBREW AND CHALDEE ROOTS OF THE OLD
TESTAMENT POST-BIBLICAL WRITINGS.**

BY

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LONDON:

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M.DCCC.LV.

PREFACE.

ALTHOUGH there are several Hebrew Lexicons extant, some large and some small, some original and some translations or adaptations, it may be stated, without detracting in the least from the respective merits of the works which have hitherto appeared, that, as far as regards the Hebrew-English Dictionaries, the old ones are incompatible with the present approved system of modern study, whilst the modern, which were published with a view to cheapness, are incomplete and deficient. Some of them pretend to be translations from the best German works; but the originals have been, either from doctrinal motives or those of economy, shorn and cut down to that extent, that the term "mutilated" may be appropriated to them more fairly than "abridged."

In no language are found words and roots with so various, and not unfrequently opposite significations, as in the Hebrew, besides the peculiarities in that remarkable tongue arising from the various paradigms. It ought also to be remembered, that the great standard by which the principle of the language is judged rests upon the twenty-four books of the Old Testament Scriptures; by them we are guided in our estimate, valuation,

and classification of roots, and from them we derive our information as to the primitive and adopted significations of these roots. Hence the sense of several roots or words which occur once in Scripture, and for which we can find no analogous passage to guide us, must be rendered according to the context; and since this rendering is liable to different versions, the commentators and translators of the Bible differ in the interpretation. It is therefore the duty of the compiler of a Hebrew Lexicon to have his thoughts continually directed to the Sacred Scriptures, they being the fountain-head from whence all post-biblical works in the Hebrew language flow, and on the basis of which new words and terms have been formed to convey ideas and sentiments necessarily occurring in the large number of scientific, metaphysical and rabbinical works, with which the post-biblical literature of the Jews abounds. These latter works constituting by far the greatest portion of the Hebrew literature, it is no less the duty of a writer of a Lexicon to supply the words and terms of the derivatives from the original Hebrew, and to furnish their various gradations, developments, and significations. Both duties the compiler of the present Lexicon has made it his task, scrupulously and faithfully, to discharge, taking care, at the same time, to point out the primitive words, as well as those of later introduction, and carefully distinguishing the adopted offsprings from the mother-tongue.

Among all the Hebrew Lexicons published, both in England and on the Continent, there are none that can be compared for compactness, completeness, and cheapness, to the Hebrew and Chaldee Lexicon by Dr. Julius Fürst, the eminent Hebrew

PREFACE.

teacher of the University of Leipzig, which, therefore, has been selected as a model for this Dictionary. Meanwhile due regard has been had to the Authorised English Translation of the Bible, and its rendering of those scriptural passages in which it was found necessary to deviate therefrom. In the numerous quotations from Scripture given in this Lexicon, which will prove of incalculable advantage to the Biblical student, the Authorised English Version has been given, as well as the rendering adopted in this Lexicon, based on well-matured philological grounds.

It is only left now for the compiler to give a list of the abbreviations and an explanation of certain terms which are met with throughout this Work.

The term "Aram." signifies the Chaldee language, in which part of the Book of Daniel is composed, and which is interspersed with the Hebrew in both Talmuds, the Jerusalem as well as the Babylonian, the Book Zoar, the Medrashim, and many other post-biblical works.

The terms "later," "new Hebrew," and "modern," are applied to those words which have been introduced either subsequent to the Pentateuch or Prophets, or all post-biblical writings.

The term "not used" is applied in respect to the form of the word, such form not occurring in the Scriptures, but being found requisite to shew the root, from which branch out the different forms in use, accompanied by their various significations and modifications.

LONDON, *January*, 1855.

LIST OF ABBREVIATIONS.

Accus. or acc.	accusative
adj.	adjective
adv.	adverb
Aph. or Af.	Aphal, Afal
apoc.	apocopated
appell.	appellative
Aram.	Aramaic
author. vers.	authorised version
c. or const.	state of construction
caus.	causative
coll.	collective
com.	common
comp.	compare
conc.	concrete
constr.	construed
contr.	in contrast
dat.	dative
def.	definite
dem.	demonstrative
denom.	denominative
dim.	diminutive
equiv. to or =	equivalent to
f. or fem.	feminine
fig. or figur.	figuratively
fut.	future
gen.	genitive
gent.	gentile
Gr.	Greek
Heb.	Hebrew
Hiph.	Hiphil
Hith. or Hithp.	Hithpael
Hoph.	Hophal
imp.	imperative
indef.	indefinite
inf. or infin.	infinitive
inter.	interrogative
intrans.	intransitive

Ithp.	Ithpael
m. or masc.	masculine
neut.	neuter
Niph.	Niphal
Nith.	Nithpael
origin.	originally, original
Pa.	Pael
part.	particle
part. or particip.	participle
pass.	passive
patron.	patronymic
pers.	person
Pers.	Persian or Persiac
Pi.	Piel
pl. or plur.	plural
p. n.	proper noun
p. n. f.	proper noun feminine
p. n. m.	proper noun mascu-
poet.	poetically [line
pref.	prefix
prep.	preposition
pron. or pr.	pronoun
pronom.	pronominal
Pu.	Pual
Rab.	Rabbinical
reflec.	reflective
relat.	relative
sing.	singular
signif.	signification
subs.	substantive
suff.	suffix
syn.	synonymous
Tal.	Talmud
Targ.	Targum
transf. or trans.	transferred
trans.	transitive

HEBREW DICTIONARY,

Biblical and Rabbinical.

א

א called אָלֶף (pl. אֲלָפִין) signifies as the name of a letter, either bull, and hence the old Phoenician figure of a bull's head of the mark of Alef; or (= אֶלֶף) chief or leader of the entire letter-group. As a numerical figure it signifies 1; but א 1000. The interchange of א with ה and ו is fully explained in the grammar.

א serves as a preformative to several substantives and adverbs whose first consonant is a fixed one, e.g. אֲרָבוֹן (אָרְבִּי), אֲנִי (אָנִי); but such first syllables may be dropped, e.g. גִּחְוִי from אֲנִי־גִחְוִי.

א, א 1) a customary prefix to the formation of an adjective to express an intense and persevering qualification: e.g. אֲכָזֵב very deceiving. 2) the performative like אֵל to words beginning with the semi-vowel (*sheva*), e.g. אֲפָרִי young brood, hatch; אֲרִנָּה hare. In many particles the preformative changes א into אָ: as אָנִי.

אָ (c. אָרִי in Gen. 17: 5, אָר; in

אב

p. n. אָב, אָרִי; with suff. אָרִי, אָרִיָּה; pl. אָבוֹת c. אָבוֹת). m. father, the physical, or the spiritual, i.e. God. The following sub-significations have developed themselves from the above, retaining the characteristic of FATHER: 1) benefactor, provider, supporter; representing paternity, in external relation: 2) teacher, instructor, father in intellectual relations; therefore addressed to national teachers, old men, prophets, priests, viziers, kings; father of the king, i. e. vizier, אָבִי־לְמֶלֶךְ to confer on one the dignity of vizier. In reference to paternal rights, expresses the idea of lord, possessor, (proprietor,) almost like אָדֹנָי; this signification appears especially in compound proper nouns, and in other Semitic dialects. As founder of a family, a generation, or a tribe, אָב signifies: 1) the head of a family, tribe, (syn. אָבִי, אָבוֹת, אָבוֹתָא, hence אָבִי־בֵּית אָבִי family-circle, family of

the head of a tribe ; 2) ancestor, forefather ; אָב הָרִאשׁוֹן Adam ; 3) ancestor of a guild, i.e. creator, inventor, the first composer or former. This noun is primitive, although it follows the analogy of the derivatives from אָבִי.

אָב (c. אָב, with suff. אָבִי, אָבִי, def. אָבִי, pl. אָבִי, def. אָבִי) Aram. the same.

אָב (with suff. אָבִי, pl. אָבִים, c. אָבִי) m. properly the shining of bloom ; hence 1) time of blooming, age of blooming, also the bright verdure ; 2) fruit, from which אָב Aram. month of fruit, i. e. August, and in Targum אָב often for אָבִי, פָּרִי. Root אָבִי.

אָב (Talm. אָב def. אָבִי, with suff. אָבִי or with the ם interpolated אָבִי, אָבִי) Aram. the same, but often fruit, hence :

אָב to yield fruit.

אָב (not used) to shine ; next, to bloom, after a usual rendering : as אָבִי, אָבִי etc., derivatives אָבִי, אָבִי.

אָבִי (Persian) p. n. m. one beautifully formed, from *bag*, Pers. *beh*, beautiful, and *ta* = *tan* ; Pers. *ten* body.

אָבִי fut. אָבִי and אָבִי (intrans.) originally, to be estranged, forsaken, (see אָבִי) ; hence 1) to err

about, to go astray in the desert or in solitude, אָבִי Ps. 119 176, a sheep wandering about in abandonment. The unstable life of the Nomades ; as אָבִי wandering Aramite, Deut. 26 5 ; of the wandering about in foreign country, Isa. 27 : 13. 2) to lose oneself, to disappear, e. g. to lose courage (אָבִי) ; to lose all hope (אָבִי) ; part. אָבִי (seldom c. אָבִי) being a want of counsel, transferred to the sense of uselessness, in vain : e. g. refuge is vain (אָבִי), the vision (אָבִי) with אָבִי, the person for whom something is in vain and useless ; 3) to cease, to perish, of man, animals, etc., therefore אָבִי an unhappy one, here sometimes the addition of אָבִי. Piel אָבִי ; 1) to dismember, to scatter to disperse ; אָבִי to squander property ; 2) to destroy (things), to murder (human beings), deprive e. g. אָבִי the understanding. Hiphil, to cause to be ruined, destroyed, annihilate, with the addition of אָבִי, אָבִי, for pers. fut., also stands the form אָבִי with a quiescent Aleph which is subsequently dropped.

אָבִי fut. אָבִי Aram. the same affirm. אָבִי like Hiphil. Hophal

after a Hebraism, passive of Hiphil.

אָבַר m. 1) equiv. to אָבַד annihilation, destruction; 2) part. n. an unfortunate man.

אָבְרָה f. 1) abyss, precipice, (as inf. n.); 2) a lost thing, (part. n.)

אָבְרָה m. in Ketib for אָבְרָן; the affix ה־, changes often with ו־, probably read in Ketib אָבְרָה.

אָבְרָן m. 1) annihilation; 2) place of destruction, the region of the dead.

אָבְרָן also אָבְרָן (c. אָבְרָן) m. destruction, Est. 8:6, 9:5.

אָבַר fut. יֵאָבַר (in relation with אָבַר, אָבַר, with the same root), to be fond of, to incline to; hence 1) to consent, to obey, with לְ of the person; 2) the more active inclination, to incline, to be willing: with לֹא not willing, (unwilling), (like אָבַר) with the accusative of the noun or of the infinitive, but always from readiness of inclination; 3) to will violently, to be anxious, to be eager, to lust after, to desire.

אָבַר only in Job 9:26, probably a foreign word. According to some, a reed, rush, suitable to an Arabic analogy.

אָבַר m. according to Abukwalid Ibn Ganah, from אָבַר, also a lust,

eagerness or distress, like אָבַר. But more correct with Kimchi equiv. to אָבַר, wo, according to an Aram. analogy.

אָבַר (for אָבַר pl. אָבַר) m. originally satisfying, feeding, hence crib, grate for the use of feeding; see אָבַר.

אָבַר see אָבַר.

אָבַר (not used) equiv. to אָבַר *σφαγ* to slaughter, *σπρίσ*, changes into אָבַר (of אָבַר) with אָבַר.

אָבַר (poetical. אָבַר) f. slaughter, murder, Ezek. 21:20, LXX. *σφαγία*.

אָבַר only pl. אָבַר m. melon, Targ. אָבַר i. e. *μυλοπίπυ*, see אָבַר II.

אָבַר p. n. f. strong desire, longing, 2 Chr. 29:1, for which also אָבַר.

אָבַר p. n. m. (father of shame, a shamed one, a modest one); see אָבַר 1 Chron. 11:32.

אָבַר p. n. m. one who possesses godliness, a pious one.

אָבַר p. n. m. father of an assembly, a gatherer.

אָבַר m. (from אָבַר time of bloom, (as אָבַר, אָבַר), hence time of ripe ears; אָבַר חֹדֶשׁ month of ripe ears (like אָבַר); next transferred to ear, fruit of ears.

אָבַר p. n. f. (head of the group of dancers). See אָבַר.

אָבִינָל p. n. f. the same.

אָבִירָן p. n. m. (father of judgment, judge). See רִינָן.

אָבִירָע p. n. m. (father of knowledge, one that knows). See יָרָע.

אָבִיָה 1) p. n. m. (God is provider); 2) p. n. f., see אָבִיָא.

אָבִיָהוּ p. n. m. the same.

אָבִיָהוּ p. n. m. (He, i. e. God is the father).

אָבִיָהוּר p. n. m. (possessor of fame) Πατρόκλος. See רִיָהוּר.

אָבִיָחִיל 1) p. n. f. (the head of the singers), a songstress. See הוֹל = לָל; 2) p. n. m. (a variation of אָבִיָחִיל).

אָבִיוֹן (from אָבִיָה) adj. asking, begging, poor, needy; from which the subst. the poor one, the sufferer. אָבִיוֹן אָבִיָה the poor.

אָבִיוֹנָה f. desire, longing, lust, Ecc. 12: 5, according to others, the means of desiring, specially scrubberry. (אָבִיוֹנִי berries.)

אָבִיָחִיל p. n. f. (father of valour, the valourous one.)

אָבִיָטִיב p. n. m. (father of goodness, the good one.)

אָבִיָטִל p. n. f. (father of dew, the freshness of life.)

אָבִיָם p. n. m. (father of the sea, navigator.)

אָבִיָמַחַל p. n. m. (belonging to the tribe of Mahil.)

אָבִיָמַלְךָ p. n. m. (father-king) king ly titles of the Philistines; as also אָבִיָמַלְכָה.

אָבִיָנָדָב p. n. m. (father of noble-mindedness, the noble-minded one.)

אָבִיָנוּעַם p. n. m. (possessor of loveliness, grace.)

אָבִיָגֵר p. n. m. (possessor of light luminary.)

אָבִיָקָה p. n. m. = אָבִיָקָה contracted from אָבִיָקָה, which see.

אָבִיָעֶזֶר p. n. m. (father of help) helper, patron. אָבִיָהוּ עֶזֶר.

אָבִירָן adj. and subst. m. helper, protector, hero, (from אָבִיר), only applied to God.

אָבִירָן adj. m. very valorous, manly; hence the subst.: 1) a valiant one, courageous one, with the addition of לָב; poetically, the daring bull, the bold horse; 2) the distinguished, the worthy, אָבִירָן the most distinguished of the shepherds, לֶחֶם אָבִירָן bread of the superior (manna); 3) inflexible, hardened, stubborn, with לָב (= קִישָׁה לָב).

אָבִירָם p. n. m. (father of pride, the proud one.)

אָבִיָשָׁנָה p. n. f. (female professor of agility, the agile one). See שָׁנָה.

אָבִיָשׁוּעַ p. n. m. (father of luck, the fortunate one.) See שׁוּעַ.

אָבִיָשׁוּר p. n. m. (the father of me-

lody, singer). See שׁוֹר.

אָבִישׁ p. n. m. (the father of will, one who is strong in will). See שׁוֹר.

אָבִישׁלוֹם p. n. m. (father of friendship; friend, probably father of peace).

אָבִיטָר p. n. m. (father of preference, the preferred one).

אָבַר (poetically) only Hithp. to rise as in a column, applied to smoke which curls in rising. Isa. 9 : 17.

אָבַל fut. יֵאָבַל (poetic.), originally to sink oneself, to fall together, to perish; hence 1) to wither, to parch, to mourn, used of grass, (related to אָמַל); 2) mourning, of man, originally the sinking of the head, (the bowing down). Hiph. caus. of Kal. Hith. (pros.) as Kal, with אָל, אָל, of the person for whom one is mourning.

אָבַל (not used) to dampen, related אָבַל to irrigate.

אָבַל (c. אָבַל, pl. אָבַלִּי) adj. m. mourning, (syn. אָבַל, אָבַל). Root אָבַל.

אָבַל p. n. f. (fresh, verdant place, meadow, common, from אָבַל), name of a town, hence אָבַל הַגְּדוֹלָה; and with ה mobile אָבַלָה; more frequently in compound pp. nn. as :

אָבַל בֵּית מַעֲכָה p. n. f. (meadow of Bet Maacha) city adjacent to אָבַל (which see) below Lebanon,

also אָבַל and אָבַל.

אָבַל הַשְּׁמִימִים p. n. f. (Accacia-place) a city in the plains of Moab.

אָבַל פְּרָמִים p. n. f. (vineyard) an Amonite village.

אָבַל מְחֻלָּה p. n. f. (place of the national dancers); town in the dominion of Issachar.

אָבַל מַיִם p. n. f. (meadow of water), city beneath Lebanon.

אָבַל מִצְרַיִם p. n. f. (meadow of the Egyptians), a place near Jordan.

אָבַל (with suff. אָבַלִּי) m. mourning, אָבַל to institute a funeral procession; with לְ of the person, of whose honor, etc.; 2) (poet.) voice of mourning, hence אָבַל יָדִיד mourning for the single branch.

אָבַל adj. and conj. 1) certainly, indeed, decidedly, in the golden age of the language; 2) (later) decidedly opposite, but, however; see אָבַל.

אָבַל or אָבַל (אָבַל in the latter period of the language, and rare), m. shore of the river, river-district, used for the shore of the Caspian Sea (אָבַלִּי). Root אָבַל.

אָבַל (not used) equivalent to אָבַל to be firm, to be hard. Hence:—

אָבַל f. (m. only 1 Sam. 17: 40), stone-rock, אָבַל־הַבַּיִת hail-stone, אָבַל־הַבַּיִת precious stone; figuratively weight.

אָבַל־הַבַּיִת weight of lead, lead for measurement; אָבַל־הַבַּיִת the lead

of sounding (plummet); **בְּהוֹי** lead of devastation; root **אָבַר**.

בְּהוֹי ; see **בְּהוֹי**.

בְּהוֹי p. n. f. (stone of separation) name of a place.

בְּהוֹי p. n. f. (stone of victory), name of a monument near Mizpa.

בְּהוֹי p. n. f. (firm foundation) name of a river. See **בְּהוֹי**.

אָבַר (= **אָבַר**) m. only dual **אָבַרִּים** (double mill-stones); 1) stool of delivery (labour), which consisted of two stones; 2) stool of the potter, the potter's mould, in the East consisting of two stones; however, a correcter view of **אָבַרִּים** is taking it for **אָבַרִּים**, viz. a tool consisting of two wheels, a pair of wheels or moulds, from **אָבַר**=**אָבַר** in the signification of mould, wheel.

אָבַרִּים m. girdle of a priest, girdle of office, originally a tie, girding. Aram. **אָבַרִּים** see **אָבַרִּים**.

אָבַרִּים p. n. m. See **אָבַרִּים**.

אָבַרִּים to nourish, to feed, of cattle, but only part. pass. **אָבַרִּים** fed, fattened.

אָבַרִּים f. blister of the skin, a swelling boil. Root **אָבַרִּים** which see.

אָבַרִּים (not used) to glitter, to shine.

אָבַרִּים p. n. f. (glimmering) name of a town in the dominion of the tribe of Issachar.

אָבַרִּים p. n. m. full of brilliancy.

I. **אָבַרִּים** (not used) to swerve, vacillate, (Lat. *vacillare*) to move to and fro.

II. **אָבַרִּים** a lighter form of the Root **אָבַרִּים**, to fold one in another, but only in Niph. **אָבַרִּים** to embrace; and hence to struggle, to wrestle, therefore weaker than **אָבַרִּים** to destroy one another, and synonymous with **אָבַרִּים**.

אָבַרִּים a thin dust flying about. See **אָבַרִּים**, **אָבַרִּים**.

אָבַרִּים (only const. **אָבַרִּים**) f. dust (of spices), **אָבַרִּים** spice-dust of grocers. Root **אָבַרִּים** I.

אָבַרִּים (not used) 1) to cover, to clothe, to veil, wrap round; 2) to protect, to defend, to resist: hence to act vigorously on the principle of protecting, shielding. The stronger form is **אָבַרִּים**, **אָבַרִּים**.

אָבַרִּים m. pinion, wing, from **אָבַרִּים**, likewise **אָבַרִּים** wing, from **אָבַרִּים** to cover, **אָבַרִּים** from **אָבַרִּים** to veil.

אָבַרִּים (poetic.) f. wing, pinion.

אָבַרִּים p. n. m. father of many nations as explained in Scripture. **אָבַרִּים** from **אָבַרִּים**=**אָבַרִּים** equivalent to **אָבַרִּים**, applied to the roaring multitude, equivalent to **אָבַרִּים** which is also etymologically correct.

אָבַרִּים m. form of salutation of the Egyptians to Joseph (Gen. 41:

43); probably a noun like בְּרָכָה, viz. from בָּרַךְ to wish joy, to congratulate, to bless : hence blessing, hail ! The form is like אֲבָרָה ; see בָּרַךְ.

אֲבָרָה p. n. m. (a contraction of אֲבָרָה, father of Aramea, or patriarch of Aram), the former name subsequently called Abraham. The patriarch of Aram became, after the promise, the father of many nations.

אֲבָרָה the same as אֲבָרָה which see.
אֲבָרָה the same as אֲבָרָה for which see.

אֲבָרָה (not used) after the Arabic, to flee, to run away.

אֲבָרָה p. n. m. (fugitive).

אֲבָרָה p. n. m. (with עֹלָם etymologically combined) the sovereign title of Amalekite princes, as פֶּרֶעַה and אֲבָרָה from which nouns gent. : אֲבָרָה of Haman, hence the tradition of his Amalekite descent.

אֲבָרָה (not used) to bind, combine, synonym. with it is אֲבָרָה, אֲבָרָה.

אֲבָרָה (formed from אֲבָרָה) f. 1) something bound together, a bundle, e.g. אֲבָרָה אֲבָרָה a hyssop-bunch; 2) band, troop; 3) a joining together, chained together, bound together : hence vaulted arch, more particularly, the horizontal arch, the sky.

אֲבָרָה (poetical, seldom used) m. nut.

אֲבָרָה nut-garden. It seems that etymologically אֲבָרָה is derived from אֲבָרָה = אֲבָרָה, where נ is added.
אֲבָרָה p. n. m. (the accepted among the wise), the name of the author of the 30th chapter of Proverbs.
Root אֲבָרָה.

אֲבָרָה f. berry, grain, bean, as the smallest weight of coin ; hence small coin, originally something round that turns and rolls about, from אֲבָרָה 3 = אֲבָרָה.

אֲבָרָה (not used) to roll (of water), to whirl, to swell, to spring, to be in form of waves, syn. with אֲבָרָה.

אֲבָרָה (only c. pl. אֲבָרָה) m. drops, on account of the round form. Root אֲבָרָה.

אֲבָרָה p. n. of a city (double-fountain) in the territory of Moab, 24 miles from Arepolis.

אֲבָרָה (not used), a lighter form of אֲבָרָה, crooked, bent, to be mournful, hence אֲבָרָה, אֲבָרָה, אֲבָרָה.

אֲבָרָה adj. dejected, bowed down ; אֲבָרָה אֲבָרָה 'bent down in mind,' Isa. 19 : 16.

אֲבָרָה (not used), to gather, to flow together, (root אֲבָרָה which see,) but not be rendered burn, or to be spoiled, or to have an aversion for anything. From which comes אֲבָרָה and אֲבָרָה.

אֲבָרָה (c. אֲבָרָה, also Isa. 35 : 7, where אֲבָרָה is omitted, pl. אֲבָרָה c. how-

ever **אנח** the same as **אנח**), m.
1) place of the collecting of waters, pond, that which refreshes, Isa. 35 : 7, therefore never rendered a ditch, root **אנח**; 2) rush, a reed that bends; root **אנח**. The rush in ponds which prevented the crossing of enemies was frequently set on fire by the latter, Jer. 51 : 32.

אנח m. 1) equivalent to **אנח** pond, (therefore cannot be rendered 'a kettle,') **אנח נפוח** a seething pot, Job 41 : 12, root **אנח**; 2) hook, from being bent or crooked, Job 40 : 26. Hence reed, rush, as **אנח**, hence a symbol of the humble, root **אנח**.

אנח (not used,) to hollow out, to excavate; hence the Aram. **אנח** a tub, **אנח** a pit.

אנח (c. **אנח**, pl. **אנחות**) m. a basin, a bowl, a dish, from its being deepened out. **אנח** 'א a basin of roundness, a round bowl.

אנח (a branch; from **אנח**), only in pl. **אנחות** m. wings. See **אנח**.

אנח fut. **אנח** 1) to gather, to collect, gather fruits, (syn. with **אנח**); 2) to gather, to receive in, (see **אנח**); 3) the same as **אנח** to form into waves, to be undulating, (see **אנח**) hence to roll, to roll together; root **אנח** = **אנח**.

אנח (c. **אנח**, def. **אנח**, pl. **אנחות** def. **אנחות**) Aram. f. roll, scroll, letter, (comp.) **אנח**. Root **אנח** 3. **אנח** (later, c. pl. **אנחות**) m. basin, a vessel for sprinkling. Alef is prosthetic, and **אנח** is a very old affix of nouns. Root **אנח**, which see.

אנח m. a clinched hand, fist; root **אנח**.

אנח (later, pl. **אנחות**) f. roll, a roll of manuscript, (as **אנח**); hence a written letter, ban, edict, document. Root **אנח** 3.

אנח (after the form of **אנח**) m. wrapt up in a vapour or cloud, properly the covering, from **אנח** covering, wrapping, which see.

אנח (only the inf. Hiphil **אנח** for **אנח**) is transferred from **אנח** to faint, pine away. Hiphil, to trouble, afflict.

אנח p. n. m. (= **אנח** finger of God, sign of Omnipotence; Aram. **אנח**=**אנח**).

אנח (not used) to endure, last, continue.

אנח (for which is also **אנח**) p. n. m. era, space, duration, long-living.

אנח p. n. m.

אנח (c. **אנח**, pl. **אנחות** m. 1) a governor, lord, husband, God, etc.; particularly in addressing where the person addressed, if masc. calls

himself עָדָר, if fem. אָדָה; 2) steward, possessor. Peculiarities of this noun are: 1) that אָדָר (seldom אָדָר) is always used of God, as well as the superlative form אָדָר אָדָר only implies God; 2) that the plural is often only used as singular in signification and construction; root אָדָר or אָדָר.

אָדָר m. the reigning one, governing one, only used of Jehovah, who calls himself so, and is so addressed. The affix אָ is the ancient adjective form equiv. to the modern אָ, hence אָ is to be taken as a denominative from אָדָר. Compare the adjective אָדָר from אָדָר, which see.

אָדָר p. n. f. (double habitation), a city in the dominion of the tribe of Judah.

אָדָר p. n. m. abbrev. of אָדָר. אָדָר see אָדָר.

אָדָר Aram. adv. properly *ibi*, in the same place, related to אָדָר *ubi*? from which its application to time, *tunc*; joined to a preposition the usual contraction takes place, as אָדָר.

אָדָר adj. m. properly, splendid, magnificent, from אָדָר to beam, radiate, to glitter: hence 1) shining afar, celebrated, *illustris*, Ps. 16: 3; 2) eminent, noble, e. g.

אָדָר vessel of the great, i.e. splendid vessel. אָדָר the nobles of the sheep, i. e. the shepherds; 3) of physical power and greatness.

אָדָר (Persian) p. n. m. perhaps equivalent to אָדָר.

אָדָר (demon. from אָדָר) blood-red, to be blood coloured, from the shining red of the corals, (for other objects compare אָדָר, אָדָר, אָדָר) Pual only part. אָדָר, pl. אָדָר red coloured. Hiph. (caus. of Kal) to show a shining red, of the eoccus colour. Hith. to become red coloured (the wine), *rutilare*.

אָדָר (without flexion) m. 1) the name of the first man, אָדָר; hence always with the article אָדָר, as אָדָר of Eve, (compare אָדָר) with which may be connected the poetical expression אָדָר or אָדָר descendants of Adam, man, mortal being; also in prose, pl. אָדָר is usually used for men; 2) man or collect. mankind in general, אָדָר the poor of men = the poorest, Isa. 29: 19; אָדָר wild ass of man, i. e. very wild man; אָדָר the sacrificers among men; but especially common, low persons, in contrast to אָדָר; also in contrast to

those already named; 3) man (like אִישׁ) only Ecc. 7 : 28 where אִישׁ follows in contrast; 4) p. n. f. name of a city on the Jordan as אֶדְמָה, אֶדְמִי.

אֶדָם (from אֶדָם) adj. m., אֶדְמָה f., pl., אֶדְמִים m. glittering red, red, e. g. of blood colour, of the chestnut horse, of the youthful fresh colour of the cheeks, etc., etc.

אֶדָם (otherwise עֵשָׂו) 1) p. n. m. twin brother of Jacob, who was oftener called עֵשָׂו; thence as the national name of his descendants, who possessed and governed a mountainous country, full of rocks and clefts, on the south-eastern border of Palestine, hence בְּנֵי אֶדָם; 2) p. n. f. name of the land Idumea אֶדְמָה, אֶדְמִי. 'Ιδουμαία. See עֵשָׂו.

אֶדָם (from אֶדָם) f. a red precious stone, (Targ. סְמִיָּה the red one, which is also the derivation of σάπριον and carnelian.)

אֶדְמָדָם (redoubled form) adj. m. אֶדְמָדָם f; pl. f. אֶדְמָדָמוֹת here and there red, red striped, mixed with red. The Alef of the root disappears in the middle of the reduplication, like ד in קְתִירָה.

אֶדְמָה (primitive, not from אֶדָם; with suff. אֶדְמָתִי, pl. אֶדְמָמוֹת) f. properly, the firm hard terrestrial

body; hence 1) the firm earth or the building ground, arable land; אִישׁ אֶדָם man of the arable land, i.e. a tiller of the ground; אֶדְמָה one who is devoted to agriculture, hence taken in the sense of fruit of the arable land; 2) arable land, country, region, as אֶדְמָתִי הַקִּישׁ hence אֶדְמָמוֹת (only in Ps. 49 : 12,) countries, lands; 3) terrestrial globe, ball of the earth; 4) p. n. f. of a city in the dominion of Naphtali. For the etymology compare the denom. אֶדָם, (Rab.) to pull down to the ground. אֶדָם Aram. the same; אֶדָם the ground firmly trodden over, floor.

אֶדְמָה p. n. f. (fruit-ground) name of a city in the circuit of Sodom.

אֶדְמָנִי adj. m. 1) red of the hair; 2) the red flesh, youthful colour of the cheeks.

אֶדְמִי p. n. f. (arable land, arable field,) a city in the dominion of Naphtali.

אֶדְמוֹת (from אֶדָם) adj. m., pl. f. אֶדְמוֹת Edomitish.

אֶדְמָתָא (Pers.) p. n. m.

אֶדָם (not used) to pierce, impress, to press in, synonym. with אֶדָם; transferred to rule, to manage, forbid, prevent, resist.

אֶדָם a master, see אֶדָם.

אֶדָם (also אֶדָם) p. n. m. perh. = אֶדָם.

אֲדָרָנִים, c. אֲדָרָנִי m. fundal base, the steadfast, strong tal; hence base of a column, used to be laid under m walls, etc. Root אֲדָר.

אֲדָרָנִי.

found in combination with r names as a Canaanite

אֲדָרָנִי p. n. m. (ruler of Besek,) אֲדָרָנִי.

אֲדָרָנִי p. n. m. (worship-Jehovah), אֲדָרָנִי the same as Sometimes substituted by אֲדָרָנִי.

אֲדָרָנִי p. n. m. (worshipper of anet Jupiter), title of a Cate ruler.

p. n. m. (the Lord stands), also for אֲדָרָנִי.

(see אֲדָרָנִי) p. n. m. (a ruler gh rank.) In contraction, same appears in אֲדָרָנִי, for also is substituted אֲדָרָנִי.

at used in Kal) properly to r, glimmer; hence 1) to be bright, magnificent; 2) to mous, shining far; 3) to be guished, noble, mighty, to reat in general. Compare אֲדָרָנִי. Niph. to show oneself l, brilliant. Hiph. to glorify make brilliant, Isa. 42: 21. name of the last month of

the ecclesiastical year, (about the month of March), but in the reckoning of the civil year Ellul is the 12th month.

אֲדָרָנִי (magnificence), see אֲדָרָנִי (magnificent court), p. n.

אֲדָרָנִי m. 1) ornament, set of jewels, hence אֲדָרָנִי the valuable ornament; 2) = אֲדָרָנִי full dress, splendid dress, the ornamental, tunica.

אֲדָרָנִי (def. אֲדָרָנִי, pl. o. אֲדָרָנִי, def. אֲדָרָנִי) Aram. f. a great open place that is raised and stamped fast, forming in the East a thrashing-floor. Root אֲדָרָנִי (not אֲדָרָנִי) to make great. (Compare אֲדָרָנִי 3.)

אֲדָרָנִי only pl. def. אֲדָרָנִי Aram. m. a certain officer or bailiwick in the Babylonian empire, which is not distinguished even by the context. Rashi supposes it to be the name of a nation. Saadia is of opinion that it signifies 'magnates,' but, at all events, the etymology of this noun is as little to be sought for in the Semitic as that of אֲדָרָנִי.

אֲדָרָנִי Aram. adv. right, correct, exact, just. It is like אֲדָרָנִי non-semitic.

אֲדָרָנִי (pl. אֲדָרָנִי, and also אֲדָרָנִי) m. a golden Persian royal coin, of the value of a drachm

χρυσός, (about 13s. 9d. English money,) in contrast to the metal pieces in use with merchants. Derived from *Dara*, a king, and *Kaman*, a bow, because an archer was stamped on it; the מ is sometimes dropped; see דרָבְמוֹן.

אֲדָרְבָּמוֹן the original form yet to be found in MSS.; whence אֲדָרְבָּוֹן is a contraction. The א is, as above, performative.

אֲדָרְבָּלָךְ = אֲדָרְבָּלָךְ p. n. m. (probably the glory of Moloch), 1) a deity of the Sefarvians, who were transplanted as colonists to Samaria; 2) p. n. m. son and murderer of the king Sennacherib of Assyria. Respecting its form, compare אֲדָרְבָּלָךְ, אֲדָרְבָּלָךְ.

אֲדָרְבָּ (= דָּרְבָּ) Aram. f. properly, arm: hence power, strength, like the Hebrew דָּרְבָּ. The א is preformative.

אֲדָרְבָּ p. n. f. (a place or field which is sown, a plantation); 1) a city in Batanea (Bashan), LXX. 'Εδραεῖν, 'Εδραῖν, Eus. 'Αδραά, Ptol. Αδρα; 2) city within the dominion of Naphtali. Root דָּרְבָּ = דָּרְבָּ to sow, to plant.

אֲדָרְבָּ (from the m. אֲדָרְבָּ = אֲדָרְבָּ with suff. אֲדָרְבָּוֹן, אֲדָרְבָּוֹן, f. magnificent, splendid, superior, grand:

e. g. אֲדָרְבָּוֹן; 2) as a noun, the splendour, superiority, splendid dress, or cloak; e.g. אֲדָרְבָּוֹן, אֲדָרְבָּוֹן.

The root אֲדָרְבָּ is equivalent to דָּרְבָּ. אֲדָרְבָּ (only inf. abs. Isa. 28:28) to thrash, to tread. Syn. with דָּרְבָּ. אֲדָרְבָּ and אֲדָרְבָּ (hence אֲדָרְבָּ; אֲדָרְבָּ; אֲדָרְבָּ; אֲדָרְבָּ fut. אֲדָרְבָּ; אֲדָרְבָּ (1 pers. אֲדָרְבָּ and אֲדָרְבָּ; inf. frequently אֲדָרְבָּ) to love, partly physical, equivalent to desire; partly spiritual, equivalent to be fond of; hence to do anything with pleasure. The modifications of this idea appear in the construction:—with the accusative of the person or the object, to love; with לְ to love somebody, to manifest love towards somebody; with אֲדָרְבָּ to be attached to, to cleave to, (as דָּרְבָּ); with לְ before the inf. to do something with pleasure; with אֲדָרְבָּ in a concluding sentence, to rejoice that—, etc.; part. m. אֲדָרְבָּ, f. אֲדָרְבָּ, in const. sometimes אֲדָרְבָּ friend, beloved one, female friend, female beloved, always in a high degree of friendship; hence more than דָּרְבָּ. Niph. (only part.) to be lovely, charming. Pi. (only part. אֲדָרְבָּ paramour) to love passionately.

אֲדָרְבָּ f. 1) the loving, (inf. nom. hence with the accus. of the ob-

ject or the person); 2) love (abst.); 3) the beloved one, (אַהֲבָה as it were fem.; like מִלְכָּה from מִלָּךְ) or the object of love.

אַהֲבָה (redoubled form) to love greatly, occurs but once (Hos. 4 : 18), אֶהְבֵּהוּ, אֶהְבֵּהוּ = אַהֲבָהוּ they love greatly, where, however, the flexible affixes of the person are repeated; compare צִמְחָתוֹנִי from צִמַּח.

אַהֲבָהִים m. pl. (from אָהַב) intercourse of love, love-affair, never concrete for paramour.

אַהֲבָהִים m. pl. from אָהַב Rab.; 1) wooing, love, love-affairs; 2) loveliness, gracefulness.

אַהֲבָה (not used) equivalent to אָהַב to be strong, vigorous.

אַהֲבָה p. n. m. (the power, for the powerful) from אָהַב.

אַהֲבָה interj. a lament; an exclamation; wo! alas! The א is preformative. See אָהַב.

אַהֲבָה (= אָהַב like אֶהְבֵּה energy, instead of energetic) p. n. m. name of a Jewish judge, LXX. 'Αώδ, 'Ιούδης, 'Ηούδης. See אָהַב.

אַהֲבָה p. n. m. (a river-district, river, stream), is a river between Babylon and Jerusalem, where Ezra rested with the Jews that returned from captivity; hence אֶהְבֵּהוּ and אֶהְבֵּהוּ the *Abeva river* in

which another river (הַיְיִקָּר) flows, which is not far from אֶרֶץ מִדְּבָר a country on the Caspian mountains north-east of Media. Whether it is to be read אֶרֶץ מִדְּבָר, to signify the river Adiava in Assyria (Ammian, Mar. 23 : 20) or whether it is to be taken as a non-Semitic appellation of the Euphrates cannot be substantiated for want of proof. As an appellative אֶרֶץ מִדְּבָר signifies river (water).

אַהֲבָה (from אָהַב and אָהֵב prosth.) adv. where? where then? (only in Hos.) אֶהְבֵּהוּ מִלְכָּה אֶהְבֵּהוּ where now is thy king? the pronominal root is here אָהַב, and אָהֵב preformative as in אֶהְבֵּהוּ, אֶהְבֵּהוּ etc.

אֶהְבֵּהוּ (= אָהַב) 1) to be light, clear, glitter, to shine (not used); Hip-hil, to spread abroad brightness, light, to give light, only in Job 25 : 5: לֹא יֶאֱהָב 'it shineth not,' i. e. is not pure, not spotless.

אֶהְבֵּהוּ (with suff. אֶהְבֵּהוּ, אֶהְבֵּהוּ, in pause אֶהְבֵּהוּ, also אֶהְבֵּהוּ, אֶהְבֵּהוּ and אֶהְבֵּהוּ; with ה mobile אֶהְבֵּהוּ, pl. אֶהְבֵּהוּ and אֶהְבֵּהוּ, c. אֶהְבֵּהוּ, with suff. אֶהְבֵּהוּ, אֶהְבֵּהוּ, אֶהְבֵּהוּ m.; 1) tent of Beduins and Nomades, but also the Tabernacle, e.g. מוֹעֵד, הָעֵדוּת significations of the tabernacle, for which also אֶהְבֵּהוּ (compare אֶהְבֵּהוּ, אֶהְבֵּהוּ) oc-

curs. Therefore in the distinction for אָהַל the round tent covering, hawning, and also the outside of a tent; so also the poet. אָהַל בְּיָתִי the tent covering of my dwelling; 2) dwelling, residence, temple in general, hence also castle; 3) p. n. m. (dwellers in tents, Nomades), from which the denom. verb:—

אָהַל (only in the fut. tense יִאָהַל) to pitch a tent, i. e. to erect a tent, or to journey with tents. Piel fut. יִהַל instead of יִאָהַל (comp. מִלָּה for מִאָּהַל).

אָהַלָּה (fem. form, from אָהַל) p. n. f. a symbolic name for Samaria, used for a woman that is not virtuous. See אָהַלִּיבָה.

אָהַלִּיבָה p. n. m.

אָהַלִּיבָה p. n. f. a symbolic name for Jerusalem.

אָהַלִּיבָה p. n. f. (a mountain-family, mountain nations); 1) the name of a tribe of the Edomites; 2) name of a female.

אָהַלֹת (only pl.) f. aloe-trees, which, on account of their fragrance were planted in magnificent orchards, between spikenards and myrtles, etc., but:—

אָהַלִּים pl. m. aloes-wood, ξυλαλον (αλον John 19: 40) otherwise αλγυλ-λοχον; this distinction is

not always correct. This the Hebrews got from India, besides other appellatives also called 'aghil' when omitting the mere vowel of the aspirated *g* (אָהַל) e. g. אָהַלִּים p. n. m. (the enlightener Lucinius), the first priest, Aaron, the brother of as ancestor of the priest by אָהַלִּים priests in are understood. The root = אָהַל or אָהַל.

אָהַל (pronominal root) conj. inclusive and exclusive 'or, vel and aut; hence probably to אָהַל, i. e. g. (אָהַלִּים) 'also the Latin *vel* (or) is loaned from *ve*, 'and.' But, if separates two objects, and fixes the free choice between without distinguishing them, the connecting *ve* is a parent; for instance, in the relation אָהַלִּים־אָהַלִּים either—or, but this course is abandoned, following gradations take place 'or rather' confirming, as in the preceding, e. g. אָהַלִּים 'or rather since many years 'or (that)' where this relation no more extends the thing, but entirely supersedes hence it may be translated

then, that,' and the copulative character becomes partly lost; 3) 'or if,' ellept. for 'אִי, which signification is, however, not required if the strict connection of sentences is dispensed with.

א (pronominal root) conj. when, if, *si*, *si*, (in אִי-לִי, אִי-לָם), differs from אִי, where the disjunctive element prevails, and from אִם which expresses the pure condition, without regard whether the action is imagined as taking place or not, and differs also from לִי, which is generally used to express hope. Compare לִי, אִם.

א (Ketib Prov. 31 : 4) adv. = אִי where? compare שָׁם and שִׁימָה.

אִי perhaps a contraction from אִיבִי (compare אִיעֹר) p. n. m. אִי (not used) equivalent to אִיב to be hollow (in אִיבִי flute).

אִי (pl. אִיבֹת) m. 1) water-bottle, leather pipes for water; 2) the hollow belly (of the conjurers of the dead) in which the conjuring spirit (*πύθω*) dwells, and speaks hollow, as if out of the ground; hence translated sometimes the demon, sometimes the conjurer *ἐγγαστρέμιμος*; 3) necromancer in general, who wakes the dead out of the earth to unveil the future, from which אִיבִי magician, wizard

(necromancer).

אִיבֹת p. n. (canals, excavations,) encampment of the Israelites in the Arabian desert.

אִיבִי p. n. m. captain of the camels of David.

אִיבִי and אִיבִי stream, river, (only Dan.) Root אִיבִי.

אִי (not used) turning; hence transferred to signify powerful, to be strong, as in אִיבִי, אִיבִי, etc. synonymous with אִיבִי. Another signification is found in אִיבִי.

אִי (pl. אִיבִים) m. *autabulum*, kitchen-jack, poker, a smoking fire-brand. Root אִיבִי.

אִיבֹת pl. f. coll. causes, reasons, motives, circumstances, occasion, only 2 Sa. 13:16, אִיבֹת-אִיבֹת there is no cause, etc., otherwise in combination: e.g. אִיבֹת-אִיבֹת on account of, אִיבֹת-אִיבֹת for thy sake, concerning thee, אִיבֹת-אִיבֹת-אִיבֹת, therefore, because. Root אִיבִי to turn, as אִיבֹת cause, from אִיבִי to turn.

I. אִיבִי only Piel, to wish sincerely, (vehemently) desire, request, to aspire, (usually joined with אִיבִי mind, soul). Hith. אִיבִי; fut. apoc. אִיבִי to long, to yearn, to show oneself longing, desirous, with אִיבִי for something, with the accus. to lust after somet'

abs. to have a desire **הִתְאַוָּה תְּאַוָּה**
cupidinem cupere, i. e. to be lust-
ing. Root **אָוָה** is a modification
in the sound from **אָהָה**.

II. **אָוָה** only Hith. **הִתְאַוָּתְּ אִיָּתָם** you shall
measure off, or point out for your-
self (see Deut. 34 : 10), where
אָוָה ought to be = **הָוָה**; but per-
haps it may be a corrupted form
for **הִתְתַּוָּתְּ אִיָּתָם** = **הִתְתַּוָּתְּ אִיָּתָם**; but by
no means is **אָוָה** token, derived
therefrom.

אָוָה (c. **אָוָה**) f. desire, lust, longing,
usually joined with **נִפְּשׁוּ** (the
inward motion, affection).

אָוָה p. n. m.

אָוָה p. n. m. name of a Joktanite,
who subsequently became progeni-
tor of the Arabs, in Usal (in the
Greek called *Ausar*), at present
Sanaa.

אָוָה p. n. m. (the crier, one that wails,
= **אָוָה** derived from the interj. **אָוָה**)
of a king's son of Midian.

אָוָה (= **הָוָה**) interj.; 1) exclamation
of wailing or threatening, con-
structed with the dat. and acc.;
comp. the Greek *oī*. 2) noun for
wailing, wo.

אָוָה the same, and with the dative.
The **הָ** is enclitical, hence quiescent,
as in the pronominal roots **אָוָה**,
אָוָה, **אָוָה**, and in nouns and verbs.
אָוָה (pl. **אָוָה** and **אָוָה**) m. (chiefly

in the Prov.) originally, the slack
one, the withered one: hence 1)
a fool, like **נָבָל**, inasmuch as
weakness signifies folly, and power
signifies virtue (compare **נָבָל** *vir-*
tus, destit), connective therewith is
the adjective foolish; 2) wicked,
infidel, inasmuch as infidelity is
associated with vice.

אָוָה p. n. m. a ruler in Ba-
bylon, son and successor of Nebu-
chadnezzar, who, after two year's
rule, (Joseph. 18) was murdered
by Neriglessar, his brother-in-law.
See etymology under **אָוָה**.

אָוָה (not used) to be slack, to be
withered. Related to **אָוָה**.

אָוָה (poet). m. belly, only Ps. 73 : 4,
so called on account of its round
form. The root is **אָוָה** = **אָוָה**
and **אָוָה** in **אָוָה**, related to
אָוָה, **אָוָה** (*εἰλέω, εἰλύω*) to turn
to roll, hence, to be round bellied,
(compare **אָוָה**, **אָוָה**, **אָוָה**), to which
belong **אָוָה**, **אָוָה**, and others, of
the same root, inasmuch as the
idea of rolling (as **אָוָה**, **אָוָה**) gra-
dually merges into that of strength.
Vide **אָוָה**.

אָוָה adj. m. foolish (rare), formed
from **אָוָה**.

אָוָה p. n. m. name of a river near
Susa in Persia, Greek *Εὐλαίος*,
later *Χόαις* (comp. Plin. H.

N. 6, 27), it is now called Kerah. Compare Curt. 5, 2, *delicatam vehens aquam*.

אלי and לי (compound) adv. from א = אל; in its conditional sense, 'or if,' 'if but,' and לי 'not,' therefore, 'if not;' אל, אל; next, 'whether not,' which stands for 'perhaps,' it is therefore applied to fear, doubt, and hope, quite as much as the elements of the composition render it possible.

אלי (only c. אלי Ketib) pl. m. the mighty, the distinguished, princes. The root is אל in the sense of being strong, in the Keri it is therefore אלי, from אל.

אלי or אלי (for אלי; pl. אלי, c. אלי) m. that which is arched, the vaulted; hence, a vault, a hall, as העמודים 'א the vaulted pillars, hall of pillars; א' המושפם hall of justice, etc. Hence LXX. frequently αὐός. The root is אל to bind, from binding, and making fast the roof, (compare א' as א' a vault, from א' to bind; compare א' citadels, likewise from אל.

אלי (comp. like אלי) adv. (adversative), but, however it next merges into: but, not, the less, according as the context demands it. The second part of the com-

position אל is from א' as א' is from א'-א', and א' is in אלי. אלי p. n. m. (the lonely one, from אל to be lonely).

אלי (with suff. אלי) f. slackness, hence: 1) foolishness; 2) infidelity. Root אל.

אלי p. n. m. (from א' of prominent statue, tall).

אין (not used): 1) to breathe, like א', and then transferred to nothingness and vanity; 2) to effect by work, to take pains, as א'; and from these two principal significations all the deriv. may be explained.

I. אין and אין (with suff. אין, אין, and in the pl. אין) m. breath, αἶμα; hence 1) nothingness, vanity, (compare א' breath, and next, nothingness, vanity). Hence the wicked, the bad, or that which is sinful generally, unworthiness, badness; e. g. פ'עלי, מ'חי, א'נשי, א'; falseness, deception, hypocrisy, backsliding; e. g. א'פת; 2) idolatry, comp. א', hence א' (town of idols) not identical with א'; א' (valley of idols), etc., likewise אין (Ezek. 30: 17) for אין (Heliopolis), with the sub-signification: town of idolatry.

II. אין (pl. אין) and אין m. the

exerting of power, originally that which is attained by labour and pains ; fatigue, trouble, difficulty, strait, (comp. אֶלָּל); e. g. בֶּן-אֵלֵי son of my affliction, לֶחֶם אֵלִים (comp. לֶחֶם עָנִי) bread of affliction; אֵל תַּחַת under constraint, comp. עָנִי. The sense of tribulation and suffering is also concentrated in עָנָה ; 2) that which it attained by labour, fruit of labour, compare עֲמָל, עֲנִין, and of exertion of power (for which אֵל is used), hence property, strength.

אֵל and אֵל (Egyptian), p. n. f. a town in lower Egypt on the eastern shore of the Nile, which is also called the same in the Coptic. The signification is 'sun' which was worshipped there, hence the Greeks called it Heliopolis ; the Hebrews also called it בֵּית שֶׁשׁ, poetically עֵיר הַחַדָּס, the Arabs עֵין שַׁמֶשׁ (fountain of the sun).

אֵלֹנִי p. n. f. (the powerful one, the rich one ; the termination לוֹ, as in שִׁילֹו, עֲבֹו, יִרְחֹו is not a suff., but belongs to the formation of the word for אֵלֹנִי) name of the city.

אֵלֵנוּ pl. in Ketib for אֵלֵנוּ, it seems to be a participle form like הַכֹּהֵן, פֹּרֵה.

אֵלֵם p. n. m. (from אֵלֵם vigour, with the termination מֵ-).

אֵלֵם p. n. m. (the same, with the termination מֵ-).

אֵלֵם p. n. name of a gold region, whence אֵלֵם (a pure Semitic word) and אֵלֵם were obtained. If the appellation is Hebrew, it is composed of אֵל = אֵל land, coast, and אֵל gold, hence, gold coast ; at all events it does not appear identical with אֵלֵם.

אֵלֵם (also אֵלֵם, אֵלֵם) p. n. of a gold region, like אֵלֵם, whence Solomon's ships, conjointly with Phoenician navigators obtained the following products : gold (אֵלֵם), brazil-wood (almug) Sansc. mocha, pearls (אֵלֵם) ; precious stones, (אֵלֵם יְקָרָה) ; silver (אֵלֵם) ; ivory (אֵלֵם) ; apes (אֵלֵם) ; peacocks (אֵלֵם) ; (Joshaphat's ships of Tarshish fitted out for an expedition to that country foundered not far from Bérénice, the present Açün אֵלֵם). Hence generally אֵלֵם, אֵלֵם Ophir gold, and Ophir pearls ; also אֵלֵם alone. Whether this region is to be sought for in Arabia or India has not yet been ascertained.

אֵלֵם (c. אֵלֵם, pl. אֵלֵם) m. (equiv. to אֵלֵם which see).

אֵלֵם 1) inter. to be crowded together, to be pressed together ; 2) trans. and reflex. to crowd, to press ;

hence to press one's self, to hasten away, e. g. **וְהָיָה כִּי יִשְׁקַח** he that hastens in speaking; with **וְהָיָה** to push away, to withdraw. Hiph. to press in somebody, with **וְהָיָה**.

אֹצֵר (c. **אֹצֵר**, pl. **אֹצֵרוֹת**) m. that which encloses (comp. **חֹתֵם**, **עֹלָם**), hence 1) a store, magazine, place for storing silver and gold, (2 Chron. 32 : 27), etc.; 2) that which is treasured up in the magazine : stores, treasure. Root **אָצַר**.

אור to burn, flame : hence brighten, enlighten, illuminate, intrans. to be light, to become light, e. g. of the eyes, of the morning. **אור** impers. it grows light. Niph. **נִאֹר**, fut. **יִאֹר**, to be made light, to be made enlightened, to be illuminated, **אֹרֶל** = **לֹא יֵאֹר** part. illuminated, brightened, effulgent. Hiph. **אִיר** f. apoc. **אִיר** caus.: 1) to cause a thing to burn, to kindle : e. g. **אִיר אֶת הָעֵץ** ; 2) to make light, to make bright : e. g. the eyes, equivalent to revive, to rouse ; the countenance, equivalent to make cheerful, of the Deity with or without adding **אֶת**, and with **אֵל**, **אֵל**, **אֵל**, **אֵל** to look upon one graciously ; the understanding, equivalent to instruct, etc.; 3) to spread light.

זֶה (pl. once only אֵלֶּים) *m.* (*f.*

only Job 36 : 32) col. light : as light of the sun, not however the appellation of an illuminated body (אור), hence light of day,—lightning,—sun,—morning ; next, for morning, lightning, etc. generally. As a figure of speech, or is applied in אור חיים ' light of life, or אור פנים ' cheerfulness, mildness of countenance, or אור ישראל ' etc., for instructors, benefactors, where אור also frequently occurs alone.

Root אור.

אֵשׁ m. 1) flame, hence אֵשׁ אֵשׁ flame of fire; 2) fire, hence אֵשׁ אֵשׁ ; 3) = אֵשׁ only pl. אֵשׁ, region of light, orient; 4) figuratively, light of faith, revelation, (LXX. δῦλασις), which name is generally joined with אֵשׁ אֵשׁ revelation and truth, (אֵשׁ אֵשׁ) signifies the personifying figures in the breast-plate (אֵשׁ אֵשׁ) of the high-priest, see אֵשׁ אֵשׁ. The superior judge in Egypt also wore an outward symbol of truth. 5) p. n. name of a city of the Chaldees in Mesopotamia (see אֵשׁ אֵשׁ) which name a Persian castle yet bore at the time of Ammian.; 6) p. n. m. comp. אֵשׁ אֵשׁ and the later אֵשׁ אֵשׁ, אֵשׁ אֵשׁ.

אֹרֶה f. equiv. to אֹר light; fig.
fortune, like אֹר.

אָרוֹת (later אֲרוֹת) pl. f. penn, stable, from אָרָה.

אֲרִי p. n. m. comp. Φαρις formed from אֲרִי through the adjective ending יִ.

אֲרִיָּאֵל p. n. m. (the enlightened of the Lord). The יִ serves for the connecting of words in many compounds of proper nouns.

אֲרִיָּה p. n. m. (the same).

אֲרִיָּהוּ p. n. m. (the same).

אֲרוֹת and אֲרוֹת (only pl.) f. verdant, blooming plants, herbs; אֲרִיָּאֵל refreshing dew of herbs. From אֲרִי to shine, transferred to blooming: as אֲרִי, אֲרִיָּה, אֲרִיָּהוּ and others; comp. אֲרִיָּאֵל spring month; equiv. to אֲרִי, see אֲרִי to shine.

אֲרִישׁ (אֲרִישׁ) Aram. אֲרִישׁ, see אֲרִישׁ, אֲרִישׁ; comp. אֲרִישׁ.

אֲרִישׁ see אֲרִישׁ, אֲרִישׁ.

I. אֲרוֹת (not used) to engrave, to curb in, related to אֲרוֹת which is the same. See אֲרוֹת.

אֲרוֹת (pl. אֲרוֹת) m. that which is engraved, a token (a letter); hence transferred, 1) a marking, distinguishing sign, a sign of example, proof, e. g. the Sabbath, circumcision, sacrifices, as tokens of covenants (symbols), mentioned between Jehovah and Israel; 2) field marks of single tribes, standards, trans. to signs of the times

(לְאֲרוֹת וּלְמוֹעֲדִים); 3) in the most manifold significations, as a token of remembrance, a warning, omen, of truth, of miracle; next, monument, warning, miracle, (related מִלְּאָה). The root is אֲרוֹת. The form אֲרוֹת is like קֹל and the ר is radical. To the same root belongs also אֲרוֹת, pl. אֲרוֹתִים (like מִלְּאָה) an instrument for engraving, curbing, cutting, a hatchet, a ploughshare, thus: like אֲרוֹת belongs to אֲרוֹת, the iron cutting, graving, pencil. See אֲרוֹת, אֲרוֹת.

II. אֲרוֹת = אֲרוֹת, אֲרוֹת (only fut. יֵאָרוֹת, יֵאָרוֹת) with ה, גִּאָרוֹת, like יֵבֹשֶׁת (בֹּשֶׁת), to come, to come together, to come to an agreement; hence to consent, to be unanimous, with ל of the person, to consent to, to agree with somebody. This form אֲרוֹת is older than the lengthened אֲרוֹת.

אֲרוֹת (pron. root) adv. dem. abridged from אֲרוֹת, originally ibi, related with אֲרוֹת ubi? next transferred to time, 'then,' as well in reference to the past, 'at that time,' as also in reference to the future, 'then'; but אֲרוֹת never stands pleonastically, as אֲרוֹת אֲרוֹת is = אֲרוֹת since then, since, and also never causal. אֲרוֹת, (absolute) from (since that time), like אֲרוֹת of the past: hence

formerly, previous to this before this; next, (relat.) from the starting point of the past, hence succeeded by the n. inf. or inf. verb, which may often be translated 'from—until.'

אִנֵּן (part. 2 אִנֵּן = אִנֵּן, inf. אִנֵּן, with suff. אִנֵּן, Aram. to kindle, to heat, radically related to שִׁן, hence שִׁן fire.

אִנֵּן (not used) equiv. to אִנֵּן-שִׁן the root of which signifies 'to shine,' which is finally transferred to blooming.

אִנֵּן adj. (from אִנֵּן) p. n. m. (אִנֵּן like אִנֵּן, the one of shining appearance).

אִנֵּן Aram. only part. f. אִנֵּן, confirmed, concluded, unalterably decided upon, as the talmudical אִנֵּן אִנֵּן fixed, framed according to his opinion. The root is אִנֵּן-אִנֵּן to fasten; hence entirely distinct from אִנֵּן.

אִנֵּן (= אִנֵּן) m. ὕσσωπος, hyssop, a spice root, which tied up in a (אִנֵּן) bundle was used at the sprinklings of purification. The root is אִנֵּן-אִנֵּן.

אִנֵּן (= אִנֵּן) m. 1) band, fetter, 2) tie, girdle; hence the phrases 'אִנֵּן, אִנֵּן, אִנֵּן = אִנֵּן.

אִנֵּן (pron. root) אִנֵּן, Aram. אִנֵּן, related to אִנֵּן, only poet. adv. dem.

originally אִנֵּן, but almost generally transferred to time: 'then'; by retaining of the אִנֵּן, arose אִנֵּן, both however connected with אִנֵּן.

אִנֵּן (with suff. אִנֵּן) f. in speaking of sacrifices: the meat-offering of memorial, *μνημόσυτον*, *memoriale*, which causes the offerers to be mercifully remembered by God, or which causes the glory of the Deity to be remembered by the offerers. See אִנֵּן.

אִנֵּן (poet. fut. אִנֵּן for אִנֵּן, אִנֵּן) to move to and fro, to rock: hence 1) moving one thing through another, spinning; only part. Pu. אִנֵּן, that which is twisted, that which is spun. From אִנֵּן; 2) to remove oneself, to roll away; 3 pers. fut. אִנֵּן = אִנֵּן; transferred, to dry up (of water), vanish (of help), exhaust (means of life), etc.

אִנֵּן Aram. imp. אִנֵּן = אִנֵּן, אִנֵּן to go, to go away, to go to some place.

אִנֵּן m. the going away, departure; hence p. n. אִנֵּן אִנֵּן, stone of separation.

אִנֵּן (Dual אִנֵּן, p. n. אִנֵּן from אִנֵּן) primitive, f. ear. So in the phrases: 'אִנֵּן, אִנֵּן, 'אִנֵּן; 'אִנֵּן, אִנֵּן, אִנֵּן; 'אִנֵּן, אִנֵּן, אִנֵּן the announcing,

relating in the ears of somebody.

From which the dem. —

אָזְנִי Hiph. to listen attentively, originally, to incline the ear, with acc. and dat. of the object, and with אָז, לְ and עַל of the person. Used of the Deity, signifies to hear, to hearken; of man, to obey. See אָזְנִי Hiph. to which belongs 1 pers. fut. אָזְנִי, and part. אָזְנִי.

אָז only Pi. אָזְנִי, to consider, to probe, to weigh, (only Ecc.) The root is אָזְנִי *pendere, suspendere*. Arab. *wasan*.

אָזְנִי Aram. equivalent to אָז. See אָזְנִי, אָזְנִי.

אָזְנִי (only once before suff. אָזְנִי) m. pointed weapon, vessel, tool; the root is אָזְנִי equivalent to אָזְנִי, אָזְנִי to point.

אָזְנִי or אָזְנִי (that which is pointed) p. n. of a place which a daughter of Ephraim, אָזְנִי, had built.

אָזְנִי p. n. f. (the ridges of the Tabor), town in the dominion of Naphtali. אָזְנִי is formed from אָזְנִי (ear) ridge.

אָזְנִי (as אָזְנִי, אָזְנִי) adj. m. dried up, exhausted, from אָזְנִי (see the verb), from which is the denom. אָזְנִי Hiph. to cause to be exhausted, for instance אָזְנִי.

אָזְנִי (adj. from אָזְנִי) p. n. m. one that hearkens.

אָזְנִי p. n. m. (heard of אָזְנִי likewise from אָזְנִי.

אָזְנִי (from sing. אָזְנִי) pl. : ters, bonds, the אָז is perfor For the root, see under אָזְנִי

אָזְנִי (fut. אָזְנִי, with suff. equiv. to אָזְנִי to bind, round: hence gird, with the e. g. אָזְנִי the loins = to Like all verbs signifying אָז therefore also with the אָז the garment אָזְנִי gird a girdle. Niph. part. אָזְנִי אָז const., to gird oneself, girded. Pi. to gird round, with double accus. אָזְנִי אָזְנִי. Hith. to equip oneself the accus.

אָזְנִי (a rare form for אָזְנִי) part of the arm, arm, the אָז formative; comp. Aram. See אָזְנִי.

אָזְנִי (const. אָזְנִי only sing 1) native, a denizen, אָזְנִי springs forth in the place he exists; transferred hence native tree not transplanted another country (exotic); אָזְנִי probably a p. n. m. = אָזְנִי, אָזְנִי p. n. the descendant אָזְנִי, i. e. אָזְנִי. Used of אָז and Heman. The root אָזְנִי see.

אָזְנִי (const. אָזְנִי in proper noun

no matter whether of both parents or a step brother; a closer definition is only met with when the degree of relationship is the object, pl. אָהִים, const. אָהִי) m. brother, e. g. אָהִי-אָהִי, אָהִי-אָהִי, אָהִי-אָהִי. אָה is transferred to more meanings, like אָה, e. g. to a friend, in reference to mental brotherhood, in more enlarged fraternization to brother of a family, brother of the tribe, brother of the country, equiv. to cousin, relative, of the same tribe, a countryman; in reference to other nations and people: confederate, fellow-man, neighbour, and on the last signification is founded the use with אָה preceding, for *alter—alter*, even of inanimate things, if only mas. e. g. אָהִי מֵעַל אָהִי one from the other, i. e. to separate one from another; אָהִי לְאָהִי one to another, i. e. approximation from one to another. In reference to the etymology, the noun is primitive, like אָה, אָה.

אָה (only sing. and rare), f. fire, next, fire-oven, viz. the fire-basin which, in the East, is used for heating the rooms inhabited in winter. The root is אָה to glow, to burn.

אָה interj. ah! oh! cry of wailing, /

const. with the dat. · Ezek. 6: 11.

אָה (Aram.) pl. m. suff. אָהִי m. brother = אָה.

אָה (only pl. אָהִים once), m. owl, screech-owl, derived from אָה ah!

אָהִי p. n. m. (father's brother, uncle,) name of one of the kings who reigned in Israel, in 918-897, before the Christian era.

אָהִי p. n. m. (the amiable one), from אָה = אָה, to love, comp. the harder form as it appears in אָה.

אָה (const. אָהִי, pl. אָהִים), numerical, m. 1) one, *unus*; which however in calculations of time is used for 'first' as אָהִי לְחֹדֶשׁ, אָהִי לְחֹדֶשׁ on the first (day) of the month; if it occur two or three times it expresses either *unus, alter, tertius*; or a division, the—the; the same also as an indefinite article, 'one'; 2) any one, some one, where it stands either absolute, like אָהִי. אָהִי, אָהִי or constructive אָהִי אָהִי any one of the people, hence 'אָהִי, 'אָהִי nobody; 3) where the numerical makes one of the mass prominent and distinguished, hence, the same, solely, as also אָהִי. The signification of the pl. is besides: single ones, *aliquot*; seldom, however for the

singular only, e. g. לְאַחֲרֵיהֶם they have become one. With prep. בְּאַחֶךָ like one = together, like בְּאַיִשׁ אֶחָד; further must be noticed לְאַחֶךָ one after the other. Considering its derivation it has no verbal root as a numerical, but is primitive. From this is formed the denom. הִתְאַחֵד (once only) to unite within oneself (in vigour), to concentrate within oneself.

אָחִי (LXX. ἀχί, αχί, Copt. *piachi*, here only sing.) m. that which grows near the water, in the marsh, grass, reed.

אַחִיד (= אֶחָד) p. n. m. soleness = the only one, for which also אֶחָד, which see.

I. אֶחָדָה (poet. formed as אֶחָדָה) f. announcement, declaration. The root is אָחָד *in-qua-m*, to say, which see.

II. אֶחָדָה (poet.) f. fraternization, fraternity, derived from אח.

אַחֻחַ p. n. m. fraternization, also אֶחָדָה.

אַחֻחָה (Aram.) f. equiv. to אֶחָדָה from אח.

אַחֻחִי p. n. m. (swarth, sun-burnt, from אח).

אַחֻחַ (pl. אֶחָדָה) m. 1) return, back part, *tergum*, distinguished from the pl. which expresses the

collective of such back ground; hence on the back part, (in contrast to קֶדֶם, מִלְּפָנֶיךָ, front, fore part), behind, or in reply to the question whither? backward, back: e. g. קֶדֶם, מִלְּפָנֶיךָ, אַחֲרָיִךְ. With prep. לְאַחֻחֶךָ retro., or with the face turned away; אֶחָדָה *a tergo*, from behind; בְּאַחֻחֶךָ like לְאַחֻחֶךָ in reply to the question where? 2) transferred to the western side, which the Semites considered as being in the back, (in contrast to קֶדֶם), hence also adv. towards the west, western; 3) future, e. g. אֶחָדָה in future, in contrast to קֶדֶם past. Root אח.

אַחֻחַ (Aram. אח; const. אחות m. s. אחות; once אחות; pl. אחיות, with suff. אחיות) f. sister, likewise in the remotest sense like אח brother; fig. it is used for relatives, cities, countries, etc. With אֶחָדָה preceding it, as אֶחָדָה אֶחָדָה it signifies *altera—altera*, as אֶחָדָה אֶחָדָה *alter—alter*. From אחות where *o = AU*, as frequently occurs is the feminine termination, with the additional ת, like many nouns terminating with a vowel. See אח. אֶחָדָה (fut. אֶחָדָה, seldom אֶחָדָה from the rare form אֶחָדָה, where $\frac{v}{v} =$

אָ, & is changed into ô; fut. 1 pers. with *âdem.* אָנָה, אָנָה; imp. אָנָה, אָנָה, אָנָה) originally to seize, hasten after, reach, (comp. אָנָה); hence 1) apprehend, to seize = lay hold of, (in contrast to אָנָה Ecc. 1: 18), partly with the accus. of the pers. or subject, partly with אָ before the word signifying the member by which it is seized; but it is always transitive, though it may sometimes be rendered intransitive: e. g. to be seized with shuddering, with pain. Likewise to catch: as, for instance, אָנָה, אָנָה, or, to detain, with the accus. אָ, e. g. אָנָה אָמֶלֶק *am-plexus gladium*; 2) to comprehend together, connect, to insert: e. g. אָנָה in the wall, hence also vaults, the connecting of beams (comp. אָנָה, אָנָה), and: joined together, close together, close, e. g. אָנָה; 3) to take out = seize (by lots), hence with אָ. See אָנָה. Niph. אָנָה to be seized, to be taken prisoner, to be retained, אָנָה is however the denom. of אָנָה (that which is taken possession of), to make oneself possessed of. Pi. אָנָה (only in Job) to enclose, to surround with arches: e. g. אָנָה. *Hof. only part.* אָנָה to bind together.

אָנָה p. n. m. (*amplexus sc. gladium*, warrior). LXX. 'Αχάζ, Joseph. 'Αχάζης, a king of Judea, 743-728 before the Christian era.

אָנָה (= אָנָה) f., orig. seizure, e. g. אָנָה, אָנָה which is often added to it; next possession of moveable or immoveable property. The root is אָנָה.

אָנָה p. n. m. (with an adj. ending, with its signification like אָנָה.)

אָנָה p. n. m. (the warrior of Jah).

אָנָה p. n. m. (the same), LXX. 'Οχοζίας.

אָנָה p. n. m. (the warrior; *am* is suffix).

אָנָה p. n. m. (*at* is suffix).

אָנָה p. n. m. (= אָנָה the fraternal one, the united one).

אָנָה p. n. m. (the same, אָ adj. terminates, formed from אָנָה).

אָנָה p. n. m. (uncle, on the maternal side, אָנָה equivalent to אָנָה).

אָנָה (Aram. pl. אָנָה) f. equiv. to the Hebrew אָנָה that which is knotted together, that which is enclosed, a riddle. Root אָנָה.

אָנָה p. n. m. (a friend of Jah, or God-like, for in proper nouns, אָנָה expresses also similarity).

אָנָה p. n. m. (the same).

אָנָה p. n. m. (comp. אָנָה, one who appears blooming, the blooming one).

אָנָה p. n. m. (the fraternal one, the

δ is abridged from δn, as in (שְׁלֹמֹה).

אַחֲיוֹר p. n. m. (the friend of privacy, faithful to a secret; see חור).

אַחֲיוֹב p. n. m. (the good friend, the good one; see טוב).

אַחֲלִילֹד p. n. m. (friend of the Lydians; see לוד).

אַחֲיוֹמֹת p. n. m. (affinity, originally relationship, comp. חם) in the parallel passages מַחַת = חַמַּת likewise from חם.

אַחֲיוֹמֶלֶךְ p. n. m. (the royal relative).

אַחֲיוֹמֵן p. n. m. (friend, adorers of מְנִי, Venus, comp. אֲחִי־יָהּ adorer of God), name of a heathen.

אַחֲיוֹמַעַץ p. n. m. (friend of anger, the angry one).

אַחֲיוֹן p. n. m. (the brotherly one, formed from אח).

אַחֲיוֹנָדָב p. n. m. (comp. אֲבִי־נָדָב the friend of honesty, the honest-hearted-one).

אַחֲיוֹנֶעַם p. n. f. (comp. אֲבִי־נֶעַם the one attached to gracefulness, the gracious one). See אח.

אַחֲיוֹסֶמֶךְ p. n. m. (friend of support, the supporter).

אַחֲיוֹעֶזֶר p. n. m. (friend of help, the helper; comp. אֲבִי־עֶזֶר).

אַחֲיוֹקֵם p. n. m. (companion of assistance, the helping friend). See קים.

אַחֲיוֹרָם p. n. m. (= חֲיוֹרָם the noble

born). Comp. חֲיוֹרָם, which see.

אַחֲיוֹדָע p. n. m. (friend of the unfortunate, comforter).

אַחֲיוֹשָׁחַר p. n. m. (companion of the morning-dawn, the beautiful one).

אַחֲיוֹשָׁר p. n. m. (companion of commerce). See שור.

אַחֲיוֹתָפֵל p. n. m. (companion of duplicity, the dissembler).

אַחֲיוֹלָב p. n. f. (from חֲלָב; fruitful district. Comp. חֲלָבֹן, חֲלָבָה, a place in the territory of Asher. For this adjectival formation, compare אֲבִי־זָב, אֲבִי־זָר, אֲבִי־זָח and others.

אַחֲיוֹלִי (compound from חֲלוּ oh! and לִי related to לִי) particle expressing a wish, would that! oh that! alone, or with the dative.

אַחֲיוֹלִי (from לִי and חֲלוּ) the same. For לִי see לוֹלִי.

אַחֲיוֹלִי p. n. m. (the rich in adornment, from חֲלָה to adorn).

אַחֲיוֹלָמָה (the ה at the end is quiescent, as in לִילָה) f. name of a precious stone, LXX. ἀμύθυστος and ἀχάτης. Comp. Apoc. 21 : 20. If the etymology is Semitic, then אֲחִילָמָה and אֲחִילָמָה are adjectival formations from חָלַם to be strong, to be hard, like אֲבִי־זָב.

אַחֲיוֹמֶתָן (read 'Achmēt'ā for אֲחִי־מֶתָן 'achmāt'ān), p. n. f. thus is called the capital of Media, אֲחִי־מֶתָן.

אחר and no other is understood by it, as *'Αγβά-τανα* (m here = β) later, Hamadan, which according to Lassen, signifies, (Ind. Bibl. III. p. 36), *ἡπποστασία*.

אחר p. n. m. (the blooming one, shining one, from אחר = אחר, אחר). Comp. אחר.

אחר (only fut. 1 pers. אחר = אחר Comp. אחר = אחר, and hence 3 pers. = יחר, יחר in Ketib, to hesitate, to linger) Pi. אחר 3 pers. אחר, fut. יאחר, part. מאחרים to keep back, to detain, to postpone, or like Kal, lingering very much. Hip. הוחר equivalent to אחר. (Comp. הוחר equiv. to אחר), only fut. יחר (Keri) to linger or delay beyond a time; const. with אחר.

אחר (= אחר, const. אחר) m. (pl. אחרים and once אחרין, const. אחרים, f. pl. אחרות) adj. (A) originally delaying, subsequently, to be too late: hence, 1) succeeding, that which is later; 2) the other, second. (Comp. *secundus* from *sequi*) i. e. what follows: e. g. אלהים אחרים other Gods. (B.) adv. 1) abs. אחר elsewhere, others = deviating, different. Comp. changing; 2) const. אחר (a) elsewhere, other-

wise, (Gen. 22: 18), thus, of place; (b) in other time = subsequently, afterwards, thus of time. In both cases originally adj. elsewhere, otherwise. The const. form frequently appears as a particle form, (C.) prepos. 1) const. אחר likewise as the adj. (a) of place: behind, hence it expresses after verbs a qualification of sense, as: אחר אחר, אחר, אחר etc., and with prefix, as, מאחר from behind; (b) of time, after, as אחר אחר after this, here upon; more frequently, however, 2) const. pl. אחר, with suff. אחר, אחר, אחר, and (a) in reference to place: behind, hindwards, hence like אחר after verbs of motion אחר, אחר, אחר, אחר, or, also after others like אחר, אחר, etc. (b) in reference to time, afterwards, after this, with the inf: hence אחר אחר after (that) thus, after this = hereupon; later אחר, Aram. אחר, with pref. and other prep. מאחר away from behind, later, מאחר, מאחר and then also: behind, or of time אחר אחר thereupon; אחר אחר behind, where אחר signifies the tendency, and אחר the position; אחר אחר behind, originally at—behind, like אחר אחר

holder, originally *regia anla*,
hence statholder of the king.

שחא־שחא־שחא־ (def. אֲחָא־ m. pl.)
Aram. (the same).

שחא־שחא־ (= שחא־שחא־) once in
the Ketib, שחא־שחא־ = שחא־שחא־
p. n. m. title of the Persian kings,
like אֲחָא־, hence from *Ἀέξης*,
Καμβύσης (Ezr. 4 : 6) and Asty-
ages (Dan. 9 : 1); respecting the
etymology, the first member of the
composition is like in שחא־שחא־
above, Kas'a (שחא־) = *csaya*,
modern Persian shah, king,
which also exists in the Greek
Ἀεταξίας (*magnus rex*) names
of Armenian princes; the other
member of the composition :
שחא־ Ketib שחא־ agrees ortho-
graphically with the name *Ἀ* as
found in mumismatics, *ks'her's'e*
(= *ks'ehrs'e*) or *ks'wers'e*, where
also like here the fluctuation of the
v (1), shows itself and since the
ancient Persian *k's'* frequently
appears like the Greek ξ, Hebrew
ש, the Greek letter is, at least in
the old style of writing, (*Apra-*)
Ἀέξης is quite the same name.
What, however: 'serôs' or 'swérôs',
k's'ehrs or *K's'wers'e*, ξάρης or
Ἀέξης as an appell. signifies, is
more difficult to ascertain than the
formal composition.

שחא־שחא־ (see שחא־שחא־) only in
Ketib.

שחא־שחא־ p. n. m. (adj. from
שחא־שחא־).

שחא־שחא־ (= שחא־שחא־; only pl.
מִגְדָּלִים) m. an animal to ride on, in
connection with שחא־שחא־, שחא־שחא־, which
the Persian riding mails made use
of and which is called שחא־שחא־.
According to the rabbis who trans-
late it dromedary it would be
from *shutur* (Pers.) camel (comp.
dromades cameli, Curt. 5 : 2)
and שחא־שחא־, where שחא־ is the adjec-
tive termination, hence *dromades*
regii; if it signifies mule, it is
astêra açwatara, mule, hence *regii*
muli.

אחא־ (from אחא־שחא־ in pause אחא־שחא־),
numeral f. one, seldom the first;
as usual this numeral can often be
translated *unica*, *alia*, *altera*,
aliqua, *eadem*. By the omission of
שחא־ time, אחא־ becomes an adv. ;
1) once, e. g. אחא־שחא־ once a
year, אחא־שחא־שחא־ once in
three years, אחא־שחא־ *semel huc*,
semel illuc; 2) like the Aram.
אחא־ solely = certainly, especially
in short affirmative sentences.
See אחא־שחא־.

אחא־ (= אחא־שחא־, as אחא־שחא־ and אחא־שחא־)
m. concealment, secrecy, hiding,
from אחא־שחא־ (= אחא־שחא־) *λάθω*, *la-*

teo, hiding, but only as an adv. : hid, unnoticed, lightly ; also in a complete form אָמַדְךָ soft, flow smoothly, of the Siloa ; אָ, אָמַדְךָ I will lead on softly, for which however, אָמַד is once used, comp. אָמַדְךָ, אָמַדְךָ, secret, softly. Root אָמַד.

אָמַד (not used) to pierce, to penetrate, to fasten in. Related to אָמַד which see.

אָמַד m. buck-thorn (*rhanius paliurus*, Lin.) from אָמַד = אָמַד. אָמַדְךָ p. n. of a place, buck-thorn place. See אָמַד.

אָמַד (= אָמַד after the form אָמַד, rare) m. twisted, entwined, hence yarn, thread, as אָמַדְךָ thread of Egypt.

אָמַד (= אָמַד adj. from אָמַד Gen. 28 : 14) adj. m. only pl. אָמַד (= אָמַד) the concealing one, the secret one, the mysterious ones ; hence sorcerer. Compare אָמַד = אָמַד, the mysterious one, the sorcerer.

אָמַד (part. אָמַד) well to close, well to lock up, as the mouth, ears, not to speak or not to hear ; then used of windows by lattices, e. g. אָמַדְךָ, חלונות אָמַדְךָ lattice-windows, Hip. only fut. apoc. אָמַד, as in Kal.

אָמַד (not used) = אָמַד to twist, to

bind, to plait, originally to extend. Comp. the Greek *τέλειον*, *τέλειον*, Lat. *tenuo*.

אָמַד (fut. אָמַד) to enclose, to shut up, with אָ.

אָמַד p. n. m. (one who encloses, participle form from אָמַד.

אָמַד adj. lame, originally bound, as אָמַדְךָ his right hand was tied.

אָ (pronominal root) adv. interr. where there? related to אָ here,

but only interjectional ; 1) = when, e. g. nowhere ! hence in

several compounds as formal negation : אָמַדְךָ unclean = guilty ;

אָמַדְךָ p. n. *ατιμος* ; אָמַדְךָ p. n. *αλοχος* ; אָמַדְךָ p. n. not high = small. Comp. אָמַד ; 2)

already an interj. אָמַדְךָ woe to thee, land, properly not for thee, land ! when, etc. אָמַד (Ecc. 4 : 10, if this reading is correct) woe to him ! probably not for him !

אָ (pronom. root) adv. interrog. where? related to אָ (אָ) but only used before the suff. in this form :

as, אָמַד where is he ? אָמַד where art thou ? אָמַד, or separated אָמַד, where are they ? and in the lengthened form אָמַד, אָמַד. More frequently occurs the contracted form :—

אָ adv. interrog. *ubi* ? related to אָ = אָ *ibi*, like the lengthened

form : **אֵין** (where there != not)
related to **הֵן** here there. This oc-
curs with **אֵין** never with suff., and
has also like the former (Prov. 31 :
4) the signification of *non*. In
connection with prons. and advs.
it gives them an interrog. power,
as **אֵיךָ** or **אֵיךְ** which see ; **אֵיךְ** ;
אֵיפֶה ; **אֵיכָּה** ; **אֵיכָּה** ; **אֵיכָּה**.

* (pl. **דָּרָא**, once **דָּרָא**, const. **דָּרָא**)
 m. 1) coast, coast-land, e. g. of Tyre, Ashdod ; in pl. therefore generally denoting far off coast-countries ; 2) shore-country, e. g. dry inhabited land, in contrast to river and sea: hence **הָאֲדָמָה הַיָּבֵשָׁה** the distant shore-lands, partly of the islands of the Mediterranean Sea, and partly of the Indian isles and coasts ; 3) isle, as, **כַּפְתּוֹר** ' **אֶ** Kaphtor island (Crete) ; etymological ' **אֶ** probably = **אֶרֶץ** that which is inhabited, from **הָאֲדָמָה** to inhabit, hence, contrasted to **דָּרָא**. See **הָאֲדָמָה**.

אָר (not used) to violate = אָר to asperse, cover with shame.

אֵיבָה in אֵיבָהָ f. female enemy, with suff. אֵיבִי, אֵיבָךְ, pl. אֵיבִים const. f. אֵיבָהּ, with the accus., constr. as the common particip. אֵיבָהוּ entering into hostilities with David.

אֶבֶן (denom. only once **אֶבֶן־יָדַי**) to
act as an enemy (**אֶבֶן**).

אֵינְיָה (const. אֵינְיָה) f. enmity, hatred.
אֵינְיָה (contracted from אֵינְיָה, as לֵיל,
 שֵׁשׁ from לֵיל) m. turn of
 fate, fate, (equivalent to קָדָה)
 hence, misfortune. The root is
 אֵינְיָה to turn, to twist (like קָב)
 comp. אֵינְיָה.

נָקִיָּא f. : 1) name of a bird of prey, unclean for the Israelites, according to LXX. *ιντιν*, Vulg. *vultur*, according to others, hawk; it hardly signifies a single bird, but rather the whole family of the birds of prey. The etymology appears the same as in נָקִיָּא, taken from the peculiar cry, נָקִי, נָקִי; 2) p. n. m.

אֵי (from א' pronominal root) Jer.
37 : 19, Ketib אֵי, interr. adv. ;
1) where ? where there ? (related
to הֵן here there). As with א' it
generally expresses the nega-
tive. אֵי אֵי or where ? אֵי
אֵי where now ? 2) indef. ubi-
cunque (Job 15 : 23) everywhere
to, but where it closes a sentence.
Comp. Neh. 8 : 17.

אִיּוֹב p. n. m. (the greatly afflicted one, after the form **שָׁפוֹר**) Job, the renowned hero, after whom the book is called. LXX. 'Ιώβ.

לֹא־נִזְנָה p. n. f. (one that had not cohabited, ἀσχος = chaste, from לָזַן to cohabit, and לֹא non),

Jezebel, queen of Israel, 917-897 before the Christian Era.

אֵי (or אֵי) 1) adv. interr. where here? where there? generally not written as one word; 2) an adj. of interrogation, which? e. g. אֵי הַדֶּרֶךְ which way? 3) indef. which there? in connection with מֵן, the word הֵן only is used, as אֵי מֵן from which? See הֵן.

אֵי (poetically) m. pl. the jackals, orig. the criers. The form need not be contracted from אֵי nor אֵי, but from אֵי the cry peculiar to these animals. See אֵי.

אֵי (from אֵי, pronominal root) adv.; 1) how? the comparative element lies in כ, and אֵי gives the interrogative power; 2) without interrogation: πῶς; 3) like אֵי interject. how! Oh how! 4) ironically, with a secondary idea of negation, hence may be dissolved into a simple negative sentence.

אֵי p. n. m. (ἄτιμος. See אֵי.)

אֵי (pronominal root) adv.: 1) like אֵי how? and without interrogation: alike, with all variations of the same; 2) like אֵי, only: where? but where הֵן expresses pointing to a thing: where there. See הֵן, אֵי.

אֵי (Keri אֵי once) ubi? See בֵּה, בֵּה.

אֵי (from אֵי) adv. how? always with the future.

אֵל (not used) turning, rolling, Greek ἑλῶ (ἐλῶ, ἐλῶ); comp. אֵל, אֵל transferred from thence to strength, to be girded, to be fortified. (Comp. אֵל).

אֵל (after the form אֵל; pl. אֵל) originally *epic*, later m. properly a gradative noun from אֵל a ram, (אֵל) therefore: the strong, wild ram; afterwards more defined: stag, buck, hind. For the feminine subsequently was formed אֵל, אֵל. The root is אֵל.

אֵל const. אֵל, pl. אֵל once אֵל const. אֵל the strong one, the powerful one, (from אֵל): hence 1) a mighty one, a distinguished one: e. g. אֵל הָאָרֶץ (Keri) the distinguished of the land. Thus frequently אֵל or אֵל, אֵל; 2) tall, strong tree, (δῆς, robur), hence used of the oak, terebinth, palm, especially in the pl. See אֵל, אֵל, אֵל, אֵל; 3) ram, so called on account of the strength of his horns (*aries*); 4) a technical expression in architecture; either so called from its being

formed like a ram, or from its strength and firmness. Aqu. *κρίω-μα* otherwise *κρίος*; hence sometimes: pillar, post, (of the ancients), sometimes frize, ornamental inlaying of a door, generally: prominent part in the front of a building. More correct according to the context: entrance-wall, wall front, so called from its prominence. See אֵילִם.

אֵילִם m. (once) strength, *vis*. From אֵיל, as עֵץ from עֵץ.

אֵילָה (const. אֵילָה pl. אֵילָה const. אֵילָה) f. stag, hind, אֵילָה בַּשָּׂדֶה the hind of the field, the hind on account of her gracefulness is used figuratively of women. See אֵילָה formed from epic אֵיל by the fem. termination ׀

אֵילָה p. n. having stags, territory of stags. A Levitical town in the territory of Dan; 2) in the territory of Zebulun.

אֵילָה p. n. (oaken district, from אֵיל): 1) a city in the territory of Dan. LXX. Ἐλάω; 2) p. n. m. LXX. Αἰλάω, Ἐλάω.

אֵילָה see אֵילָה.

אֵילָה (from אֵיל) f. (once only) *vires*. Distinct from אֵיל like אֵילָה *just*, אֵילָה *justitia*.

אֵילָה (pl. אֵילָה, אֵילָה and אֵילָה) m. generally connected with אֵילָה

a technical expression in architecture, and either a secondary form of אֵילָה, or from אֵיל. The root is אֵיל, and *âm* is the suffix, like *ôm* in עֵץ.

אֵילָה (with ה dem. אֵילָה) p. n. place of encampment of the Israelites in the desert.

אֵילָה (Aram. def. אֵילָה) m. tree; comp. אֵיל. The root is אֵיל with *an* suffix.

אֵילָה and אֵילָה (probably = אֵילָה) p. n. an Edumean port-town (sea-gulf) on the eastern inlet of the Arabian gulf, LXX. Αἰλάω, Αἰλάω; Joseph. Αἰλαυή.

אֵילָה p. n. of an instrument, or of a method of song. It signifies the hind of the morning dawn, symbolical for: morning.

אֵילָה (not used) equivalent to אֵילָה to roar strongly, violently, to be terrific, probably related to אֵילָה to be violently excited, to roar.

אֵילָה adj. m. אֵילָה f. (poetically) terrible, frightful.

אֵילָה (like אֵיל; only pl. אֵילָה): 1) terrors, dismay; 2) objects of which one ought to be in terror, idol, comp. אֵילָה from אֵילָה, אֵילָה in Targ. from אֵילָה; 3) אֵילָה p. n. m. (the strong ones, giants). The original inhabitants of the shore of the Arnon (the pre-

וְאֵין (equiv. to 'אין) 1) where? related to וְאֵין = וְאֵין here there, only with pref. וְאֵין (talmud. מְאֵין whence? and also without its being an interrogative, from whence; 2) as the simple forms 'אין, 'אין only more frequently a negative, where? = nowhere; hence not, וְאֵין-אִם if not, and substantively: nothing. It thus stands like 'אין to express the idea of negation, and only with nouns where it follows the non-contracted form, e. g. מַיִם, כֹּחַ, מוֹתָר אֵין, גִּשְׁם, i. e. without water, strength, rain, preference = impotent, unpreferred, etc.; see 'אין. It is only once found as a negation before the preterite. (Job 35: 15) אֵין פָּקַד 'his wroth did not extend to him,' he visited him not.

אין (contracted from אינא like אינא) adv. always negative, usually however, interrogative absolute, not like אין 47: 13); 2) constructive indefinite nouns, signifying out: אין אף without a father for the participle signifying no one, not: אין, פותח, נפתח, אין נספח; before the inf. signifying without, nobody: אין ערך without being under without being matched, comparison, or with ל best inf.; 3) with including the 'to be' = איש, as a sentence entirely by itself, especially suff. אינני I am not, אינך; אינם, איננה, אינך; usually אינמו. The negative idea may be translated sometimes not; personally, nobody; times, without, sometimes and hence איש 'א nobody; אי

no one; אין כְּאִימָה nothing; אין לֵב nothing at all. It always is of considerable importance with the other particles, as: אין בְּלִי, אין וְלִי besides me, אין עִמָּדִי not with me; it only remains without any signification when joined to other negatives: as כְּבִלִי אין not; with prepos. אין is generally equivalent to לֵב, only that it precedes the noun to which it gives the idea of negation: as בְּאִין לְחוּמָה without a wall; לֵב אין אֲנִים to the strengthless; כְּאִין יוֹשֵׁב uninhabited, without inhabitant, but בְּאִין also: in as much as was not, here; לֵב to whom there is nothing, i. e. with addition of the verb *to be*. All these words אין, לֵב, אין, אי, אי, are pronom. roots and have nothing in common with a verb.

אִיעָר p. n. m. equivalent to אֲבִיעָר, for which it also stands, patron. אִיעָרִי. It belongs to the rare cases where ב in the orthography vanishes. Comp. אִיאֵל.

אִיפָה, אִיפָה f. a corn measure, according to Joseph. equivalent μέδιμος 48 χοίνας (= 1 bushel), or equivalent ἀμφορα (amphora), the same, a measure for fluids, 10 עָמָר and one tenth חֲמִשָּׁה or כֶּר. Thus: רָחוֹק 'א small (meagre),

שָׂלֶכֶת 'א full (sound) ephah; 'א אִיפָה two sorts of ephah.

אִיפָה (אִיפָה) adv. interr. ; 1) where there? ποῦ? 2) how there? in which manner?

אִיפָה adv. dem. so, thus, from אִיפָה, where the ê, as frequently occurs, is the demonstrative element; hence it is not bad orthography to spell the word אִיפָה. See אִיפָה, אִיפָה.

אִישׁ (from אִישׁ; hence אִישׁ const. in pp. n.n. The pl. later, and poetically אִישִׁים, commonly אִישִׁים, poetically אִישׁ אִישׁ, const. אִישׁ) m. ; 1) man, entirely nominal, and (a) in reference to strength, courage, and valour, vir; (b) in reference to manly age; (c) in reference to the signification of the mas. gender, hence even used of male children, and of husbands; (d) human being, man, as far as according to oriental notions, the same manifests itself in man. Thus, man, an individual; collectively, mankind, in contrast to God, and in contrast to beast; hence also, where no reference is made neither to gender, strength, nor age: for instance, of inhabitants, citizens, warriors, inferiors, associates, relatives, where אִישׁ also

collectively signifies people, men ;
 אֲנָשִׁים לֶחֶם meal of relatives,
 mourning meal ; (e) signifying
 the possessor, the origin, the de-
 scent ; hence, in connection with
 neutral nouns, to replace the
 want of adjectives ; as, אִשׁ תּוֹאֵר,
 אִשׁ דְּבָרִים (formosus, facundus),
 אִשׁ מִתָּן, תּוֹכָחוֹת, חֶסֶד, אֲנָשִׁים
 תְּבִנוֹת, שְׂכָל, דַּעַת, אֲמֶת, חֶסֶם,
 חֵיל, לָשׁוֹן, שְׂפָתַיִם, שִׁיבָה, אֲמוֹנוֹת
 and תְּרוֹמוֹת, רִיב, מְדִינָיִם, דְּמִים
 others ; 2) with gradual dropping
 of its nominal character : (a) in
 contrast to אִשׁ, עֲמִית, e. g.
 אִשׁ—אִשׁ the one, the other. (b)
 any one, some one, LXX. τις, sel-
 dom as used in this sense אִשׁ,
 אֲנָשִׁים, compare ἀνθρώπος
 אִשׁ אִשׁ anyone, hence also : one,
 i. e. every one, or every body. (c)
 every one, every man, may be con-
 nected with (b). The reciprocal
 form derived from אִשׁ is הִתְאַשֵּׁשׁ
 to conduct oneself manly, sensibly,
 valourous.

אִישׁ-בִּשְׁתִּי p. n. m. (idol champion),
 LXX. Ἰεβοσθέ, Joseph. Ἰεβοσθος,
 Saul's son, who was also called
 אִשְׁבַּעֵל.

אִישׁ-הוֹד p. n. m. (a man of bloom-
 ing appearance.) Also : אִישׁ הוֹד,
 אִישׁ-הוֹד.

אִישׁוֹן (dimin. from אִישׁ, like אִישׁוֹן,

אִישׁוֹן) m. ; 1) the little man, the
 apple of the eye, the pupil, (comp.
 κόρη, κοράσιον, κορασίδιον, Latin,
 pupa, pupula, pupilla), generally
 in connection with עֵינַי, or it is fol-
 lowed by בַּת עֵינַי the daughter of
 the eye ; 2) figure of speech, sig-
 nifying the midst, the deepest, the
 highest point ; as, אִשׁ חֹשֶׁךְ, לַיְלָה,
 pupil of darkness, night = the
 middle, the depth, etc.

אִישִׁי p. n. m. the manly one, the
 valourous), generally יִשִּׁי, LXX.
 Ἰεσσαί.

אִית (Aram.) def. אִיתָא (Talmud.)
 pl. אִיתִי (the old form) m. being,
 existence ; hence, possession, οὐσία
 equivalent to יִשׁ, but always
 adverb as the copula term 'for
 being,' it is, it was, etc. With
 suff. אִיתִי I am. In biblical Ara-
 maism the pl. is always אִיתִי,
 as אִיתִי לָךְ, אִיתִי בִּי
 with suff. אִיתָךְ thou art, אִיתוּהִי
 he is, אִיתָנָא we are, אִיתִיכוֹן you
 are. Before the part. it para-
 phrases the verb, like יִשׁ. The
 form is like דִּיִּן, as יִשׁ is after the
 form גָּר ; the root is אִית, Heb.
 יָשׁ (יִישׁ) to be. See יִישׁ.

אִיתוֹן (Keri, after the form תִּיכוֹן,
 (חִיצוֹן) adj. m. ingressus, apper-
 taining to entrance : hence שַׁעַר
 שַׁעַר door of entrance, like שַׁעַר

הָרִאשׁוֹן. The Ketib יֵאָתֵן is not clear, perhaps = יֵאָתֵן after the form יֵאָשֵׁם. The root is אֵת.

אֵת p. n. m. (adj. from אֵת, the being, the living one, the vigorous one). Comp. אֵשׁ.

אֵתֵיאל p. n. m. (the possession, property of God), from אֵת possession in the genitive form.

אֵתֶמֶר p. n. m. (not high = small). See אֵת.

אֵתֶן (from אֵתֶן, אֵת in אֵת contracted, seldom אֵתֶן, pl. אֵתֶנִּים, adj. very extensive, lasting: hence 1) of time, continuous, duration, אֵתֶן אֵתֶן continual strife; stubborn, uninterrupted, of brooks, streams, i. e. always flowing, (in contrast to אֵתֶן) as אֵתֶן hence figurat. of flowing brooks, pl. אֵתֶנִּים month of the flowing brooks (perhaps = אֵתֶן from אֵת flowing, rolling), November; 2) strong, firm, durable, hence אֵתֶן a strong valourous people, אֵתֶנִּים (a) the mighty, distinguished ones; (b) the rocks: hence אֵתֶן אֵתֶן rocky habitation. The root is אֵתֶן to extend, from which forms itself אֵתֶן like אֵתֶן.

אֵתֶן p. n. m. (the persevering one), poet, singer, and sage in the time of David. LXX. Αἰθέρ.

אֵת (pronominal root) adv. ; 1) properly like אֵת, originally, relative conj. ὅτι, quod, hence preceding sentences which are dependent upon, and governed by others: e. g. 'and I thought that (אֵת) he was torn to pieces,' (Gen. 44 : 28); 'I thought that (אֵת) thou wouldst fear me,' (Zeph. 3 : 7); for which reason it remains untranslated, like אֵת preceding a direct speech, or like אֵת stands as an assurance: certainly! yes! indeed! 2) expression of contrast: hence = but, except, however, like אֵת signifying the same, e. g. he said: they are nevertheless (אֵת) my people; herewith is connected the idea of restriction, tantum, only, in the largest acceptance of the term: e. g. before the preterite to which it gives the sense of the pluperfect; before nouns and adjectives, where it must be translated according to the context, just as much, scarcely, tantum quod, entirely, as only (אֵת) this once; only joyful; only (entire) darkness; before imperatives: only be to me = I beg you be to me; only hearken, etc.; 3) equiv. to אֵת as a sign of conclusion: so, then, as for instance, so shall you on the first day remove the leaven (Exod. 12 : 15), (אֵת

אָנִי (אָנִי) 'only alone;' properly an emphatic 'only.'

אָכַר (not used) equiv. to אָכַר to bind, to entwine one in another; related to אָכַר.

אָכַר p. n. (fortress, from אָכַר = אָכַר a town in Babylon.) LXX. 'Αρχάδ (אָכַר) which Bochart compares with the river 'Αρχάδης in the country Sittacene.) Ephraim the Syrian reads אָכַר (Acre) and explains it Nisibis.

אָכַר adj. m. very deceiving, lying, (from אָכַר after the form אָכַר), hence applied to a brook: exhausted, failing, (contrast to אָכַר) where אָכַר stands for אָכַר. See אָכַר.

אָכַר p. n.; 1) equiv. to אָכַר a town in the territory of Judah; 2) maritime town in Galilee, Greek 'Εκδοππα (אָכַר) Talm. אָכַר, now called Zib. The אָ is preformative.

אָכַר adj. m. strong, firm, = girded: 1) valorous, courageous, bold, and in a bad sense, hard; 2) terrific, destructive, also of poison. The root is אָכַר = אָכַר which see.

אָכַר adj. m. from the preceding אָכַר signifying the same, originally, cruel-like.

אָכַר f. from אָכַר savageness, cruel-like, the abstract termina-

tion אָכַר is generally formed as an adjective. (comp. אָכַר, אָכַר, אָכַר from אָכַר, אָכַר, אָכַר f. (originally collvianda.

אָכַר p. n. m. (probably from after the form אָכַר) a Ph king.

אָכַר (fut. אָכַר, אָכַר, once אָכַר originally to annihilate, devour, destroy; hence, eat, with אָכַר, אָכַר, אָכַר and accusative food, with significations of considerable gradations; part. the eater, used of the lion.

actively of the sword, fire, plague, all which devour; who devour the sacrifice.

Wherewith may be connected phrases to eat the harvest, the fruit; to eat bread, to hold a feast; with a negative signifies fasting; to eat at one's table, i. e. to be entertained by some one; to eat of God, i. e. to partake of sacrifices; to eat ashes like one, i. e. to be plunged in grief; to eat his own flesh, i. e. to eat away; to eat the flesh of one's body, i. e. to proceed against some one, to malign him; to eat words, i. e. eagerly receive them; to eat the poor

to suck them ; to eat the judges, i. e. to kill them ; to eat the people, i. e. to destroy them ; the beams eat (יֹאכְלוּ) used of upper rooms, i. e. they absorb the space ; eating used of love, i. e. to abuse it, to be profligate ; אָכַל to enjoy the good. הִתְאָכְלוּ = הִתְאָכְלוּ from הִתְאָכַל Niph. pass. from Kal. Pual to be devoured, by fire, sword. Hiph. הִתְאָכִיל, future יִתְאָכֵל inf. once הִתְאָכֵל for הִתְאָכֵל to cause to be eaten, to cause to be devoured, to give to eat, to enjoy. אָכַל (fut. יֹאכְל) Aram. the same.

Respecting אָכַל, see קָרַץ.

אָכַל (with suff. אָכְלוּ) m. 1) food, especially of fruits, and of grain, figuratively food of the fire (fuel), of animals ; 2) the eating, the action itself : hence לְפִי אָכְלוּ according to his eating.

אָכַל or אָכַל p. n. m. to pine away, languish, to be eaten up with grief.

אָכַל (as אָכַל) f. equivalent to אָכַל food.

אָכַל (from אָכַל, with the â dem.) adv. equiv. to Aram. הִתְאָכֵל so much, so great as, *tantum* ; hence 1) assuring (Targ. אָכַל), certainly, only ; 2) restricting or qualifying, as *tantum*, but, indeed, however. See אָכַל.

אָכַל to thrust, to smite ; hence to

drive on, to incite, only Prov. 16:26, אָכַל עָלָיו פִּיהוּ 'for his mouth smites at him,' drives him on. אָכַל m. a blow, only Job 33:7 ; 'my blow (אָכַל) shall not fall heavy upon him.' The LXX. reads אָכַל. The root is אָכַל which see. אָכַל m. Acre, so Ephraim the Syrian reads for אָכַל. See אָכַל.

אָכַל (pl. אָכָלִים, const. אָכָלִי with suff. אָכָלִי), m. one who occupies himself with the plough, a ploughman. It is a noun of gradation from אָכַל = אָכַל, *ager*, acre, (as מָלַח from מָלַח sea), and related to אָכַל pasture-ground, grass-plot, אָכַל fruit-land.

אָכַל p. n. m. a town in the territory of Asher.

אָל const. אָל or אָל ; 1) dem. pron. a slow pointing, and giving prominence to a thing, and weaker than הֵן, may be translated : that one, equiv. to הֵן, אָל, hence the gradation to an article in Arab., and in Heb., only exceptional in אָלְנוּ ; אָלְמוֹד ; אָלְקום ; אָלְעֵל ; אָלְגֵּי and others ; 2) adv. and conj. of negation, and starting from pointing to a distance (a) of the verb : as *μή*, *ne*, only negative according to the sense of the speaker ; hence with

the imperfect when it is *jussive* or *cohortative*, (אל however is equiv. to οὐκ, *non*, more an objective command), e. g. אל תשלח יפל, אל יצא always entreating, not commanding, and negating the whole sentence, (b) not before the verb, but negating an imaginary or demonstrative sentence: e. g. אל-נא not, I pray thee (also, comp. μή = μη τοῦτο); אל שם eis μηδέν τιθέναι, to make to nothing; אל-בנותי not so, my daughters. Seldom forming a nominal sentence אל-כמות τὸ μη θύσασιν; 'neither dew nor rain (be)' (2 Sam. 1: 21), אל-אדות not because; 3) equiv. to μή questioning, where a negative answer is expected, only 1 Sam. 27: 10, 'whither have you made a road to-day?'

אל Aram. the same.

אל (const. אל, אלי in p.p. n.n. with suff. אלי, pl. אלים, const. אלי) m.; 1) equiv. to אל, const. אל the strong one, the vigorous one, hero, e. g. the hero (אל) of nations, of Nebuchadnezzar; the strongest (אלי) of heroes; comp. the comp. אגיא. אל is principally used in the signification: God, synonym. with אלהים, יהוה, אלוה, mostly with epithets: חי, עולם, עולמי, עולמי, עולמי the living, the

highest, the Omnipotent, eternal God, but in poetry also without epithets. Of Jehovah, אלה with the article is used, or אלהים, אל אלהים, אל אלהי ישראל, of the deities of other people אל is also used, but generally with the addition of נר, נכר, אחר the strange, or לא-אל non-god, etc., herewith are connected the figurative symbols: mountains, cedars of God, for: elevated, high, exalted. The pl. אלים also of Jehovah: hence אלים בני אלים sons of gods = angels; 2) abst. strength, originally that which is strong, in the phrase יש לי אל I have (not) the power in the hand; comp. אגיא p. n. Etymologically אל is derived from אלה = אלה. אל, complete בית-אל p. n. of a town, formerly: לוי. (LXX. Βαιθήλ, Joseph. Βηθλὰ).

אל (const. אל with ם dem. אלה const. אלי with suff. אלי, אלה, אליהם, אליהם, אליהם, אליהם, once אליהם, poetically אל dem. pron. equiv. to אל, אל a widely branched out pronom. root, signifying a slow pointing to a thing, like: 1) אל with the article אל this one, that one, only in the pl. and only in the Pentateuch, from whence it is used in Chron-

icles. The most ancient form appears to be *il* or *ill*, like the plural *il* shows; 2) אֵלָה from אֵל with *éh*, *é* demonstrative, (comp. הֵן, *hén*), only in the pl. these, those, but without a suff. for the gender or number; 3) אֶל prep. originally joined by *makkef* with the following noun; hence its constructive form. It signifies direction, or pointing in a local sense, *ad*, *πρός*, hence used with verbs of motion אֵל שָׁב (to), בָּא (in), עָלָה, נָהָה, הֵלָךְ, שָׁלַח, הָיָה (*accessit*), הוֹצִיא and others, where it may be translated, to, upon, towards, on; with other verbs it has a signification of a spiritual motion and turning; as הִרְבָּה תְּנוּנֹת, הִנָּחַם, בָּכָה, דָּרַשׁ, שָׁר, הִשְׁלִים, זָנָה, הִתְפַּלֵּל אֵל, הִתְעַצֵּב, where always the secondary idea of motion, or inclining to a thing can be traced. With verbs expressing speech, it signifies the person to whom the speech is addressed: e. g. אָמַר אֵל, צִוָּה, דִּבֶּר, besides it expresses: into; thus שָׁלַח אֶל-חֵיק, הִשְׁפִּיךְ נְפֹשׁ to recompense into the bosom, to breathe the last breath of life; also with verbs signifying similarity, as נִמְשַׁל, דָּמָה, etc., but before nouns: at, to it, on; on

heavens; at table; after, according, *secundum*, *ad*, according to the mouth, i. e. command; according to the sound of the viol; in: in thy vessel, ship, house; under, among: among the vessels, among thorns, briars, etc., complete אֶל-בֵּין unto: unto heaven, unto his mouth, etc.—Compounds אֶל-אַחֲרֵי behind, with the accus. after יָצָא, קָם, הָקָם; אֶל-אֲשֶׁר thereto, whereto אֶל-בֵּין under, with the accus. and equiv. to אֶל-בֵּינוֹת; אֶל-הַחוּץ or הָצֶה-*extrin-secus*; אֶל-הֶנָּם, almost in vain, different from הֶנָּם; אֶל-מִבֵּית within to, innermost; אֶל-מִלְּךָ towards, thereto, etc.

אֵלָה p. n. m. (the strong one).

אֶלְגָּבִישׁ see גָּבִישׁ.

אֶלְגֻּמִּים see גֻּמִּים, גֻּמִּים.

אֶלְדָּר p. n. m. (Friend of the Lord).

אֶלְדָּעָה p. n. m. (one who has knowledge of the Lord), דָּעָה for דָּעָה knowing, from דָּעָה = יָדָע.

אֵלָה only in אֵלָהִי which see.

אֵלָה; 1) equiv. to אֵל to be strong, hence אֵלָהִי which see; 2) denom. from אֵל God, and (a) to declare, swear by God; (b) to implore God, partly for the destruction of others = curse, partly for mercy = lament. Hiph. fut. apoc. יִצְאֵל he caused him to swear, conjured him.

אלה with suff. אלהי, pl. אלהות f. the swearing, oath, denunciation, curse, hence ; 1) oath, cursing, אָבָה, אָבָה, אָבָה to enter into an oath, i. e. to swear, to administer an oath, to cause to swear ; אָבָה, אָבָה to become a curse, to make a thing a curse : אָבָה-אָבָה oath of cursing ; 2) that which is attested on oath, as covenant, etc.

אלה (rare) f. oak, originally that which is strong, the root is אָל, for אָל is a mere modification of אָל.

אלה f. equiv. to אלה but more frequent, and signifying a terebinth, which resembles an oak, like δρῦς.

אלה (def. אלהה, pl. אלההין) Aram. m. God, equiv. to the Hebrew אלה and also of gods : אלההין son of gods = angel, as in the Hebrew.

אלה (pronominal root) see אל, from which it is elongated.

אלה see אלה.

אלה (pronominal root) Aram. dem. pron. formed from אל, but always interjectional, there ! see there ! related to אלה, which is also formed from a demonstrative.

אלה (later) conj. if, when ; contracted from אלה-אם combining a wish and a condition.

אלה (with prefix אלה and אלה) m. God, especially of Jehovah, seldom of other gods ; figuratively : he carries God in the hand, i. e. the hand is a god to him ; his power is his god ; the sing. use of it is only introduced later, or poetically, the ancient and original form is the plural אלהים, because in ancient times the idea of God was a concentration of unlimited powers, like in the same sense אלהים, אלהים, אלהים form themselves. The plural may also be construed with the singular as a unity of this idea ; with adjectives, however, more frequently with the plural, but in no case can a plural be formed from this form, if gods are to be designated ; hence the use of the word for male or female deities. Of representatives of God, such as judges, priests ; but with the article (האלהים) only of Jehovah. The most important paraphrases are (a) the constructive form where אלה expresses sometimes possession, e. g. God of Jacob ; sometimes the ordaining, e. g. God of heaven. (b) It follows in certain connections where the manifold relations are expressed, such as, sons of God (angels, kings) ; ser-

vant, spirit of God, man of God (of angels, prophets, saints); prince of God (of Abraham), where, however, in conjunction with **אֱלֹהִים**, the tetragrammaton **יהוה** always occurs; (c) Divine, e. g. **אֱלֹהֵינוּ** = 'thy throne is a throne of God; glorious, great, e. g. mountain, river, fire of God (lightning); (d) **אֱלֹהֵינוּ** through God, e. g. a city great through God; the root **אלה** is denom.

אֱלֹהִים m. properly, gathering, hence time of ingathering, the gathering month, September; from **אלל** to gather in, to reap harvest = **עלל**; Aram. **עלל** corn. The form is passive, like **אֱלֹהֵינוּ**.

אֱלֹהִים equiv. to **אֱלִיל** in Ketib.

אֱלֹהִים adj. m. the strong one, hence oak. Also used, as with us, to signify a place, e. g. **אֱלֹהֵינוּ** p. n. oak of sorcerers, **אֱלֹהֵינוּ** p. n. oak of Tabor; **אֱלֹהֵינוּ** oaks of Mamreh, etc.

אֱלֹהִים m. 1) the same. It is a secondary form of **אֱלֹהִים** like **אֱלֹהֵינוּ** from **אלל**, without being of the separate root **אלל**. 2) p. n. m. (the strong one).

אֱלֹהִים (or **אֱלִיל**) adj. m. properly signifying continual following, attachment, hence; 1) the friend

who attaches himself to one; 2) tame, tender, attaching to, and pending on one, as **אֱלִיל** very domestic lamb, which is much attached to its master; 3) equiv. to **אֱלִיל** large cattle, originally the very tame one; 4) den. from **אֱלִיל** (friendship, family, originally attachment), head of a family, chief of a tribe, to whom the members are bound by allegiance, *φύλαρχος*. See **אֱלִיל**.

אֱלִיל p. n. f. (encampment for wild beasts), **אֱלִיל** equiv. to **אֱלִיל** lion, **אֱלִיל**, place of encampment of the Israelites in the desert.

אֱלִיל p. n. m. (gift of God *Θεοδωρος*). Comp. **אֱלִיל**.

אֱלִיל (related with **אֱלִיל**) originally, to be obscured, to be dirty, but only in Niph. **אֱלִיל** to become withered, destroyed, dirty, also in a moral sense; see **אֱלִיל**.

אֱלִיל p. n. m. (bounty of God).

אֱלִיל p. n. m. (God the preserver).

אֱלִיל p. n. m. (God the mighty one).

אֱלִיל p. n. m. (God of consolation), **אֱלִיל** equiv. to **אֱלִיל**.

אֱלִיל p. n. m. (equiv. to **אֱלִיל**).

אֱלִיל p. n. m. (equiv. to **אֱלִיל**).

For which also **אֱלִיל**.

אֱלִיל f. fat-tailed, of eastern sheep, where the tail is used as a sacri-

fice. The root is אָלַף to be stout, fat.

אֱלֹהִים or אֱלֹהֵיהוּ p. n. m. (Jehovah is God), a renowned prophet, LXX. Ἡλίας.

אֱלֹהֵיהוּ p. n. m. (the same).

אֱלֹהֵיהוּ p. n. m. (the same).

אֱלֹהֵיהוּ p. n. m.

אֱלֹהֵיהוּ p. n. m.

אֱלֹהֵיהוּ p. n. m. (God the protector).

אֱלֹהֵיהוּ p. n. m. (God of the age of manhood).

אֱלִיל (once Ketib אֱלִיל; pl. אֱלִילים) adj. m. null and void, formed from אֵל 'nothing,' hence subst. אֱלִילים the void ones, idols; רִפְּאֵי אֱלִיל the healer of nothing, i. e. unskilful physician.

אֱלִימֶלֶךְ p. n. m. (God is king).

אֵלָּן, אֵלָּן (pronominal root), Aram. dem. pron. these, from the unusual sing. אֵלָּ, this one, with the plural termination יָן as in אֵלָּיִן, אֵלָּיִן.

אֱלִיפָא p. n. m. (God is the multiplier).

אֱלִיפָא p. n. m. (God is the help).

אֱלִיפָא p. n. m. (equiv. to אֱלִיפָא).

אֱלִיפָא p. n. m. (God of a family union), for which also אֱלִיפָא.

אֱלִיפָא p. n. m. (God of gold, riches).

אֱלִיפָא p. n. m. (God of strength; אֱלִיפָא = אֱלִיפָא, אֱלִיפָא, *elephas*, figure of strength).

אֱלִיפָא p. n. m. (God disting him. See אֱלִיפָא).

אֱלִיפָא p. n. m. (God of dance). For which also אֱלִיפָא

אֱלִיפָא p. n. m. (God the roc

אֱלִיפָא p. n. m. (God the press

אֱלִיפָא p. n. m. (God is the str אֱלִיפָא = אֱלִיפָא strength).

אֱלִיפָא p. n. m. (God the rais For which also, אֱלִיפָא.

אֱלִיפָא p. n. f. (God of the nant). LXX. Ἐλισάβετ, beth.

אֱלִיפָא (Samar. אֱלִיפָא) p. n. western tribe, hence also country on the coasts of the teranean Sea, from whence was obtained, and which is also mentioned as desc of Javan (Ἰάονες, Ἰώνες), in connection with Tarsis, *citium* Ἰάονες, therefore probably or lengthened Hellas, because purple shell was very abundant in Laconica and other See אֱלִיפָא.

אֱלִיפָא p. n. m. (God is the l

אֱלִיפָא p. n. m. (God is the r pender).

אֱלִיפָא p. n. m. (God is the he

אֱלִיפָא p. n. m. (God the nobl prophet in 896—825 before Christian era.

אֱלִיפָא p. n. m. (God is judg

אלִּיָּתָה secondary form of אֱלִיָּתָה.
 אֵלָּה (pronom. root) dem. pron. equiv.
 to אֵלָּה from אל; the ה is an
 abbreviation of another pronom.
 root ה, like in אֵלָּה, etc.

אֵלָּה doubled form (from אֵלָּה) to
 lament, bewail, likewise the same
 root ἀλαλέω (related to יָלַל).

אֵלָּה interj. alas! הֵּ is a pronomi-
 nal suffix in many particles.

אֵלָּה to bind, (see אֵלָּה), hence (a)
 of the binding and arching of a
 building, (see אֵלָּה), like אֵלָּה;
 (b) of the binding, tying of the
 tongue, (אֵלָּה, אֵלָּה); (c) of the
 lame, of the dumb, and of all
 who are deprived of the mainten-
 ance requisite for life = to be iso-
 lated, unmarried, widowed; only
 in the derivatives. Niph. אֵלָּה to
 be tongue-tied. (Comp. δεσμός
 τῆς γλώσσης), hence to be dumb,
 to be mute, to be silent. Pi.
 אֵלָּה to bind fast, to tie together;
 graduation of the Kal.

אֵלָּה (rare) m. 1) to be dumb, to be
 mute, to be silent; אֵלָּה אֵלָּה to be
 silent of, to conceal, righteousness,
 i. e. the mute righteousness; 2)
 name of a system of chaunting
 אֵלָּה יִוֵּנָה (lit. the dove
 who conceals that which is dis-
 tant), which method of song is no
 more traceable.

אֵלָּה (pl. אֵלָּהִים) to be tongue-tied,
 dumb, as a bodily incurable effect,
 hence its intensive form.

אֵלָּה secondary form of אֵלָּה, which
 see.

אֵלָּה see אֵלָּה.

אֵלָּהִים see מִיָּהִים, מִיָּהִים.

אֵלָּהִים see מִיָּהִים (p. n.).

אֵלָּה (from אֵלָּה, pl. אֵלָּהִים f.)
 that which is bound, hence a
 bundle of corn, a sheaf, (related
 to אֵלָּה, אֵלָּה).

אֵלָּהִים p. n. f. town in the dominion
 of Asher, (probably = אֵלָּהִים-מִיָּהִים
 royal oak).

אֵלָּהִים adj. m. אֵלָּהִים f. *viduus*, a,
 lonely, widowed. אֵלָּהִים always
 concrete; widow, as also an an-
 archal state is called on account
 of its being unprotected like an
 orphan.

אֵלָּהִים m. widowed, widowed-state.

אֵלָּהִים see אֵלָּהִים.

אֵלָּהִים only pl. f. castles, palaces.
 The root אֵלָּה to bind, to arch.
 Comp. אֵלָּה hall.

אֵלָּהִים (with suffix אֵלָּהִים, pl.
 אֵלָּהִים) f. widowed, symbol. of
 the exiled Jewish nation, it is
 formed from אֵלָּהִים.

אֵלָּהִים adj. m. to be secluded, es-
 tranged, only joined with אֵלָּהִים:
 yonder distant one, anonymous,
 concealed one. Hence pronomi-

nally a certain one, *é desirée*.

אל see אל.

אל p. n. m. (God of grace).

אל equivalent to אל.

אל p. n. m. (God the giver) אל

after the form אל.

אל (equiv. to אל) p. n. of an east Asiatic or a Syriac Babylonian country, but which can no more be traced. The Jerusalem Targum paraphrases it אל, אל (which see), an Assyrian province mentioned elsewhere, so that אל (oak), אל (hill), are only additions to the original אל, אל. In endeavouring therefore to trace the country, we have only to look to the last two words.

אל p. n. m. (God the protector).

See אל.

אל p. n. m. (diadem of God).

אל p. n. m. (hero of God), *ai* is the adj. termination of אל.

אל p. n. m. (God the helper), LXX.

Ελεάζαρ, later Λαζαρος.

אל see אל.

אל p. n. m. (God the Creator).

אל fut. אל to spread over, *ἀλίσσω*; hence 1) to slip over a thing, as frequently in Heb. the ideas of slipping, sliding, and spreading, are inseparably connected; from this *signification* arises 2) to slip, to

glide, to slide, to draw oneself, hence accustoming oneself in learning a thing; learning, in general, attachment to, and of, confidants and friends; of the tame cattle attaching itself to man, etc.—Pi. to teach, with double accus.; to instruct, with accus. of the person; part. אל = אל. Hiph. see אל.

אל 1) only pl. אל epic. the tame, trained (cattle), only of the heifer and cow; 2) *βαῖς*, signifying the highest value, hence round, highest, overwhelming number; next 1000, dual אל 2000, pl. אל thousands. The noun follows in sing. number, later, often *vice versa*. Herefrom Hiph. part. אל making thousands, i. e. producing much; 3) a juncture of thousands, i. e. of a large number; hence sometimes equiv. to אל division of family, tribe, nation; 4) p. n. f.; a city in the territory of Benjamin, (perhaps signifying abundance of people = the populous one).

אל Aram. equiv. to אל in Hebrew. אל see אל and אל.

אל p. n. m. (God the worker), see אל.

אל to press together, only Piel, to press sorely on some one.

אל־עֵץ see אל־עֵץ and עֵץ.

אל־קום see קום.

אל־קנה p. n. m. (God the Creator).

אל־קשׁ see קשׁ.

אל־חולד see חולד.

אל־חמא, חמה, see חמא.

אל־חקון see חקון.

אם (not used) f. mother, nurse
equiv. to אם only in p. n. אם־חמא
which see.

אם (primitive, with suff. אם־י, pl.
אִמּוֹת) f. is like אם the first arti-
culation of the child : amm ; hence
mother. The signification mer-
ges into various branches like in
אם ; it also signifies stepmother,
grandmother, female ancestor, fe-
male progenitor ; figur. benefact-
ress, possessor, from thence trans-
ferred to mother earth, to people,
mother-town, i. e. capital, as a
mother, maintaining the inhabit-
ants, hence אם־עיר, אם־בֵּית, אם־
שׂוֹמֵר, אם־בֵּית, אם־חַיִּים are gene-
rally considered feminine. אם־אב
parents ; אם־חַיִּים mother of the
road, i. e. cross road.

אם (pronominal root, properly אם־י
like the Aram. אם־י equiv. to
אִי, אִי) ; 1) interr. adv. (a)
um? an? like hā in the simple
question independent of another
sentence ; (b) in the indirect
question si, whether, if, therefore

dependent on a preceding sentence,
generally after verbs of question-
ing, inquiring, doubting, looking
on ; (c) in the disjunctive ques-
tion, where אם, carries on the
point of interrogation. The op-
posite, double questioning parts
are kept together אם־י, אם־י, אם־י
אם (sive), אם־אם, אם־יִשְׁאֵל ; if
the interrogation continues, the
singleness of the pointings, ques-
tion, and a variety of subjects,
we may also use : אם־יִשְׁאֵל־אם־י
or joined : אם־אם־יִשְׁאֵל־אם־י. Here-
with is connected : 2) the ex-
pression of negation which is
manifested by this word, especially
with declarations and oaths, e. g.
never (אם) will I do this ! never
(אם) will I forsake thee ! comp.
אִי, אִי, אִי, אִי, etc., which also
merge from the interrogative
signification into that of negation.
This explanation of the negation,
arising from the interrogation
seems the more probable, since
the negation often appears where
even no connection or oath exists ;
3) conjunctive, if, in conditional
sentences, אם־יִשְׁאֵל if not, with the
future, but also with the prosth.
as *future exactum* of the Latin :
אם־יִשְׁאֵל אם־י si fecero, אם־י
donec fecero, or before the part.

as *fut. instans*. To this also belongs מִן in describing repeated circumstances where it may be translated, when, as often as when; when—when מִן־מִן *sive—sive*. In circumstantial sentences, where the subject precedes the condition; after a negative sentence where it is joined to 'פֶּ: but if, or without preceding negation: if only, only; in wishes: if only, where it is also joined with וְ, etc.; 4) it appears in the most ancient, demonstrative, and original sense, as its whole formation, and relationship of sense (מִן, מִן) are originally demonstratives and thus it is = מִן there! e. g. I hope there for hell as for my house, (Authorised Vers. 'If I wait, the grave is in mine house.' Job 17: 13). Compound: מִן לֹא (a) *nonne?* (b) if not; (c) = *ei μή, nisi*, Aram. מִן לֹא כִּי if not, that; except it be, that.

מִןָּ (with suff. מִןָּ pl. מִןָּ, construct מִןָּ, with suff. מִןָּ, f. hand-maid, maid-servant, female-slave, hence מִןָּ 'ס son of a female slave = slave. It is also used of women to express subjection. The root is elongated from מִןָּ which see.

מִןָּ (from מִן) f.; 1) mother. capi-

tal town, *metropolis*, thus in the phrase: 'and David took the edge of the mother town. (Metheg-amma) out of the hands of the Philistines,' (2 Sam. 8: 1) i. e. he subjugated the town; 2) mother of a threshold, i. e. foundation basis; 3) mother of the arm, i. e. the lower part of the arm; hence used to designate a measure: ell, cubit; dual מִןָּ pl. מִןָּ, figurat. מִןָּ the measure of thy covetousness (Jer. 51: 13); 5) p. n. of a hill (perhaps mother hill, i. e. chief hill).

מִןָּ (pl. מִןָּ) Aram. the same.

מִןָּ equiv. to מִןָּ; see מִןָּ.

מִןָּ (from מִן, comp. מִןָּ f. people, originally, union, connection. In pl. מִןָּ, מִןָּ; see מִןָּ and מִןָּ.

מִןָּ Aram. the same.

מִןָּ p. n. of an Egyptian deity, Amon, in the ancient Egyptian, *Amn*; complete *Amn-Re*, i. e. the sun of Amon, he was especially worshipped in Thebes, (מִןָּ, Greek Διόσπολις). Amon also signifies, according to Champollion: eminence, greatness.

מִןָּ m.; 1) work-master, work-mistress, hence also used of the wisdom of the creation, as: work-mistress, where it has yet no feminine form; 2) p. n. m.

king of Judea, (641-639 before the Christian era); 3) once only dialect. for אָמון which see.

אָמון (אָמן=אָמון, pl. אָמונים, אָמנים, const. אָמוני) m. originally supported, confirmed; hence firmness, support, reliance, truth. לא־אָמן truthlessness. The plural signifies (a) collectively abst. sureness, truth; b) concrete: that on which you may rely, you may be sure of. אָמוני (from אָמון, pl. אָמונות) f. sureness, firmness, truth, security, e. g. his hands were steady, (i. e. sure). Exod. 17 : 12.

אָמון p. n. m. (the courageous, valourous one), father of the prophet Isaiah.

אָמ p. n. m. for which elsewhere stands אָמון which see.

אָמ stands for אָמית. See אָמ, אָמ.

אָמני p. n. m. for אָמני; the interpolation of י is considered a diminutive form, for which, however, there is no example in Hebrew. See אָמני.

אָמני adj. m. vigorous, strong, אָמני strong in power; אָמני very firm connection, conspiracy.

אָמני (after the form of אָמני) m. that which is prominently shewing itself, or that which is made prominent, *cacumen*, hence (a) *summit*

of the mountain; (b) top of a tree, אָמני אָמני above, at the top of the tree. Root אָמני.

אָמני to fall together, to wither, to waste, to languish, only particip. אָמני לָבָתָהּ how languishing (weak) is thy heart, (Ezek. 16 : 30), from passion. Duplicate form passive, אָמני, אָמני אָמני, אָמני, אָמני, withered, (of plants) wasted away, pining away, to be downcast.

אָמני (pl. אָמנים) adj. m. withering away, weak, duplicate form from אָמני; the י becomes harder from the original intrans. sense. See אָמני.

אָמני (not used) to join, to connect.

This idea of union is evidently impressed by *emm*, mother, origin. she who unites tribes or families; âma is a lengthened root, and expresses the state of being connected or united, hence אָמני, she who belongs to, or is connected with a family, like אָמני, she who is added to a family; hence of the unity of a people, like: אָמני, אָמני people, etc. See אָמני, אָמני and others.

אָמני p. n. f. (place of assembly), city in the territory of Judah. See אָמני.

אָמני to make firm, to be firm, hence

1) to found, to prop, to build ; or Lat. *sustentare*, to sustain, to nourish, i. e. to support ; מן part. nurser, cherisher, sustainer, maintainer, f. מן ; 2) to be founded, confirmed, hence to be sure, true ; מן, the faithful one, which signification may also be conceived transitively, since only the particip. pass. occurs. Niph. (a) to be firm, מן מן firm, sure place, (Isa. 22 : 23 and 25), מן מן 'ye shall not be sure, ye shall not be believed,' (Isa. 7 : 9) ; (b) to be durable, firm, constant : מן מן an uninterrupted house (generation), 1 Sam. 2 : 35 ; but it is also used of a lasting sickness, also of an uninterrupted flowing of the water, etc. ; (c) to be nursed, to be carried, used of a child ; (d) to be reliable, sure, unfailing, applied to God, a servant, a messenger, a witness, an artificer, etc. Hiph. to maintain firmly, with מן to keep to any thing steadily, hence to trust upon something, to believe in something, ('מן, in God) ; but also to cause anything to stand still, used of the horse.

מן Aram. Af. מן the same as Hiphil.

מן (=מן) m. properly, to be

exercised, skilful, expert, hence work-master, artificer.

מן adj. m. sure, true, firm ; hence (a) n. truth, faithfulness ; (b) adv. surely, truly, certainly, especially occurs as a confirmation, either once or repeated twice at the conclusion of sentences.

מן m. surety, truth, faithfulness.

מן f. 1) (from מן) that which is fixed (of reward, wages), firmness (of a covenant) ; 2) p. n. of the back of the mountain of Anti-Lebanon (Talm. מן) ; hence the name of a river now called Baradi (Gr. Chrysorrhoas), because it flows down from Amana. The Ketib is מן (by interchanging *m* and *b*) ; the signification is firm ground, strength.

מן (only pl.) f. pillar, post, column, originally part. f. Kal, that which supports, the column which props.

מן (from מן) f. 1) sustenance, nourishment ; 2) = מן as adv. indeed, in truth, from which it appears in a mutilated form.

מן p. n. m. (the sure one, one on whom you may rely, from מן) ; a secondary form is מן derived from מן, מן.

מן, מן (from מן) adv. truly, certainly.

אָמַר fut. **אָמַרְיָ** imp. **אָמַרְיָ**; 1) to be sharp, especially of the sharp, light dazzling colour of the deep scarlet, as *ὀξύς* is also used, hence **אָמַר** scarlet; 2) the idea of sharpness transferred and applied to the mind, to be sharp, vehement, bold, strong, with **אָמַר** to overwhelm somebody. Pi.: 1) to make hard, i. e. stubborn, inflexible, e. g. **אָמַר** the heart; to make hard or firm, applied to a body, e. g. house, heaven; to make courageous, bold, by affording succour; 2) to make firm, select, distinguished, e. g. **אָמַרְיָ** the son of man, with **אָמַר**, selecting from among others. Hiph. to act courageously, bravely, to exercise strength. Hithph. to shew oneself bold, strong, hence of the rash act, of the firm resolution, of encouraging oneself.

אָמַרְיָ (pl. **אָמַרְיָ**) adj. m. deep red, as the colour of horses: hence LXX. *πυρροί*. Respecting this form comp. the usual distinction of colours **אָמַרְיָ**, **אָמַרְיָ**, **אָמַרְיָ**.

אָמַרְיָ (poet.) valour, strength.

אָמַרְיָ (from **אָמַרְיָ**) f. the same, (poet.) The masc. **אָמַרְיָ** occurs in modern Hebrew.

אָמַרְיָ p. n. m. (the valorous one, formed from **אָמַרְיָ**).

אָמַרְיָ p. n. m. (God is the strength), a king of Judea (840—11 before the Christian era), LXX. *'Amasias*, *'Amasias*.

אָמַרְיָ fut. **אָמַרְיָ**, pause **אָמַרְיָ** inf. cons. **אָמַרְיָ**, **אָמַרְיָ**, **אָמַרְיָ** (= **אָמַרְיָ**); 1) physically, to stare, to shew forth prominently, to extend, only used in the word **אָמַרְיָ** that which shews forth prominently, top of a tree, summit. Hith. **אָמַרְיָ** to make oneself prominent, great, to boast, with which may be compared **אָמַרְיָ**, **אָמַרְיָ**, **אָמַרְיָ**; 2) spiritually, to say, originally to raise the voice, to produce tones, to sound forth from within; it is therefore used of the non-regulated sounds of the horse, Job 39 : 15. Different from **אָמַרְיָ**, to join words together, pre-supposing a combination; hence **אָמַרְיָ** as insufficient in itself, is always succeeded by what is said, which **אָמַרְיָ** does not require, e. g. speak to Israel, and tell them (the following). Thus **אָמַרְיָ** to say = 'namely,' or viz. is used as the form for quoting, where the very words spoken must follow; or the accus. of what is said follows, which, however, often appears to be omitted: e. g. 'Cain said (it),' Gen. 4 : 8. The signification

merges into four branches : (a) to say, plainly with ל; לֵאמֹר to say to, or of some one ; (b) to name, with ל, hence אָמַר named ; (c) to think, properly elliptical for אָמַר בְּלִבּוֹ to say in the heart, (comp. *φημί* in Homer), which often follows it ; (d) various changes in the signification according to the context ; to exhort, to predict, to praise, to point out, to command, which, however, all meet in the primary sense. Niph. to be said, לֵאמֹר to somebody ; with ל to be called ; קָרוֹשׁ יֵאמָר 'holy he shall be called.' יֵאמָר (impersonal) it is said, it is understood, especially before a quotation.—Hiph. to cause to say, with the accus. e. g. 'thou hast caused it to be said to Jehovah,' i. e. thou hast solemnly dedicated thyself, etc. (Auth. Vers. avouched), Deut. 26 : 17, 18.

אָמַר fut. יֵאמָר inf. אֹמֵר, אָמַר. Aram. 1) to say, verbally or in writing ; part. pl. אֹמְרִין one says, people say ; 2) to command. The root is like in Hebrew.

אָמַר (with suff. אֹמְרִי, pl. אֹמְרִים const. אֹמְרִי) m. equiv. to אָמַר, (poet.) 1) speech, word, sentence, אֱלֹהֵי אֹמְרֵי the divine sentences ; גַּת אֹמְרֵי שִׁשְׁרֵי 'goodly speech,'

(words), Gen. 49 : 21; poetical effusions, i. e. to make a speech, thus : אֹמְרֵי שִׁשְׁרֵי, נֶעַם, אֹמְרֵי שִׁשְׁרֵי, 2) sentence = decision, lot, fate : אֹמְרוֹ מֵאֵל, the lot appointed him by God.

אָמַר pl. אֹמְרִין) Aram. m. lamb, properly for אָמַר laniger, from אָמַר wool.

אָמַר p. n. m. (high of stature). See אָמַר.

אָמַר (poet.) m. 1) speech, poetical address, song ; 2) prediction ; 3) equiv. to אָמַר matter, res, hence for : something.

אָמַר (const. אֹמְרֵי, pl. אֹמְרוֹת) f. speech, poetical address, sentence.

אָמַר f. the same.

אָמַר p. n. m. (properly the one who inhabits the summit, the top), a Canaanite tribe on that which was subsequently a mountain of Judah. LXX. 'Αμορραῖος; their land, according to Joseph. 'Αμωρῆτις, 'Αμορία (var. 'Αμογαλα, 'Αμωραία). Perhaps from אָמַר No. 1, the gigantic, high-stature people. Comp. אֱמִים.

אָמַר p. n. m. (from אָמַר eloquent.)

אָמַר p. n. m. (the boon of God.)

אָמַר p. n. m. the same.

אָמַר p. n. m. (equiv. to אָמַר, probably אָמַר is the diminutive termination, and אָמַר equiv. to

הַשִּׁמְשִׁי with שׁ interpolated; comp. Ἀρραπαχίτις, territory of the northren Assyrian, and אֲרַפְּחָדִּי as a p. n. of a Semitic), king of Shinear.

שָׁמַיִם m. originally that which is departed, passed; 1) the night before (Arab yesterday), shortly, but only as an adverb: yesterday, contrast to הַמָּחָר = הַמָּחָרָה, that which is later, that which follows, i. e. tomorrow; 2) night in general, only Job 30: 3. שָׁמַיִם שֶׁל לַיִל night, (grey of night), of the wilderness = nightly desert, as Kimchi, Rashi, and Rabb explain this passage. The root is שָׁמַיִם = שָׁמַיִם to depart, to vanish.

מְצֻקָּה (with suff. מְצֻקָּתוֹ, for מְצֻקָּתָהּ) contrac. from מְצֻקָּה f. firmness, constancy, from מְצַק to make firm; hence 1) durability, surety, certainty; 2) faithfulness, truth, especially of religious truth; honest, true mind, generally connected with שְׁלוֹמִים, חֶסֶד. See מְצַק.

מְצֻקָּה (only const., and with suff. מְצֻקָּתוֹ), pl. const. מְצֻקָּהוֹת f. only in Gen., prob. cloth, from מְצַק to extend, like מְצֻקָּה, kerchief, from מְצַק, but generally sack, joined to שָׁק.

מְצֻקָּה p. n. m. (the honest-minded one).

מְצֻקָּה adj. m. מְצֻקָּה const. מְצֻקָּה f. (Aram.) strong, robust, originally, well or strongly loined, from מְצֻקָּה, the loins, because in them was the seat of strength according to the Semitic doctrines.

מְצֻקָּה interrog. adv. where? in Targ. for מְצֻקָּה contracted from מְצֻקָּה; (comp. מְצֻקָּה and מְצֻקָּה), hence מְצֻקָּה wherefrom? מְצֻקָּה whereto? till when? till where? how long? seldom for מְצֻקָּה.

מְצֻקָּה. See מְצֻקָּה.

מְצֻקָּה or מְצֻקָּה (pronom. root) Aram. equiv. to the Hebrew מְצֻקָּה I. In this word like מְצֻקָּה, an is additional to מְצֻקָּה; י. (I) I, an addition like most other personal pronouns have.

מְצֻקָּה (pronom. root = מְצֻקָּה) a word signifying prayer, imploring: O that! in the beginning where the merely enclitic מְצֻקָּה (only, however,) cannot stand. In very pressing requests the syllable מְצֻקָּה may follow.

מְצֻקָּה interrog. adv. whereto? (formed from מְצֻקָּה with הַ of motion), in double questions, מְצֻקָּה מְצֻקָּה, wherefrom and whereto? מְצֻקָּה מְצֻקָּה whereto and wherefrom? מְצֻקָּה till when, how long? Seldom

אָנָה f. moaning, wailing, Greek *ἀνῶα*. Root אָנָה.

אָנָה p. n. m.

אָנָה (not used), to be pointed, to be sharp, or whatever else is connected with this idea, related to אָנָה, from which אָנָה hook, harpoon.

אָנָה m. properly, the being pointed, point; as a tool for building: pointed-hook, (measure-hook, square-rule), thorn, nail, used for tearing things asunder, (related to אָנָה); hence the LXX. and Symmach. correctly render it *ἀδάμας* (pointed iron), for the use of engraving. Comp. Aram. אָנָה *ānoḡ*.—Only in Amos (four times) 'I will set a plumb-line (of devastation) in the midst of my people Israel,' Amos, 7: 8. 'The Lord stood upon a wall made by a plumb-line with a plumb-line in his hand,' Amos, 7: 7.

אָנָה pause אָנָה, (pronominal root) pers. pron. equiv. to אָנָה I, but only belongs to the ancient period of the language; hence in Ezek. Eccl., and Chron. אָנָה. According to the etymology it is composed from the usual *an*, demonstr. syllable, and the general form *ōchi*, I, also like the Coptic *anok*, is composed.

אָנָה (אָנָה) equiv. to אָנָה; 1) only Hith. to complain, (related to אָנָה.)

אָנָה (Aram. אָנָה) properly to make anything compressed, or to press; only in Esther.

אָנָה fut. אָנָה, originally, panting, gasping for something, *inhale*; gasping, snorting with passion; hence to be wroth, with אָנָה against somebody. Hith. to put oneself in a passion. The original idea of breathing; whence the secondary one of snorting with passion and lust is developed, lies in אָנָה, where the אָנָה is interpolated.

אָנָה (def. אָנָה pl. אָנָה) Aram. m. equiv. to the Hebrew אָנָה.

אָנָה f. parrot, (after the Arabic translation), so called from its irritability, the LXX. strand-snipe, (*χαραπίος*). Others class this bird with the eagle-kind, identical with *ἀνοπαία* in Homer.

אָנָה to groan, to complain, to wail, of the wounded; comp. Scandiv. *anken*. Niph. to complain, to sigh.

אָנָה (const. אָנָה) f. 1) groaning, complaint, (related to אָנָה); 2) a sound like that of a lizzard, of a moaning nature.

אָנָה (only part. pass. אָנָה), to be mortal, malignant, injurious, dangerous, of incurable wounds,

of dangerous pain ; figuratively of a day of grief. Niph. to become dangerously, fatally ill.

אנש Aram. equiv. to אנש.

אנש see אנש, אנש.

אנש properly אנש (pronominal root), Aram. thou, (from אנ and הנ, see אנש) from which is abbreviated אנש.

אנש p. n. m. a king of Judah, 955-914 before the Christian era. LXX. 'Ασά.

אנש m. anointing vessel, נ is here of the same use as the נ in מנחם from מנח; if אנש is the root; probably it is related to אנש; אנש, אנש is here to be taken as the root.

אנש m. hurt, disaster, from אנש = אנש *laedere*.

אנש = אנש, (pl. אנשים) m. incarceration, fetter; אנש, אנש, house of fetters, prison. See אנש.

אנש Aram. m. the same.

אנש m. equiv. to אנש, the being gathered (of fruit), gathering time of fruit = harvest, from אנש.

Comp. אנש, אנש, אנש.

אנש (and אנש) m. prisoner, one that is fettered; אנש, however more as a participle.

אנש (not used) equiv. to אנש, to put, to lay down; נ is here preformative, like in many verba.

אנש m. place where something is laid down, warehouse, store; (comp. אנש, אנש).

אנש p. n. m. (hating very much), after the form אנש, if the etymology is the Hebrew form.

אנש p. n. m. Assy. satrap. The Assyrian appell. signification is not clear.

אנש p. n. f. daughter of the Egyptian priest, Pôt-i-Fera, Joseph's wife; LXX. 'Ασενίθ, 'Ασενίθ. In the extraction נח (= נח) Neit,—(Pallas) is the only one to be ascribed.

אנש fut. אנש (אנש, אנש, אנש, with אנש); to take, draw, join together, hence: 1) to gather (fruit), equiv. to gather in, to lay in store; the people, equiv. assemble; אנש, אנש to gather, or to put in some place, (e. g. in prison); 2) to draw together, or to draw back, e. g. to draw the feet back on the couch; to withdraw the hand; the stars withdraw their brilliancy; 3) to gather in, to receive, e. g. in the town. Hence of leprosy, to take it away, i. e. by which the one cured is received into society. To close a procession; 4) to gather in, of God, i. e. to take away, e. g. 'thou gatherest their

life in,' i. e. they die; 'God gathers my shame,' i. e. he takes it away. Niph. inf. **הִתְקַבְּלָהּ**; 1) to gather themselves, with **לָא**, **לְ** to assemble at, or to repair to some place; with **עַל** to assemble against somebody; 2) to be gathered = to die, in figurative speech; to be gathered to (**לָא**) his people; to be gathered to his ancestors, i. e. in the region of death; hence also to cease, to vanish, to perish; 3) to be received, of the leprous; 4) to withdraw oneself, to draw out, of the sword.—Pi. to gather with zeal, to receive (to oneself), to keep the procession together.—Pu. to be gathered, to be taken together.—Hith. to gather themselves together.

הַקָּבֵל p. n. m. (gatherer) a bard and poet in the time of David, whose descendants were yet singers in the time of Nehemiah.

הַקָּבֵל (only pl. **הַקָּבֵלִים** const. **הַקָּבֵלִים**) m. **הַקָּבֵל** (pl. **הַקָּבֵלִים**) f. to be gathered, **הַקָּבֵלִים** **בֵּית** or **בֵּית** 'רָא' house of provisions gathered; **הַקָּבֵל** assembly (of wisdom); **הַקָּבֵל** **עַל** members of assemblies.

הַקָּבֵל m. gathering, gathering of fruit. Comp. **הַקָּבֵל**.

הַקָּבֵל (from **הַקָּבֵל**) f. gathering. A very rare form.

הַקָּבֵלִים m. multitude of people gathered here and there, with the article, the rabble, mob. It is a doubled form, and **הַקָּבֵלִים** like **הַקָּבֵלִים**, **הַקָּבֵלִים**, **הַקָּבֵלִים**.

הַקָּבֵלִים Aram. adv. zealous, careful, LXX. *ἐτοιμῶς, ἐπιμελῶς, ἐπιδέξιον*. The derivation is uncertain.

הַקָּבֵלִים (Persian) p. n. m. (comp. *Ἀσπαδάτας, Ασπάδας*, as a Persian name, Diod. S. II. 33.) i. e. of the horse, an appellation for the heathen deity Behram, in the figure of a horse, from the Persian *esp, equis*, and the usual *dât*, there.

הַקָּבֵל (fut. **הַקָּבֵל**, **הַקָּבֵל** inf. with **לְ**; **הַקָּבֵל**, **הַקָּבֵל** participle pass. **הַקָּבֵלִים** = **הַקָּבֵלִים**); 1) to bind together, to fetter, and imprisoning generally; even without fetters; fig. of the fetters of love; **הַקָּבֵל** prisoner; 2) to tie on; e.g. the fold, the vine; to harness, e.g. calves to the waggon, hence generally: harnessing (a waggon); fig. **הַקָּבֵל** **הַקָּבֵל**, to entangle in dispute, i. e. to commence it; 3) to bind, to impose a bond upon oneself, to make a vow, in the emphatic form, **הַקָּבֵל** **עַל** **הַקָּבֵל**, to impose a fetter on the soul, i. e. to

enter into an obligation of a vow of abstemiousness, (contrast נָשָׂא, to vow) ; comp. Aram. נָשָׂא, (to bind), prohibit, נָשָׂא (to solve), to permit.—Niph. pass.—Pual to be taken prisoner.

נִזְנָה, נִזְנָה m. vowing to abstain, a
vow of abstemiousness, from נִזְנָה.

𐤀𐤓𐤌𐤃 Aram. m. commandment of
prohibition or denial.

אֲשַׁרְחַדְדָּא p. n. m. (LXX. Eus.
 Ἀσορδάν, Tob. 1: 21, Σαχεδονός,
 Alex. Σαχεδών, Joseph. Ἀσσα-
 ραχόδδας, Ναχορδάς), a king of
 Assyria after Senacherib.

סִטָּרֶה (Persian) p. n. f. (= סִטָּר, Persian, *sitareh*, Greek ἀ-στήρ, star, asterisk; comp. עֲשֵׁתָרַת), consort of Xerxes (Ahasuerus), who was formerly called הַיָּדֵבֶשֶׁת (myrtle). LXX. Ἑσθήρ.

𐤓 Aram. m. equiv. to Heb. **יָד**, wood,
since often in the Aramaic that
𐤓=**𐤕** and **𐤓**=**𐤕**.

אָ (pronom. root) prepos. at, on,
and the prepos. expression of
approximation, either stable or
moving ; to, thereto, before, hither,
since both ideas are interwoven
in all languages ; hence conjunc-
tive when it signifies the moving
to a place or near it, as 1)
likewise, also, e. g. אָ אָ, also
after him, i. e. near, close to him,

differs from **אף**, which has only a tendency of augmenting ; 2) besides, e. g. ' besides God will not do wickedly,' (Job 84 : 12) ; 3) to, (being a prepos.) ' I have let the matter known to thee,' (**אף** **אני**) ; 4) and, indeed, expressed with or without gradation, e. g. ' to thee, O Lord, belongs the day, and even the night.' (Ps. 74 : 16). ' Thou art beautiful, my beloved, and even (yea) pleasant.' (Song of Sol. 1 : 16) ; ' even (yea) thou castest off fear,' etc. (Job, 15 : 4). Compounds : **אף** **אף**, even, truly ; in the first part of the sentence : even indeed, **אף** **אף**, besides also, **אף** **אף** besides that, according to the context ; how much more, how much less ; **אף** **אף** is it now also (true) ? **אף** **אף** has he said indeed ? = **אף** **אף** is it even that ?

אֲרָם. the same as in the Hebrew.

חָנָה (= *anf.* with suff. חָנָה; dual חָנָה) m. a snorter, hence nose, anger. The dual חָנָה; 1) properly nostrils, but transferred to snorting with anger; hence the form, long or short suffering, i. e. enduring; 2) the whole face, e. g. חָנָה אֶרֶץ, the face to the ground, (ellipsis) turned; חָנָה

דָּבַר before the face of David ; (comp. דָּבַר = דָּבַר, Aram. as before the face); 3) like דָּבַר, *πρόσωπον*, for person ; דָּבַר, also two persons, דָּבַר דָּבַר one gift for two persons, i. e. double ; 4) p. n. m. The root is דָּבַר, which see.

דָּבַר (fut. דָּבַר) to bind, to bind round, to gird round.

דָּבַר (adj. m. only f. דָּבַר const. דָּבַר) ; 1) to be bound round, to be girded round ; hence, דָּבַר, the girdle bound, or girded on ; 2) the tying round the garment thrown over a person. The root is דָּבַר, which see.

דָּבַר see דָּבַר.

דָּבַר (later with suff. דָּבַר), m. castle, palace, burgh. The root is probably דָּבַר, to bind, to make fast, to arch ; (compare דָּבַר, and formed after the method of דָּבַר, from דָּבַר.

דָּבַר (fut. דָּבַר ; once דָּבַר), to bake, with two accus. ; דָּבַר, דָּבַר m. and f. baker ; דָּבַר chief of the bakers.—Niph. Pass.

דָּבַר, דָּבַר (pronom. root) demonstr. adv. ; 1) properly here there, but always in reference to time : now then, *τοτε*, then, in the emphatic speech, e. g. 'then do this (דָּבַר) my son,' (Gen. 27 : 8), now then,

(דָּבַר), 'who is he?' (Gen. 27 : 33), what then ? (דָּבַר) ; 2) in the original signification similar to דָּבַר, e. g. if not, then (דָּבַר), strengthened by דָּבַר : as דָּבַר דָּבַר if it be thus then. It is composed from a dem. and דָּבַר=דָּבַר.

דָּבַר (דָּבַר c. דָּבַר), m. 1) to wrap round, dressing, especially of the high priest, or royal garments, ephod, *ἐπαμύς*, made from purple, blue, or purple, scarlet, and gold fringes, and made like the garments now used by the Catholic Priests at the Mass, chasuble ; 2) that which is wrapped up, heathen idols.

דָּבַר p. n. m. from דָּבַר = דָּבַר (the oppressed one, the one who is snubbed at).

דָּבַר adj. m. דָּבַר, f. weak in the stem, drooping in the stem, unripe, tender in the stem ; derived from דָּבַר, which see.

דָּבַר p. n. m. (double person, double pieced). See דָּבַר.

דָּבַר adj. m. 1) strong, vigorous, originally to set in motion, to press, to conquer ; hence subst. דָּבַר, the strong ones ; 2) to move, to flow ; hence subst. brook, a vale with a brook ; next, water-tube, spout, the bed of a river, etc., always derived from

running, flowing The root is דנ, which see.

דנ see דנ.

דנ to fall ; hence, 1) to descend, to sink, to set, of the sun, to become dark ; 2) to fall, to sink oneself, to sink the stem ; hence to be tender, weak in the stem, to be pliable, always proceeding from its original signification.

דנ adj. m. dark, without sun, of days, (related to דנ).

דנ m. setting of the sun, sun-set, darkness ; fig. of misfortunes, reverse.

דנ (from דנ) f. the same, however more collective.

דנ p. n. m. (very tender, weak, redoubled form from דנ).

דנ (not used) to turn in a circuit, to twist.

דנ (pl. דנ and דנ, const. דנ, pl. דנ) m. circumference ; hence a wheel ; דנ מרבבתי, 'wheel of his chariots ;' דנ דנ, axle of the wheels ; fig. of a speech moving in its own sphere, דנ על-דנ a speech spoken in its sphere, i. e. measured.

דנ see דנ.

דנ equiv. to דנ, vanish, cease ; (comp. דנ).

דנ (dual דנ ; const. דנ) m.

the vanishing ; hence : end, דנ ארץ i. e. remote lands ; דנ, the two ends of the feet, pair of soles, דנ מ' water that reaches up to the soles, i. e. shallow ; (comp. דנ, דנ); 2) adv. and conj. not, besides, except, originally nothing, e. g. all their princes are nothing (דנ); 'is any one else, or besides, with thee ? and he said, no one (דנ) none ;' not, e. g. not (דנ); from me, except : nothing further except (דנ) God ; hence דנ = דנ without ; דנ, an non ? דנ from nothing = like a nothing, next to דנ ; דנ עד till then, that not ; דנ, except that ; hence also, only that, but, however ; דנ = דנ, formed like דנ, דנ.

דנ דנ see דנ דנ.

דנ (not used) to breathe, to blow, related to דנ, דנ, דנ. From which דנ, דנ.

דנ (pause דנ) m. equiv. to דנ, a breath ; hence דנ = דנ, from a breath, from nothing. The root is דנ, which see.

דנ generally f., originally the breathing one, the hissing one ; hence, venomous serpent, from דנ, to breathe, to hiss. The termination ê is shortened from a.

Comp. עֲלָפָה, וּנְרָה and others.

אָפַר (poetically) to circumferate, to turn, to twist, related to כּוּר; hence to surround, to encompass, with acc. Ps. 18 : 14, and with עַל Ps. 40 : 13.

אָפַר (not used); 1) to move, to flow, hence אֲפִיק brook. The root is אָפַר related to כָּפַר, כִּפֶּה to weigh; 2) trans. to set in motion, to push, to press, to conquer, hence אֲפִיק strong, powerful. Only Hith. 1) to force oneself, to make oneself courageous, daring, הִעֲלָה וְאֶת־אֶפֶק וְאֶת־הָעֹלָה 'I forced myself, therefore, and offered a burnt-offering,' (1 Sam. 13 : 12); 2) to force oneself to take courage, to refrain from something, to curb oneself, e. g. 'the sounding of thy bowels and of thy mercies, are they restrained?' (Isa. 63 : 15).

אֶפְרַיִם and אֶפְרַיִם p. n. f. (city of a canal) name of a town. See אֶפְרַיִם. אֶפְרַתָּה p. n. f. (the same) name of a town. See אֶפְרַתָּה.

אָפַר (not used); 1) equiv. to פָּרַר, crumbled, to be broken in pieces; 2) equiv. to אָפַר to cover, where פ is softened into א.

אָפַר m. 1) dust, originally, to scatter into dust. Comp. פָּרַד dust, from פָּרַד to be beaten *small*, to

pulverise; hence מִשְׁלֵי־אָפַר 'proverbs or songs like dust,' i. e. vain songs (Job 13 : 12); רָעָה אָפַר 'he who feedeth on ashes,' i. e. 'who hunts after vanity,' (Isa. 44 : 20); אָפַר וְאָפַר 'earth and dust,' figure of transientness (Gen. 18 : 27); 2) ashes from wood, different from אֵשׁ אֲשֵׁר ashes of the sacrifices.

אָפַר m. covering, especially covering of the head; (comp. Aram. אָפַר the same; כִּמְעִפָּא turban). The root is אָפַר = אָפַר which see. אֶפְרוֹחַ (pl. יְחִים) m. a young brood, from פָּרַח which see. The א is preformative.

אֶפְרַיִם (only Canticles) m. equiv. to אֶפְרַיִם, sedan, *φορτίον*, *ferculum*, chariot, from פָּרַח = פָּר which see. The termination יִם, is only to be met with in roots ending with vowels (ל"ה), like רִעִיּוֹן, הִרְיוֹן hence the root of this word is פָּרַח.

אֶפְרַיִם 1) p. n. m. (from a noun in the sing. אֶפְרַיִם or אֶפְרַיִם from פָּרַח with א preformative) name of the second son of Joseph, Ephraim, and subsequently head of a tribe. After the division of the empire, there was for a long time an Ephramitic dynasty at the head of the Israelitish portion: hence Ephraim = Israel; 2) p. n. f.

name of the territory of Ephraim called so after the head of the tribe; 3) mountain of Ephraim, extending from the plain of Jearael to the mountain of Judah; 4) Forest of Ephraim, the correct etymology is from אֶפְרַיִם, and therefore there is no dual form.

אֶפְרַיִם (Aram.; pl. אֶפְרַיִם) m. an inhabitant of a town in Syria, perhaps from Prusias (Cellar. ad Plin. ep. 10, 85), or Pyrisa bora (Amm. I, 23, p. 286). Uncertain because the extension of the Syrian dynasty is not clearly ascertained, the terminating אֶ is contracted from אֶפְרַיִם which is common in Syriac.

אֶפְרַיִם and אֶפְרַיִם (Aram. pl. אֶפְרַיִם) p. n. of a people of whom no particulars are ascertained.

אֶפְרַיִם with the â indicating motion אֶפְרַיִם; 1) p. n. m. equiv. to אֶפְרַיִם (אֶפְרַיִם a sprout, a sproutling), hence אֶפְרַיִם Ephratite, from Ephraim; 2) p. n. f. a name for Bethlehem, (i. e. a fruit territory).

אֶפְרַיִם (Aram.) adv. finally, perhaps equiv. to אֶפְרַיִם from אֶפְרַיִם = אֶפְרַיִם with the adverbial termination ôm like אֶפְרַיִם (אֶפְרַיִם), אֶפְרַיִם (אֶפְרַיִם). Others derive it from Persian *fdam*, which is not

unlikely in the Aram. biblical passages. See אֶפְרַיִם.

אֶפְרַיִם p. n. m. (from אֶפְרַיִם = אֶפְרַיִם beautifully formed) once in its stead אֶפְרַיִם (ornamentally formed).

אֶפְרַיִם (with suff. אֶפְרַיִם, pl. אֶפְרַיִם) f. finger, forefinger, transferred to measure, the breadth of a finger. The finger of God: a token or sign that God is the director: with אֶפְרַיִם toe. The אֶ is preformative, and the root is אֶפְרַיִם which see.

אֶפְרַיִם (Aram.) the same, but elsewhere אֶפְרַיִם, in the Talmud we find the denominative אֶפְרַיִם derived from it, signifying to stretch out the fingers for giving a sign.

אֶפְרַיִם m. properly to lean on, to be joined to, connected with; hence 1) the noble (joining to his ancestors) descending from the ancient stem; 2) support to lean upon; אֶפְרַיִם the (supports of the earth), utmost points of support. 'Thou whom I have taken from the ends of the earth' (Isa. 41 : 9), similar to אֶפְרַיִם.

אֶפְרַיִם (pl. אֶפְרַיִם, const. אֶפְרַיִם), m. properly to lean firmly, to be closely joined; hence, joint, shoulder, elbow, from אֶפְרַיִם in the intensive form.

אֶפְרַיִם (not used) to lean, to bend, to-

wards, from which אָצִיל, אָצֵל, אָצִיל. The root is אָצַל, related to אָצַל.

אָצֵל (with suff. אָצִיל), m. support, to lean upon, aside, only prepos. leaning upon, near, close by, אָצֵל, from near by; French *de chez*. (Comp. אָצִיל), from which denom. אָצַל, to put aside, to separate, to select, to distinguish, with אָצַל and אָצַל, to select for somebody.—Niph. pass.—Hiph. fut. אָצִיל, to separate, to distinguish, perhaps אָצַל is in this sense primitive, and related to אָצַל.

אָצֵל 1) p. n. m. (nobly, of noble extraction), in pause אָצַל; 2) p. n. of a place, a cliff, from which must be distinguished אָצַל, p. n. of a place.

אָצִיל p. n. m. (distinguished, or selected by God).

אָצַל p. n. m. (equiv. to אָצַל, strength.)

אָצִיל (equiv. to אָצַל), f. 1) ornament of the feet, or of the instep, a small chain round the instep, from אָצַל; compare Lat. *pedica*, ornament of the foot; *manica*, ornament of the hand; *tunica*, ornament of the waist; 2) bracelet, from its similarity with the ornament of the instep.

אָצַל to keep together, to accumulate.—Niph. pass.—Hiph. fut.—first pers. אָצַל denom. from אָצַל, to appoint somebody over the treasury, with אָצַל.

אָצַל p. n. m. (accumulation, heaping up).

אָצַל (rare) originally adj. m. very glowing, sparkling, dazzling colour; hence subst. אָצַל, high-coloured stones, (Authorised Version: 'pleasant stones'), Isa. 54:12. The root is אָצַל, to burn, to glow.

אָצַל (rare) epic. roe, *caprea*, others *capra*; at all events the root is אָצַל, to which אָצַל = אָצַל is added as a suffix, and here like in אָצַל later, *n* is interpolated.

אָצַל see אָצַל.

אָצַל (not used) to be strong, vigorous, courageous, related to אָצַל, overwhelm; comp. Greek *ἀσθεν*, to make strong; *Ἀσθεν*, the powerful one, Mars; *ἀσθεν*, brave, valourous; from which is אָצַל p. n. אָצַל, p. n. אָצַל, אָצַל.

אָצַל p. n. m. (from אָצַל, properly strength; next, the strong one).

אָצַל (only with suff. אָצַל) m. the strong one, the powerful one, hero, collectively, heroism, heroes, from אָצַל (אָצַל) and the termi-

nation formed therefore after אָל, also אָרְאָל, (after the form פֶּרְאָל) which is indicated by the doubling of the ל. According to others it is a compound of אָל אֱלֹהֵי lion of God, but in that case would be inexplicable, (a) the abbreviation of אֱלֹהֵי into אָל; (b) the doubling of the ל in אָל for אָל, only once אָלְאָל for אָרְאָל occurs, for as it appears from a false signification by the punctuators, unless a noun formed from אָרְאָל is the foundation. The root is אָרְאָל.

אָרְאָלִי p. n. m. (the heroic-minded) formed from אָרְאָל.

אָרַב (fut. יֵאָרַב) to bind up, to tie, to twine, to knot; here only figuratively *κακαὶ πλάττειν*, to weave or to spin deceit, to lie in wait with ל, עַל, and accus.; part. אָרַב also collective, the plotting one, i. e. the ambush, if not אָרַב = אָרַב, like אָבַד = אָבַד.—Pi. part. only מְאָרְבִּים, those lying in wait, or ambush, with עַל.—Hiph. fut. only וַיֵּאָרַב = וַיֵּרַב, to cause laying in ambush.

אָרַב p. n. f. (joining of houses, n. gent. אָרְבִּי) name of a town.

אָרַב m. 1) ambush; 2) place of ambush where beasts are encamped; (comp. מְאָרַב, מְאָרַב).

אָרַב (with suff. אָרְבּוֹ, אָרְבִּים) m.

to concoct, to spin cunning, lying in wait.

אָרְבָּאֵל (complete אָרְבָּאֵל p. n. of a town, probably Arbēla in Galilee.

אָרְבָּה m. locust, especially those that appear in swarms, (*gryllus gregarius*) from אָרַב, properly therefore, band, troop, swarm. See גָּזָם.

אָרְבָּה (from אָרַב, only pl. const. אָרְבֹּת) f. properly snare; hence concoction of deceit, e. g. 'and he shall bring down their pride together with the spoils (אָרְבֹּת) of his hands,' i. e. that which his hands have woven or concocted, (Isa. 25 : 11).

אָרְבָּה (from אָרַב; pl. אָרְבֹּת), f. properly that which is railed in, hence generally, rail, window, e. g. window of Heaven, from whence the rain comes, dove-cot, smoke-hole, or chimney, etc. R. אָרַב.

אָרְבֹּת p. n. f. a place in the territory of Judah. See אָרַב.

אָרְבַּע m. (for רַבַּע, f. אָרְבַּעַת, const. אָרְבַּעַת); 1) four; also the fourth, in regulation of time; with suffix אָרְבַּעָם, four of them; dual אָרְבַּעַתִּים, fourfold; pl. אָרְבַּעִים, forty, often for a round number. See רַבַּע, רַבִּיעִי, רַבִּיעִי. 2) p. n. See קִרְיָה.

n. the same.

יָאֵר ; 2 pers. (תִּיאָרְנִי) ; 1)

e. g. the hair in curls ; 2)

ve, part. אָרְנָה, אָרְנָה

masc. and fem.

tress, plait (of the hair) ;

weaver's shuttle, originally

on to and fro.

f. name of a territory of

the other side of Jordan,

city towns. רָנָב in the

and רִינוֹבָאָה in the Sa-

translation is generally

ted to it. The significa-

(from רָנָב) : that which

r, i. e. fruitful, (ἐρίβωλος).

am.) equiv. to אָרְנָן,

ee. Probably from אָרְנָה,

e, with the termination

(comp. נִשְׁתָּן, מִרְחָשָׁן),

originally that which

1.

ox, chest, derivation ob-

Probably *arg-as* is from

אָרְנָה, Lat. *arc-a*, with

ination אָ as. See the

.

originally, stuff of various

מִרְחָשָׁן = רָקֵם, chequered

g ; hence generally that

is dyed purple,—purple.

n אָרְנָן may be softened

above word.

used) probably *equiv. to*

יָרַד to descend, to come down, to

be afflicted, אָרָה p. n., אָרָה

p. n., אָרָה, p. n.

אָרָה p. n. m. equiv. to אָרָה, misery

(the unhappy one), patr. n. אָרָה.

אָרָה p. n. m. (*afflictus*).

אָרָה divides into three entirely un-

connected significations ; 1) not

used = to אָרָה, to be strong,

vigorous, from which אָרָה, אָרָה ;

2) poetically, to pluck, to pluck

out, to gather, also to gather the

grapes (from the vine). From

which אָרָה, אָרָה ; 3) (not used)

equiv. to אָרָה, to burn ; (comp.

עָרָה, אָרָה, Lat. *are-o*, *ar-d-eo* ;

uro, etc., from which אָרָה ;

all the three significations exist

therefore only in the non-primitive

words, but have throughout a

grammatical analogy.

אָרָה (pronom. root) Aram. behold !

see ! there ! but also conjunctive

in אָרָה.

אָרָה p. n. m. (sadness, affliction),

also אָרָה.

אָרָה p. n. f. a Phœnician insular

town on the Phœnician coast,

north of Tripoli, now called Ruad,

hence gent. n. אָרָה.

אָרָה (pl. אָרָה, const. אָרָה), f. a

stable ; hence generally the rack

of a horse in the stable. From

אָרָה to lug, to pluck.

אָר (only pl. אָרִים), adj. m. to be made firm like a cedar, from אָר.

אָרוּכָה see אָרְכָה.

אָרוּכָה p. n. f. (a rising ground), town in the territory of Shechem, according to Eua., later it was called Remphim, not far from Diospolis.

אָרוּמִים Ketib, once for the Keri אָרוּמִים.

אָרוֹן (const. אָרוֹן) m. f. 1) ark, chest, a box, specially the holy ark of the tablets of the law, called אֵלֹהִים, אֵלֹהֵי הָעֲרֹוֹת, אֵלֵי הַבְּרִית; 2) case for mummies, coffin. The etymology is uncertain.

אָר (not used) originally to be compressed, firm.

אָרִי m. cedar, (originally firm-rooted), cedar of Lebanon, in the Arab. several of the *genus pinus*.

אָרוֹה (from אָרִי), f. cedar-work, wainscoating; (compare אָרוֹה). The root is אָרִי.

אָר (without fut.); 1) to go, to wander. The root is אָרִי, related to the Greek ἔρχομαι, to go.—Part. אָרִי, wanderer, derivat. אָרִי, אָרִי; 2) (not used) to fix, to appoint, originally to direct, (*tendere*), to aim at.

אָרִי p. n. m. (equiv. to אָרִי, wanderer).

אָרִי (pl. אָרִי, const. אָרִי, const.

with suff. אָרִי, but also אָרִי, אָרִי; com. 1) way, equiv. to אָרִי, but in this sense only poetical; figuratively walk of life, conduct, manner: as way of Jehovah, i. e. to walk with God, etc.; poetical, for wanderer, equiv. to אָרִי; 2) certain (i. e. always returning) time, e. g. אָרִי אָרִי the certain (monthly) time of women. See אָרִי, אָרִי.

אָרִי (pl. אָרִי), Aram. the same. In Targum אָרִי.

אָרִי (from אָרִי), f. originally wandering, pilgrimage, but also troop of persons, caravan.

אָרִי (אָרִי), f. that which is fixed, measured, (of viands) portion, dish, from אָרִי. 2.

אָרִי (pl. אָרִי), epic. lion, originally the courageous, mighty one, ἀρείος, from אָרִי = אָרִי, after the form אָרִי; (comp. אָרִי, אָרִי).

אָרִי m. (the altar of God), fire-shrine of God, a poetical signification of the altar for burning-sacrifices, from אָרִי, fire-hearth, and אָל; hence also of Jerusalem, being the city of this sacred fire-hearth.

אָרִי (Persian) p. n. m. yielding something worthy.

אָרִי (Persian) p. n. m. the same.

אַרְיָה (from אַרִי ; for אַרְיָה, pl. אַרְיֹת), epic. lion. The fem. form has no influence on the genus. The root is אָרָה 1.

אַרְיָה (pl. אַרְיֹת) equiv. to אַרְיָה.

אַרְיֹן (Assyr.) p. n. m. the Arian or that which is Ariac, which name has been extended to the Persians, Medes, and Assyrians, אַרְי is the known syllable, "Ario, in Persian names ok is the adj. termination. See the letter כ.

אַרְיִס (Persian) p. n. m.

אַרְךָ 1) (not used) to be equalised, appropriate, suitable, from which אַרְכָּה ; 2) אַרְךָ, fut. יֵאָרְךָ to extend, *tendere*, to be long, where the root is אָרַךְ, related to אָרַח, to reach, to extend.—Hiph. to extend forward (the tongue), to make long, to lengthen (the days), also without יָמִים; hence to make the days long, to live long, to endure; to postpone, to delay (the anger, the wrath), i. e. to be long-suffering; to extend, i. e. stay.

אַרְךָ Aram. (like אַרְךָ 1), part. pass. אַרְכִּי, *conveniens*, suitable.

אַרְךָ m. 1) length, extension, e. g. אַרְךָ רִיחַ, length of spirit, i. e. long-suffering, אַרְךָ כַּנְפֵי, length of the covering of the wing, i. e. long-winged; 2) delay, e. g.

אַרְךָ אַפַּיִם, delaying the wrath, i. e. long-suffering, 'take me not away (do not destroy me) in thy long-suffering,' (Jer. 15 : 15), i. e. by delaying thy wrath against the enemies; 3) p. n. of a town, Areca, Arecca, (according to Ptolm.) on the Tiger, on the border between Suzana and Babylon, from which n. gent. אַרְכִּיָּא ; 4) p. n. of a city in Palestine, from which n. g. אַרְכִּי.

אַרְךָ m. אַרְכָּה, f. adj. long, lasting, enduring, the usual adj. form.

אַרְךָ m. length, with יָמִים: length of life, with אַפַּיִם, patience. See אַרְךָ.

אַרְכָּה (from אַרְךָ), Aram. f. length of time, length.

אַרְכָּה and אַרְוִכָּה, f. suitableness, equalisation; hence healing, amendment, salvation, generally joined to עָלָה, אָצַח. See אַרְךָ.

אַרְכָּבָא (with suff. אַרְכָּבָתָהּ) Aram. f. equiv. to אַרְכָּבָא, knee.

אַרְכִּיָּא gent. n. from אַרְךָ 3.

אַרְכִּי gent. n. from אַרְךָ 4.

אַרְם (not used) equiv. to אָרַם, to be high, from which אַרְכִּי, אַרְם.

אַרְם const. אַרְם, p. n. (high land) Aramia in the farthest extension of the term, but especially Syria; as a national name Aram is mentioned for the son of Shem, Gen.

10 : 22 ; according to the Greeks it is situated in "Ἀραμιοί, 'Ara-maioi, according to the Hebrews it is only applied to Syrians, constructed with sing. pl. m. and f. The several territories of Aramea bear the names of : אֶרֶץ צוֹבָה, אֶרֶץ מַעֲכָה ; אֶרֶץ גְּהָרִים ; אֶרֶץ דְּמָשֶׁק ; פְּרָן אֶרֶם ; אֶרֶם בֵּית רְחוֹב.
 אֶרֶם p. n. m. (the high one).
 אֶרְמוֹן (pl. const. אֶרְמוֹנוֹת, the ô is dropped), m. palace, castle, citadel, generally comprising several buildings ; hence next to בֵּית, palace. The derivation is obscure, if not, אֶרֶם is taken for the root.
 אֶרְמִי m. gent. אֶרְמִיָּה and אֶרְמִית, f. (also as an adv.) אֶרְמִיִּם, pl. Aramites, Syrians, Mesopotamians. אֶרְמִית in Aramaic, i. e. in Aramaic language.
 אֶרְמוֹנִי p. n. m. (probably = עֶרְמוֹנִי, the plane-tree, slender).
 אֶרֶן p. n. m. (the slender one ; אֶרֶן, according to the Arab. to be slender, slim, related to אֶרֶם).
 אֶרֶן m. 1) kind of cedar, (originally the slender one), from which masts are made. See אֶרֶן, אֶרֶן.
 2) p. n. m.
 אֶרְנָב epic. hare, originally plucking, used of the plucking, mowing of grass. The root is רָנַב, which see.

אֶרְנָן p. n. m. (the murmuring, rushing one, from רָנַן), name of a river and valley (נָחַל) between the countries of Albelka and Karkak, the present Mug'eb.
 אֶרְנָן p. n. m. (the slender one).
 אֶרְנָן p. n. m. (the same), Ketib אֶרְנָה, Keri אֶרְנָה, and אֶרְנָה, the same.
 אֶרֶץ (def. אֶרֶץ אֲרָם Aram.) m. the earth, equiv. to אֶרֶץ ; as an adv. below, beneath.
 אֶרֶץ (Aram.) adj. m. the lower one : formed from אֶרֶץ.
 אֶרֶץ (const. אֶרֶץ אֲרָם, Aram.) f. soil, floor ; this termination is an abstract form.
 אֶרְפָּד (Syr. רֶפֶד) p. n. f. (couch, from רֶפֶד), Syr. a town not far from Epiphania, (רֶפֶד), on the Orontes.
 אֶרְפָּכֶשֶׁד p. n. of Semitic tribe, whose territory bore the same name ; hence the province 'Αρράπαχιδης in northern Assyria is taken for it. It is said that the Chaldees descend from this Semitic tribe, which, however, the syllable כֶּשֶׁד does not indicate (they are called כֶּשֶׁד).
 אֶרֶץ (with the article הָאֶרֶץ, with â of motion, אֶרֶץ, pl. אֶרֶצוֹת), f. (rarely m.) 1) the earth as a continent in contrast to sea ; circle of the earth in contrast to Heaven ;

land generally (תְּבִלָּה, אֶרֶץ, אֶרֶץ, אֶרֶץ), fatherland, especially the Hebrews, Jewish land ; for soil, *humus* ; אֶרֶץ, earth, *humi* ; earth as an ant, clod of earth ; 2) inhabitant of the earth, signifying thing that moves or creeps on the earth. The pl. signifies heathen countries, especially heathen countries.

The word is primitive.

. n. m.

(am.) equiv. to אֶרֶץ ($\gamma = gh$, changed into $\rho = q$).

pers. pret. אֶרְצִי, fut. יֵאָרֵץ, curse, with the accus. אֶרְצִי, those that curse the day, cursers ; imperat. אֶרֶץ and אֶרְצִי, before Makkaf, cursers ;

אֶרְצִי, נָקַב, קָלַל. —Niph. part. pl. גִּנְאָרִים, pass.—Pi. גִּנְאָרִים, cursing vehemently ; הַמִּנְאָרִים the curse-causing ones.—Hoph. pass.

. n. of a country in Armenia, is called so to this day, even the Araxes and Ormia, also for Armenia in general ;

הַמִּנְאָרִים, תְּבִלָּה. The Targ. אֶרֶץ, קִרְדִּין, קִרְדִּין, i. e. mountain Gudi, south-west of Van, in the Pashalic of Van, which belongs to the Armenian mountain.

אֶרֶץ p. n. m. (equiv. to אֶרֶץ).

אֶרֶץ (not used) originally to seize, (אֶרֶץ), to take, (אֶרֶץ) to take something up, to raise something ; only Pi. אֶרֶץ, generally with accus. אֶרֶץ, to betroth, properly to take a wife for oneself, (לִּי), quite like אֶרֶץ in use and signification. The price for which she was betrothed, with אֶרֶץ.—Pu. 3 pers. f. אֶרֶץ, part. אֶרֶץ, pass. (of the girl to be betrothed. See אֶרֶץ.

אֶרֶץ (not used) to seek after something, to desire, to request. The root is אֶרֶץ, related to אֶרֶץ, from which אֶרֶץ.

אֶרֶץ f. the seeking, desiring, requesting.

אֶרֶץ, אֶרֶץ, אֶרֶץ, (Persian) p. n. m. Arterxerses, a Persian king, which name Pseudo-Smerds and Arterxerses Longimamus bore ; the orthography appears to be similar to that found in an inscription by Nakshi, Rustum, and on several Pellevie medals : *Artha-shedz* ; if not another derivation is to be adopted, viz. from *Arta*—(אֶרֶץ) *K'sha*—(אֶרֶץ) *Sadeh*—(אֶרֶץ) i. e. son of the great king, on account of the Heb. orthog.

אֶרֶץ p. n. m.

אֲשֶׁר־אֵל p. n. m. patron. אֲשֶׁר־אֵל. שֶׁן (with suff. אֲשֵׁי, אֲשָׁם), f. (rare, m.) fire in manifold applications; fire of God, for lightning; of the heat of the sun, of brightness, shining, glimmering, of the flame or wrath of war, etc. The root is שֶׁן 1.

שֶׁן (equiv. to שֶׁן = שֶׁן) he is, it is there; (comp. Aram. אִתְּ), originally part. from אִתְּ, Aram. אִתְּ to be. See אִתְּ.

שֶׁן (pl. שְׁנִין, Aram.) m. foundation-ground, from שֶׁן; see שֶׁן. II.

אֲשֶׁר־אֵל p. n. m. (equiv. to אֲשֶׁר־אֵל), patron. אֵל. The component parts are אֵל, *belus*, and אֵל, man, since the form אֵל-אֵל; (comp. אֵל, אֵל in אֵל) is abbrev. to אֵל, אֵל in p. n. m. Compare in a Phoenecian inscription, אֲשֶׁר־אֵל = אֲשֶׁר־אֵל man of Kition, Cyprian.

אֲשֶׁר־אֵל p. n. m. the man of understanding; אֲשֶׁר־אֵל, see אֲשֶׁר־אֵל.

אֲשֶׁר־אֵל p. n. m. (the passionate, violent one; אֵל, part. form from אֵל = אֵל, which see. See אֲשֶׁר־אֵל).

אֲשֶׁר־אֵל p. n. m. otherwise אֲשֶׁר־אֵל אֵל and אֲשֶׁר־אֵל and אֲשֶׁר are equal.

אֲשֶׁר (not used) to pour out, to

moisten, to irrigate. The root is אֲשֶׁר; (comp. אֵל breast, with the original idea to moisten.) Herefrom אֲשֶׁר, אֲשֶׁר.

אֲשֶׁר m. pouring out, emptying (of rivers and brooks); hence the place into which the rivers or brooks empty themselves.

אֲשֶׁר (pl. אֲשֶׁר־אֵל), f. the same; hence foot of a mountain where such discharge takes place.

אֲשֶׁר־אֵל p. n. (fortress, from אֲשֶׁר), a town of a Philistine principality, (Ἀζωτος) now called Ashdod.—Patron. אֵל, f. אֵל.

אֲשֶׁר (not used) equiv. to אֵל, to be encamped, spread out easy, to be firm in foundation.

אֲשֶׁר f. fire, only Ketib אֲשֶׁר־אֵל, their fire, Keri אֵל שֶׁן; from which אֲשֶׁר־אֵל p. n.

אֲשֶׁר (with suff. אֲשֶׁר־אֵל, אֲשֶׁר־אֵל, once אֲשֶׁר־אֵל, pl. אֲשֶׁר־אֵל, const. אֲשֶׁר־אֵל rare אֲשֶׁר־אֵל), f. woman, married or single; hence of a bride, a concubine; next, generally signifying the fem. gender (of animals), also an epithet of reproach for cowards; with emphasis, a woman as she ought to be, i. e. virtuous; with אֲשֶׁר־אֵל, אֲשֶׁר־אֵל in two opposite sentences, the one—the other. The form is derived from the ancient אֲשֶׁר, from which even

אִשָּׁה is elongated. (See אִשָּׁה), the pl. somewhat changed from the complete form אִשָּׁהּ. (See אִשָּׁה, אִשָּׁהּ.)

אִשָּׁה (const. אִשָּׁה, pl. const. אִשָּׁה) m. fire of sacrifices, flame on the altar; hence generally sacrifice, offering, even that which is not to be burnt. See אִשָּׁה. The ê termination is for â, but the fem. gender is here suppressed.

אִשָּׁה (only אִשָּׁה in the Keri), f. pillar, from אִשָּׁה, for which the Ketib אִשָּׁה, which see.

אִשָּׁה m. only Keri, from אִשָּׁה, c. from אִשָּׁה, formed with the diminutive termination וֵן; that אִשָּׁה may be thus abridged, is proved from the pp. nn. composed therefrom. (See אִשָּׁה). The signification does not vary from אִשָּׁה, as the Ketib has really אִשָּׁה.

אִשָּׁה (not אִשָּׁה, pl. אִשָּׁה) f. 1) step, walk, *gressus*, hence fig. 'my foot hath held his (God's) steps' (Job. 23 : 11) i. e. I have followed his steps. The root is אִשָּׁה, equiv. to אִשָּׁה, which see); 2) only pl. אִשָּׁה, from אִשָּׁה = אִשָּׁה a kind of cedar; hence אִשָּׁה בַּת-אִשָּׁה, ivory, daughter of the cedar of Sherbin, i. e. set in such kind of wood; comp.

אִשָּׁה, from which אִשָּׁה is a pass. form.

אִשָּׁה f. 1) equiv. to אִשָּׁה, which form need not be considered as a fault in the punctuation; 2) p. n. Assyria, complete אִשָּׁה, (rare אִשָּׁה) origin. only a small province in the capital of Nineveh, (Kurdistan), where the cities אִשָּׁה, אִשָּׁה, אִשָּׁה are separately named, later, however, signifying Assyria in its largest extension, so that even the ruins thereof (Babylonia and Persia) were called so. Ptolemy, 'Assyria', Strabo, 'Assyria' (אִשָּׁה Aram.) The appell. signification is obscure.

אִשָּׁה p. n. m. Arabian national tribe.

אִשָּׁה p. n. m. (אִשָּׁה equiv. to אִשָּׁה, a free man). Root אִשָּׁה.

אִשָּׁה f. support, foundation, fortress, only Keri; in Ketib, however, אִשָּׁה both forms of אִשָּׁה.

אִשָּׁה p. n. of a deity in Syria; comp. Zendic Eshem; Adêw, or Persian *Eshmeni*, (devil) the special signification is obscure.

אִשָּׁה see אִשָּׁה.

אִשָּׁה (only pl. const. אִשָּׁה), m. founding, fortress, foundation-pillars; next, ruin, originally a piece of the foundation of the for-

tress. The root is שש II.
comp. also שש.

שש (pl. ש, ש) f. cake, originally stretched out, spread out, like שש, πλακός, from stretching out, spreading out; hence raisin-cake: שש; cake of sacrifice, etc. The root is שש II.

שש (not used) probably to bind, to bind together, to tie up. The root is שש Rab. Pu. שש with the original idea of tying, from which שש, שש.

שש m. that which is tied together, cord; only: cord of the testicles, regularly formed from שש, to tie up, to bind up.

שש (pl. with suff. שש, 'שש from שש, with ש as a diminutive termination), m. tender binding, joining; of grapes, berries: cluster of grapes, (Aram. שש) from שש in the same sense; next, generally grape, of the date and vine; of the cyprus flower; comp. Talm. שש-שש, a string of eggs.

שש p. n. of a people of Japheth, which is connected with the Crimeans (שש), and with the Armenians, it signifies Askania in Phrygia, the Arabs use it to signify slaves, the Jews to signify

Germania, Germans, all resting on the hypothesis as to the descent of these people.

שש (with suff. שש), m. originally greatly rewarding, making presents; hence donation, present, from שש.

שש m. tamaric, according to others for שש, Greek, αλσος, grove; the etymology is obscure.

שש, שש fut. שש, pl. שש; 1) to be desolate, waste, lonely, e. g. שש of the altar, related to שש, שש; 2) figur. to be desolate, i. e. to be damned, to be mentally destroyed, e. g. 'Samarria shall be desolate (damned), for she has rebelled against her God,' (Hos. 13: 16); 3) to be guilty, to commit a trespass, with שש of the person, and שש, שש of the subject, by which one becomes guilty, inasmuch as guilt, destruction, desolation, and isolation are associated in the same idea.

שש (pl. שש) m. 1) guilt, guiltiness; 2) the subject of guiltiness, that which a person appropriates unjustly to himself; 3) the sacrifice for atoning such guilt, trespass-offering, (different from שש).

שש adj. m. guilty, i. e. either

loaded with the guilt, or bound to atone for the guilt.

אֲשָׁמָה (const. אֲ), m. originally inf. Kal; hence **לְאֲשָׁמָה בָּהּ**, to commit trespass therein, but generally a subst. : 1) trespass-offering, atoning by the trespass-offering; 2) damnation, 'for whereas the damnation of the Lord is already upon us,' (Auth. Version, 'we have offended against the Lord already,'); 2 Chron. 28 : 13; 3) idol, e. g. **הַנִּשְׁבָּעִים**, **בְּאֲשָׁמָת שְׁמֵרוֹן** they that swear by the godhead (perhaps **אֲשָׁמָת** is the reading) of Samaria.

אֲשָׁמָה (from **אֲשָׁם**, only pl. **אֲשָׁמָהִים**) m. a desert, solitude, wilderness, equiv. to **צִלְמָוֶת**, (**צִלְמָוֶת**) region of shadows; hence **בְּאֲשָׁמָהִים**, **בְּבִמְתֵּים**, 'we are in desolate places as dead men,' (Isa. 59 : 10) the tradition renders it correctly, darkness. Root **אֲשָׁם**, to be desolate; the termination **ִי** doubles the nasal sound.

אֲשָׁמָה (pl. **אֲשָׁמָהוֹת**), f. night-watch, the third division of the night, *vigilia*, *φουλακία*; the second is called : **אֲשָׁמָהוֹת הַתִּיכּוּנָה**; the first : **אֲשָׁמָהוֹת** ; the last : **אֲשָׁמָהוֹת הַבֶּקָר**. Root **אֲשָׁמָה**.

אֲשָׁמָה f. the same, formed from **אֲשָׁמָה**.

אֲשָׁנָב (with suff. **אֲשָׁנָבִי**), m. trellis, originally the fitting of one thing into another, = **אֲשָׁלָב**; (see **אֲשָׁלָב**; comp. **אֲשָׁרָב**, **אֲשָׁרָבִי**, **אֲשָׁרָבִי**). Root **אֲשָׁנָב**, equiv. to **אֲשָׁלָב**.

אֲשָׁנָה p. n. m. shining brightly! The root is **אֲשָׁנָה**.

אֲשָׁעָן p. n. of a town, (to lean strongly), from **אֲשָׁעָן**.

אֲשָׁף (not used) probably only branched out from **אֲשָׁף־הָ**, the root of which is **אֲשָׁף**, moving of the lips, murmuring, and generally seems to have signified secret movement.

אֲשָׁפָה (from **אֲשָׁף**, pl. **אֲשָׁפָהִים**), m. magician, but different from **אֲשָׁף־הָ**, others connect it with *σοφός*.

אֲשָׁף־הָ Aram. the same, but the pl. **אֲשָׁפָהִים**, def. **אֲשָׁפָהִי**.

אֲשָׁפָה f. quiver, originally sack, from **אֲשָׁף**, related to **אֲשָׁף**, to spread out; compare **אֲשָׁפָהִים**; **אֲשָׁפָהִים**, sons of the quiver, arrows.

אֲשָׁפָהִי (Aram.) p. n. m. perhaps equivalent to **אֲשָׁפָהִי**.

אֲשָׁפָה m. measure, portion, from **אֲשָׁף**; the ancients translate it a piece, from **אֲשָׁף** = **אֲשָׁף**.

אֲשָׁפָה (only pl. **אֲשָׁפָהוֹת**), f. heap, dung-hill, originally that which is heaped together, piled up, from **אֲשָׁף** = **אֲשָׁף**, to heap up.

מַנְשֵׁה (from מַנְשֵׁה), pl. manure-hill, heap of dirt, (from מַנְשֵׁה = מַנְשֵׁה), rubbish ; hence מַנְשֵׁה (abbreviated מַנְשֵׁה), the gate of rubbish.

מַנְשֵׁה p. n. a Philistine princetown between Gaza and Jamnia, (LXX. 'Ασκάλων, 1 Macc. 'Ασκαλώνιον); hence also the appellation *Ascaloniæ. Escalotes, Shallotts*. Gent. n. מַנְשֵׁה, the deriv. is obscure.

מַנְשֵׁה (not used); 1) equiv. to מַנְשֵׁה to walk ; hence מַנְשֵׁה, walk, step; 2) equiv. to מַנְשֵׁה, to be straight, rising above; hence of the straight and erect position ; (compare מַנְשֵׁה מַנְשֵׁה), figurat. of the straightforward right conduct in undertakings ; hence to walk successfully.—Pi. (from 2) to make straight, aright, to conduct (the steps), e. g. 'Enter not into the path (do not conduct your steps) of the wicked,' etc. (Prov. 4 : 14) ; figuratively to call one blessed, happy, from מַנְשֵׁה, to be happy.—Pu. to be conducted, to be led straightforward, made happy.

מַנְשֵׁה 1) relat. pron. demonstr. without reference to gender or number, explaining a preceding noun : he, who, etc. As the most important *particle*, however, in compound

sentences, it stands : 1) where it signifies in the power of a noun at the beginning of a sentence the relation thereof, and being a kind of particle is completed by the pronoun or suffix according to its connection with the subject or object, e. g. 'every moving thing (מַנְשֵׁה הַיָּרֵק) which liveth,' (Gen. 9 : 3), where מַנְשֵׁה gives to the relative מַנְשֵׁה the signification of the subject : which (m. f. and neuter) מַנְשֵׁה מַנְשֵׁה, 'whom he had shut up,' (Jer 32 : 8), where מַנְשֵׁה gives to מַנְשֵׁה the signification of object. This completion is necessary when מַנְשֵׁה relates to a subordinate idea, e. g. מַנְשֵׁה—מַנְשֵׁה, whose (son spoke) ; מַנְשֵׁה מַנְשֵׁה, to whom (he said), where מַנְשֵׁה expresses neither the idea of subject or object ; otherwise the completion may be omitted, as it is omitted with מַנְשֵׁה when it relates to nouns that express place, time, manner, and mode. Since מַנְשֵׁה without completion has merely a relative signification, different, therefore, from the relat. prons. of other languages which are of a pure pronominal character, it may be connected in various manners, e. g. מַנְשֵׁה מַנְשֵׁה where, מַנְשֵׁה מַנְשֵׁה wherefrom, or from whence,

אֲשֶׁר שָׁמָּה whereto or whither; or with the pronoun of the 1st and 2d person, (אֲשֶׁר הוּא־אֲנִי, אֲשֶׁר בְּרִיחִי); in other languages, however, it is only possible with the 3d person. The absence of the pronominal completion often makes אֲשֶׁר an independent relative word, and as such it stands: (a) to describe minutely a noun named, e. g. man that (אֲשֶׁר) (were) with him, but as such a descriptive sentence may be easily replaced by a fit adjective apposition, the relative particle is often omitted, e. g. in a land, (that) not theirs, a land (that) he knew, etc., by which an abbreviation of the sentence occurs; (b) introducing a new noun not yet mentioned in the preceding sentence, e. g. 'he who (אֲשֶׁר) was over the household,' (2 Kings 18: 18); know what (אֲתֵּן־אֲשֶׁר) will occur, etc., which, however, is omitted by poets; (c) if it gives a general idea of cause and effect, e. g. כָּל־הַיָּמִים אֲשֶׁר הָיָה הוּא 'as long as he liveth (all the days) he shall be lent to the Lord,' (1 Sam. 1: 28); 2) as relative conjunction, *quod*, like וְ, כִּי, but not so distinct and frequent e. g. עוֹלָם אֲשֶׁר, *yet is it*

that; בְּאֲשֶׁר, inasmuch, where; אֲשֶׁר, as much, like as; עַל־אֲשֶׁר, therefore that; אַחֲרֵי אֲשֶׁר, after that, or after intrans. verbs where אֲשֶׁר points out the object, e. g. he shewed that (אֲשֶׁר) he was a Jew; more frequently instead of it אֲתֵּן־אֲשֶׁר, or after the const. state of a noun, or after prepositions, e. g. day that, i. e. which day, *quando*.

אֲשֶׁר p. n. m. happy one.

אֲשֶׁר (with suff. אֲשֶׁר־י) m. happiness, from אֲשֶׁר, 2.

אֲשֶׁר־אֱלֹהִים p. n. m. equiv. to אֲשֶׁר־אֱלֹהִים, happiness from God.

אֲשֶׁרָה (rare אֲשֶׁרָה, pl. יָם, יָם), f. originally luck or star of fortune (Venus), herefrom is the name of the Syrian divinity, (otherwise אֲשֶׁרָה), connected with בָּעַל; the pl. however, signifies images, statues of this goddess, (connected with מְקִילִים, מַצֵּבוֹת). The root is אֲשֶׁר.

אֲשֶׁר־יָם (only const. אֲשֶׁר־יָם, with suff.

אֲשֶׁר־יָם, אֲשֶׁר־יָם, m. happiness, salvation; interj. hail! happy he! the form of the const. state remains even before the short suff. because the word only occurs in the pl.

אֲשֶׁר־נָא (Aram.) m. wall, of uncertain derivation.

I. ששן (not used) equiv. to תן,
ששן, to burn, to glow.

II. ששן (Aram. ששן,) equiv. to
ששן, which see.

ששן f. wife, secondary form of
ששן, but not a const. of the same;
hence also absolute, formed from
the ancient form ששן, man;
(hence lengthened ששן), const.
ששן (in pp. nn.)

ששן p. n. a town (LXX. Ἐσθαδὼλ
Ἀσθαώλ, Eus. Ἐσθαούλ) in the
territory of Dan, 10 miles from
Eleutheropolis; gent. n. ששן.

ששן (Aram.) m. sedition, meet-
ing, from ששן.

ששן p. n. m. (the fiery one).

ששן and ששן, p. n. of a
town of priests.

תן (Aram.) m. equiv. to Heb. תן.

The root is תן, as in the He-
brew.

תן equiv. to Heb. תן, m. thou,
which see.

תן pause תן, person. pron. f. thou,
equiv. to תן; the latter form is
contracted, and abbreviated from
תן, like תן from תן,
and seldom תן is contracted from
the masc. תן.

תן (with suff. תן, pl. תן), m.
hatchet, ploughshare, hoe, origi-
nally the instrument which cuts
through and digs in, from תן,

to make incisions, to engrave.
See תן, תן. Irregularly also
occurs the form תן, תן.

תן (before Makkeph תן, alone
תן), refl. pron. the same, ipse,
formed from a demonst. pron.
(comp. αὐτός). The pronom.
root is used: 1) joined with suff.
in order to replace the omitted
accus. of the pers. pron.; since
the suffix cannot stand alone,
hence always תן occurs, e. g.
'I had slain thee,' (תן) Numb.
22 : 33; where the emphasis
require the accus. of the person.
pron. Likewise when the verb
in the person. pronoun has two
objects, whilst the suffix of
the verb can only express one,
where it is with the suff. is ex-
pressed by תן him; תן her;
תן thee; תן irregular; תן
(rare תן), תן, תן, (תן)
2) before nouns, generally when
they occur at the beginning or are
fixed, or personal, e. g. whom?
(תן); that which (תן
שן); this (תן); all this
(תן), etc., but it always ex-
presses the accus. which the ac-
tive connection generally calls
forth; hence the necessity of trans-
lating the verbs carefully, e. g.
'let this land be given,' (Numb.

82: 5) (יָיָ). 'Let not this thing displease thee,' (2 Sam. 11: 25) (אֵל יָרַע), etc., where traces of the old demonst. signification are yet found dispersed here and there, like as in the Bulgaro Aramaic.

אָת, אָת (sign of the accus.) see under where it belongs.

אָת, אָת (pronom. root, with suff. אָת) prep. with, generally expressing association and accompaniment; hence also, by, at, with, e. g. שָׁכַב אָת, to lie with; עָמַד אָת, to stand by; לֵין אָת, to tarry over night with, יָשַׁר אָת, to sit with, עָבַד מְלָחָמָה אָת, רִיב, הַשָּׁלִים, בָּרַת בָּרִית, הִתְחַסֵּן, to make war, to combat, to make peace, to enter into a covenant, to intermarry with, etc. Otherwise it has the quality of אָת, a possession in the soul or mind, to will, or physically to appoint, and all similar secondary significations may be traced back to the original with, by, at, even where it seems to signify near, next to. אָת from by, from with, i. e. away from that with whom it was (like אָת) *de chez quelqu'un*, after verbs signifying going away, sending, receiving, buying, requesting, etc., etc.

אָת p. n. m. (possession of Baal) אָת const. from אָת = אָת possession, Joseph. 'Ἰδὺβαλος, Ἐιδὺβαλος, (אָת אָת).

אָת (Aram.) the same as the Heb. אָת, (3 pers. pl. אָת, inf. אָת, imp. pl. אָת. Af. אָת, inf. אָת. Pass. perf. third pers. f. אָת, pl. אָת).

אָת, אָת (pl. אָת, fut. אָת, אָת, pl. אָת, with suff. אָת, part. pl. f. אָת, imper. אָת); 1) to come, with אָת, of the person to which one comes; 2) like אָת, to occur, to befall, with the accus.; 3) to pass by.—Hiph. אָת imperat. bring. This root is secondary from אָת, hence i. e. אָת, which see.

אָת (אָת from אָת, as the Aram. and Arab. have it), p. אָת, pers. pron. m. thou, also written אָת, seldom entirely abbreviated אָת, the essential root-syllable is אָת, next to an ancient form אָת, (analogous to אָת, like fem. אָת, next to the ancient form אָת, (analogous to אָת), אָת is a preformative demonst. syllable, like in אָת, אָת, etc.

אָת (pl. אָת), f. she-ass; the Arab. root *atana* is a deriv., for in אָת the אָ is suff. and אָת the root.

אָמ (Aram.) m. oven, chimney, origin. fire, from אָמ = שָׂא, to burn, Gr. *αἶθ-σις*, with the suff. ין.

אָמ (in the Ketib for אָמ, which see), m. settle, applied to galleries and buildings.—Targ. ין, *περί-στολον*. Root אָמ.

אָמ (only in Ketib); i. e. אָמ from אָמ pers. pron. f. thou, like אָמ which is abbrev. from it.

אָמ, אָמ p. n. m. the possessor. See אָמ.

אָמ (Aram. אָמ. The root is אָמ, which see), m. settle, of buildings and galleries, equiv. to אָמ.

אָמ (abbreviated from אָמ), pers. pron. 2 pers. pl. m. ye. The old form אָמ, (*an* is added) is yet found in ין of suffix.

אָמ p. n. m. an Egyptian place, LXX. 'Οδώμ.

אָמ (= אָמ-מול, like אָמ-מול), אָמ, אָמ adv. yesterday, long since. See מול and מול, abbrev. from אָמ-מול.

אָמ bad orthography for אָמ, which see.

אָמ, אָמ or אָמ, pers. pron. 2 pers. pl. fem. ye, the reading אָמ might perhaps be derived therefrom.

אָמ m. present, reward wages of

a prostitute, from אָמ, originally an adj.

אָמ p. n. m. (equiv. to אָמ, to be generous, liberal in giving.

אָמ (pl. אָמ), m. gift, present, generally a present to a prostitute. The ground form אָמ is for אָמ, from אָמ.

אָמ (not used) to move away, to make a settle, used of the building of a terrace, to move forward, to move away, to move aside, related to אָמ, אָמ which in their original signification meet together.

אָמ (Aram.) def. אָמ, m. place; hence אָמ, equiv. to Heb. מָקוֹם אָמ, to the place where = where; hence אָמ, i. e. אָמ, after; אָמ (Talmud.) equiv. to אָמ, on the spot, soon. The signification of the root is obscure.

אָמ p. n. m. (places, neighbourhood, countries).

אָמ (Aram.) equiv. to אָמ, to burn, to glow, from which אָמ, which see.

ב

ב called *bet*, beth, בֵּית (= בֵּית pl. בֵּיתוֹת and בֵּיתוֹת), signifies house, like א taken from the ancient form of letters, when hard, *b*, when soft, *v*, and as a numerical 2.

By the close relationship of the labials, *beth* interchanges with פ, ו, מ, i. e. p, f, w, m, e. g. בְּרָקָה, Sanscr. *marakata*, בָּצַל ; בָּצַל ; בָּצַע ; בָּצַע ; בָּזַר ; בָּזַר ; פָּתַח ; פָּתַח ; מָרָא ; מָרָא ; וָזַן ; וָזַן ; בָּרַח ; בָּרַח ; וָיָמוֹן ; וָיָבוֹן ; צָבָה ; צָפַד, Sanscrit *wrig*, and others.

ב A) inseparable preposition is the general grammatical preposition for expressing approximation, and the various significations proceeding from this original meaning develop themselves as follows: 1) the purely local, temporal, or circumstantial nearness; hence (a) on, by, at, (from the question where) as בְּעֵין at the well; בְּשָׁמַיִם, on heaven; בְּשַׁעַר, at the gate; בְּמִקְדָּשׁ, at the sanctuary; and the phrases עֵין בְּעֵין, eye to eye; חֹדֶשׁ בְּחֹדֶשׁ, שָׁנָה בְּשָׁנָה, שָׁבָת בְּשָׁבָת, יוֹם בְּיוֹם, etc., in this sense many verbs are construed with it, when the immediate approximation is to be expressed, e. g. קָרָא בְּ, to call upon; גָּשׁ בְּ, to approach to some one; also the verbs of attachment and adherence, דָּבַק בְּ, to cleave to one; אָחַז בְּ, הִתְחַוֵּיתִי בְּ, to hold to one; גָּלַע בְּ, to touch a thing; פָּגַע בְּ, to fall or attack a thing; also the verbs of confidence

and faith, as holding fast to any thing, although signifying those of the contrary, e. g. חָקָה בְּמַח, הִתְחַוֵּיתִי בְּ, נִזְהָר בְּ, מְעַל בְּ, מְשַׁע בְּ, חָקָה בְּ, also the verbs of asking, or seeking the deity, e. g. שָׁאַל בְּ, דָּרַשׁ בְּ; also the verbs of taking pleasure in anything, or of the contrary, e. g. אָהַב בְּ, רָצָה בְּ, בָּחַר בְּ, גָּעַל בְּ, מָאָס בְּ, עָלַץ בְּ, עָלוּ בְּ, גִיל בְּ, שָׁמַח בְּ, קָטַב בְּ, גָּעַר בְּ; also the verbs of resting of the senses upon something, e. g. חָזָה בְּ, רָאָה בְּ, to look, to see upon; שָׁמַע בְּ, to hearken to; הִרְיַח בְּ, to smell at; likewise the verbs of the spiritual resting upon something in thought or in speech, e. g. שָׁיַח בְּ, the thought or speech to rest upon something; עָנָה הָעִיר, הָנָה, דָּבָר בְּ, where it may be rendered on or upon; (b) the expression of accompaniment, or attendance: with, originally near something, or instrumental by something; which may be rendered, by, through; as בְּחַצְתָּהּ; בְּחַצִּים; בְּתַרְוֶעָה; hence the great number of advbs. and adjs. formed by such בְּ; if placed before nouns, e. g. בְּכֹחַ with strength, i. e. strong, thus also בְּפֶרֶךְ, בִּשְׁלִי, בְּקָרִי, בְּלֹט, בְּחֹם, בְּתַבִּינָה, בְּגִּיטָה, etc. In this sense it

stands after verbs, which, by the assistance of the **ב**, express the idea of accompaniment: e. g. **בְּ** הַתְּנַגֵּא (through) **בְּ**קֶרֶב, **בְּ**קֶרֶב, **בְּ**רֶד, etc.; hence **בְּ** עָבַד, to serve with somebody; **בְּ** נָשָׂא, to take usury through somebody, i. e. to lend; **בְּ** נִשְׁבַּע, to swear by somebody; (c) by, at, in reference to objects where it may be translated either within, e. g. of walls, of gates; or upon, if we speak of tall subjects; 2) the moving approximation, signifying as it were a continuous touching; hence (a) towards, thereon, thereto, but distinct from **אֶל** where moving is expressed without approximation. In this sense many verbs of motion are construed with **בְּ**, when the motion connected with aiming remains within the limits of the movement, e. g. **בְּ** נָתַן, to give—in; **בְּ** רָדָה, to tread—in; also the verbs of ruling and prevailing: **בְּ** עָצַר, to stop, to impede; **בְּ** מָנַשֵׁל, **בְּ** רָדָה, verbs signifying a hostile attack directed against the mind: as **בְּ** צַחֵק, **בְּ** קִלְלָה, **בְּ** רִיב, **בְּ** נִלְחָם, **בְּ** קָנָא, **בְּ** הִתַּל, where in Latin *in* is used in this sense; (b) *in* (with accus. or abl.) since *approximation* is not only expressed

by penetrating into a thing, but also by prevailing on space: e. g. **בְּ**בֵית in the house; **בְּ**עִיר, **בְּ**אֶרֶץ, in the town, in the land; thus, **בְּ**עֵינַי, **בְּ**אָזְנִי, **בְּ**פִי for certain forms. Figuratively to signify the mode and manner, e. g. **בְּ**דֶרֶךְ, in or after the manner; **בְּ**דִבְרֵךְ, according to the command; **בְּ**עֲצָה, according to the counsel; (c) *in*, equiv. to *within*, *among*, *amongst*, thus only a part of the whole; e. g. **בְּ**קִשְׁרִים, among the conspirators = a conspirator; **בְּ**כָל, among all; God is (**בְּ**עֲלֹרַי) 'among my helpers = my helper,' (Ps. 118: 7); and in this sense also verbs the action of which refers only to a part of the whole, as **בְּ** הִכָּה, to smite (many); **בְּ** הִכָּה אֶת־, to smite (entirely); thus also **בְּ** אָבֵל, **בְּ** שָׂתָה, **בְּ** הָרַג; (d) *in*, *at*, *on*, as shortly comprehending the whole according to its contents: **בְּ**עֹרֶף, **בְּ**בִקְהָמָה, (in) of fowl and cattle; figuratively to express the essence of which a thing consists, i. e. the existence of the subject comprehended in one quality, e. g. God is (**בְּ**אֶחָד) in the unity, i. e. he is comprehended in the unity, is not conceivable without it, though the subordinate idea is only an adopted one.

Respecting the etymology of this prepos. it is neither abbreviated from בַּיִת (house), nor from בֵּין (between), nor to be derived from any noun, but it is, in its short form בְּ universally grammatical, as confirmed by analogy. With suff. בִּי, (which see); בָּךְ, בְּכָה, pause בָּךְ, בָּךְ, בּוֹ, בָּה, בָּנוּ, בָּהֶם, בָּכֶם, בָּכֶן, and בָּם, בְּהֶמָּה, בָּהֶן, and בָּהֶן, compounds, בָּעוֹר, בָּעֵד, etc.—B.) It appears 1) as an abbrev. from בֵּן (son), in some pp. nn. : as, בְּמַהֲלָם, בְּשִׁלָּם, equiv. to בְּמַהֲלָל, בְּשִׁלָּל, still more frequent in Arab. ; 2) as an abbrev. from בַּיִת in names of places, e. g. בְּעִשְׂתָּהָרָה = בְּיַתְעַ', but in both cases this abbreviation must not be extended too far.

בְּ see בָּעֵד.

בָּא see בּוֹא.

בָּאָה (for בְּיָאָה), f. (rare) entrance; (comp. אֵיתָוֹן), after the form קִימָה. Root בּוֹא.

בְּאִישׁ (Aram.) f. wickedness, from בָּאֵשׁ. This form is made from the intensitive conj.

בָּאָר (not used) equiv. to בּוֹר, or are, to bore, to dig, (related to בָּאָרָה), as generally with many verbs with the second radical נ, are identical with verbs having the second radical נ (ע"נ); from

which Piel בָּאָר ; 1) to bore in, to dig in, to engrave (on tablets); 2) to dig out (the sense), to explain, (related to פָּתַר).

בָּאָרָה with א of motion בָּאָרָה, with suff. בָּאָרָה pl. בָּאָרָת, const. בָּאָרָת, f.; 1) pit, equiv. to בּוֹר; 2) well, complete בָּאָר מַיִם חַיִּים, 'fountain of living waters'; 3) p. n. an encampment of the Israelites in the desert, complete בָּאָר אֱלִים, (well of heroes); 4) p. n. of a place in the territory of Judah; 5) בְּעֵלְתָּ בָּאָר, also בְּעַל only, p. n. a place in the territory of Simeon.

בָּאָר אֱלִים see בָּאָר.

בָּאָר לְחֵי רֹאִי p. n. of the well of Agar, (well of beholding the living God), if not to read לְחֵי רֹאִי בָּאָר a well of the rock of beholding; (see לְחֵי), since ל may thus be better explained.

בָּאָר שְׁבַע p. n. of a place in the territory of Simeon, (well of oath, well of covenant), Βησσαβεί (Βησσαυβεί).

בָּאָר (originally בָּאָר Ketib for בּוֹר) f. water-pit, cistern, pl. בְּאֵרוֹת, several instances בְּרֹת; see בּוֹר, בָּאָר.

בָּאָרָה p. n. m. (the explainer); see בָּאָר.

בָּאָרָה p. n. f.

בְּאֲרוֹת p. n. a town in the territory of Benjamin, Eus. Βηρώθ, gent. n. בְּרֹתִי and בְּאֲרֹתִי.

בְּאֲרוֹת בְּנֵי-יַעֲקֹב p. n. of an encampment of the Israelites in the desert, also בְּנֵי יַעֲקֹב alone, which see.

בְּאֲרִי p. n. m. the illustrator.

בָּאָשׁ (only fut. יִבְאָשׁ) originally bad, odious, (*bas*) to be odious, to be bad, (see Hiph.) Aram. בְּאָשׁ; hence to smell bad, odious, as bad quality is commonly expressed in the East by bad odour.—Niph. שִׁבְאָשׁ to shew oneself, bad or base, to make oneself hateful with somebody, with בָּ, אִשָּׁה i. e. to stand in bad odour with somebody.—Hiph. הִבְאִישׁ; 1) originally to make base, to act basely; hence to cast odium; hence to bring in evil repute, to make hateful, generally carrying out this figure אִשָּׁת-רִיחַ, to make the savour to be abhorred, (Exod. 5 : 21); 2) to excite, to spread bad odour, (i. e. to become hateful, odious).—Hith. to make oneself hateful, only הִתְבְּאִישׁוּ, with עִם with, etc.

בָּאָשׁ (Aram.) the same, with עָל, (in contrast to בָּקָשׁ); see בָּאָשׁ.

בָּאָשׁ (with suff. בָּאָשׁוֹ), m. bad odour, stink; (comp. צִתְנָה). The

form is for בְּאָשׁ, after the ancient and Aram. manner.

בָּאָשׁ (only pl. בְּאָשִׁים), originally adj. bad, evil, unripe, of עֲנָבִים, but also as a noun, bad, wild grapes.

בְּאִשָּׁה (rare) f. bad, thorny growth, weed; f. form from בָּאָשׁ.

בְּאִתָּר (Aram.) see בְּתָר and אִתָּר.

בָּב see בִּיב.

בְּבָה (only const. בְּבָת), f. originally hollowness, cavity, opening, gate, only עֵין בְּבָת, gate of the eye, i. e. pupil of the eye, from בִּיב; (comp. בִּיב, Talm. cave, pit; אִתָּר Aram. gate). According to others, the little man; (comp. אִישׁוֹן בַּת עֵין, κόρη, a figure to represent the pupil of the eye; comp. בְּבִינָה, Talm. little image).

בְּבִי p. n. m. (comp. Talmud, אִתָּר p. n. probably fatherly, from *bab* father).

בְּבִל (with ה of motion, בְּבִלָּה), p. n. the principal tribe of Babylonia; next, also the empire of that name, next to אֶרֶץ פְּשְׁתִּים, אֶרֶץ שִׁנְעָר, which at the time of the Persian dynasty also signified Persia. Scripture also furnishes grammatical explanation for בְּבִלָּה, division of language, originally confusion; without regard

to tradition, it might be equiv. to **בַּל**, gate of Balus, or **בִּרְגֵל**, castle of Balus ; (comp. **בַּל**).

בְּבִלִי, (pl. def. **בְּבִלִיָּא**), Aram. adj. Babylonian, from **בְּבִל**.

בָּב (only Ketib) m. food, it must, however, be read **בִּב** ; (comp. **בִּבְבִּי**), if the Keri reading **בָּב** is not correct. The root is **בִּבֵּג**.

בָּנָה (fut. **יִבְנֶה**, **יִבְנֶה**) ; 1) (not used) to cover, to cover up, from which **בִּנְיָה**, clothing ; 2) figur. to cover, to conceal, to hide ; hence to act clandestinely, to deceive, (comp. **לְבַשׁ**, **מַעַל**), either absolute or with **בָּ**, rarely with **בִּן**, or accus. of the person which one deceives or treacherously abandons, e. g. wife, friend, God, **בִּנְיָהִים**, the faithless, the treacherous ; **הַיַּיִן בִּנְיָה**, the wine (drunkard) is treacherous.

בְּנָה (with suff. **בְּנָהִי**, pl. **בְּנָהִים**, **בְּנָהוֹת**, const. **בְּנָהֻת**), m. (once f.) covering, clothing ; hence, 1) especially over-covering, (related to **מַעַל**), next, cover, sheet ; 2) wrapping, deceit, treachery, injustice. The root is **בָּנָה**, which see.

בְּנִיחָה pl. clandestineness, deceit, as to the pl. termination, compare **עֲשֻׁקִים**, oppression, always with the sing. signification.

בְּנוֹרָה adj. m. only **בְּנוֹרָה**, adj. f. female hypocrite, traitor, the first vowel **ו** is retained, like in **בְּרוֹחַן**, **עֲשׂוֹק**. The root is **בָּנָה**.

בְּנִי p. n. m. (the fortunate one, *felix*) ; comp. *Bayaios*, Her. ; *Baywas*, Ael. It might also be formed from the Persian *bāgh*, *hortus*, *paradisus*.

בְּנִל see **בְּנִל**.

בְּנִתָּא (Pers.) p. n. m. (probably equiv. to **בְּנִתָּן**), which see.

בְּנִתָּנָא (Pers.) p. n. m. beautifully formed, Persian *beh*, **בָּב**, good, handsome, and *ten* person, body.

בֵּר (pl. **בְּרִים**) m, isolation, separation, from **בָּרַר**, to be secluded, lonely ; hence, 1) separate part ; **בֵּר בֵּר**, part by part, which also may be rendered everything by itself ; (compare the adv. **לְבָר**, formed therefrom ; alone, separately) ; **בְּרֵי שְׂאֵל תִּרְדָּנָה**, 'they (the hopes) shall go down into the loneliness of the pit,' (Auth. Vers. 'to the bars of the pit,' Job 17 : 16) ; where **בְּרִים** loneliness, is used in the singular signification ; 2) originally string, thread, cord, from **בָּרַר**, to bind ; hence (a) collectively thread, linen, e. g. **מִכְנֵסֵי בָר**, breeches of white linen, pl. **בְּרִים**, absolute, linen garments ; (b) branches

boughs, so called on account of their being entwined or connected; hence only plural **בְּרָיִם**; next, bars, poles for carrying or for lifting, distinct, therefore, from **בְּרָחָה**; (c) pl. **בְּרָיִם**, joints of the body, originally branches of the body; complete, **בְּרָיִי עוֹר**, branches of the body; hence figurat. the nobles of the people, as the moving members of the body of the nation; 3) pl. **בְּרָיִם**, talk, gossip; next personally, gossiper, talker, from **בְּרָה** 3, related to **בְּרָה**, **בְּרָה**, which see.

בְּרָה originally to form; hence to invent, to imagine; part. with suff. **בְּרָהָה**, for **בְּרָהָה** 'thou feignest them (out of thine own heart,') Neh. 6:8. Comp. **בְּרָה**.

בְּרָה 1) to be separated, forsaken, isolated, lonely. The root is **בְּרָה**, to be separated, estranged. **בְּרָה**, lonely; 2) to bind, related to **בְּרָה**, from which **בְּרָה**; 3) (not used) to talk, (related to **בְּרָה**).

בְּרָה m. loneliness, separation, solitude; hence also as an adv. lonely, alone; next to **בְּרָה**.

בְּרָה p. n. m.

בְּרָה see **בְּרָה**.

בְּרָה p. n. m.

בְּרָה pl. **בְּרָהִים** m. name of a metal that is mentioned in connection with gold, silver, iron, lead, brass, and by which is understood a kind of tin, (*χασσίτερος*; Aram. **בְּרָהִים**) the pl. **בְּרָהִים**, (Is. 1:25) signifies several mixtures of tin which are separated as dross from the pure metal. The root is **בְּרָה**.

בְּרָה 1) (not used) to flow along. The root is **בְּרָה**, *Βράλλω*, from which **בְּרָה**, which see; 2) only Niph. **בְּרָה**, to separate oneself, to make oneself lonely, to make oneself solitary, with **בְּרָה** from something; hence figuratively to depart, or altogether to be separated or excluded. With **בְּרָה**, **בְּרָה** it denotes to be selected, instead of for or to something; hence to be counted with, or selected for something.—Hiph. (caus.) to make something solitary, i. e. to separate, to divide, to partition off; (comp. **בְּרָה**, **בְּרָה**, **בְּרָה**) figuratively to divide, to distinguish, generally connected with **בְּרָה**, **בְּרָה**, **בְּרָה**, but in the signification of connecting joined with **בְּרָה**, to exclude, with **בְּרָה**; to select for something, with **בְּרָה**, and like in Niph. without case.

בְּרָה (only const. **בְּרָה**), m. part,

division, **בְּרִל־אָזְן**, lap of the ear, (see **הַנִּזְנִי**). The root is **בְּרַל**.

בְּרִלָּה m. *Bdōl-χόν*, *Bdēll-ισ*, originally fragrant resin, or the gum-drops of an Indian tree; hence afterwards used of the form of a drop, pearl, whose whiteness is compared to the grains of manna, and figures in connection with the ruby (**בְּרִיָּה**) and the gold as an important and valuable product of India, (**בְּרִיָּה**, Targum) 1 Chron. 1 : 22, **בְּרִיָּה מִפְּקֻנֵּי מִרְיָהוּ**. The etymology is very appropriate from **בְּרַל**, like the Greek form from *Bdallō*. The original form is here like there, **בְּרִל**, *Bdōl*, *Bdēll*, the termination **לָה** appears to be the well-known Semitic adj. termination *ak*.

בְּרִיָּה p. n. m. (= **בְּרִיָּה דַּנִּי** Danite; hence Targ. Samson), name of a judge of Israel.

בְּרִיָּה (not used) to be out of repair, decaying.

בְּרִיָּה (with suff. **בְּרִיָּהוּ**), m. that which is out of repair, delapidated, crazy (of a building), from which denom. **בְּרִיָּה**, (only in Chron). to be occupied with something out of repair, to repair the same; perhaps **בְּרִיָּה** signifies there like in Aram. to investigate, to examine.

בְּרִיָּה p. n. m. (equiv. to **בְּרִיָּה דַּנִּי**, lancer).

בְּרִיָּה (Aram.) equiv. to Heb. **בְּרִיָּה**.

בְּרִיָּה (not used) equiv. to **בְּרִיָּה**, which is formed therefrom, to be dumb, mute, to be amazed, to be benumbed.

בְּרִיָּה (for **בְּרִיָּה** like **בְּרִיָּה**), m. desolation, voidness, terror, related to **בְּרִיָּה**; see **בְּרִיָּה**; the root is **בְּרִיָּה**.

בְּרִיָּה m. (only Esther) a kind of marble, LXX. *μαραγδίνης*, of uncertain derivation.

בְּרִיָּה (Aram. const. **בְּרִיָּה לִי**), f. eagerness, hurriedness, from **בְּרִיָּה**.

בְּרִיָּה adj. m. bright, shining, from **בְּרִיָּה**.

בְּרִיָּה only Niph.; 1) originally to thrust oneself, to press oneself, to rage against oneself; hence generally to be frightened, terrified, to lose courage; 2) figuratively, to be frightened, to do something timidly, e. g. to fly, to flee, to hasten away, to imagine something, always with **ל** the secondary sense of suddenness; hence also suddenly to perish.—Pi. **בְּרִיָּה** fut. **בְּרִיָּה**, to rage against something, to frighten, alarm somebody, figuratively, to accelerate, to hasten.—Pu. pass. e. g. 'an inheritance gotten hastily,' (**בְּרִיָּה מִבְּהֵמָה**, Prov. 20 : 21).—

Hiph. similar to Pi. but also to frighten away.

בָּהַל (Aram.) the same.—Pa. like Pi. Heb.—Ithpa. pass.—Ithpe. inf. הִתְבַּהֵּל, rashness, haste.

בְּהִלָּה f. terror, destruction; from בָּהַל; see בְּלִהָה.

בְּהֵמָה (not used) is only the lengthened form from בָּהַל, to be dumb, applied to beast, which lack speech; hence בְּהֵמָה in modern Heb. signifies the animal kingdom, as מְדִינָה signifies mankind, the human kingdom.

בְּהֵמָה (c. בְּהֵמָה, like שְׂאֵלָה, from שָׂאָל, with suffix, בְּהֵמָה, pl. בְּהֵמוֹת, const. בְּהֵמוֹת), f. cattle, as a collective noun, especially domestic animals, (in contrast to חַיָּה, wild beast); it is, therefore, used of sheep, goats, bullocks, beasts of burden, never of wild beasts; poetically with the addition of שָׂרִי, יַעַר, הָאָרֶץ, it is also used of tame cattle. The root is בָּהַל, lengthened from בָּהַל.

בְּהֵמָה (sing.) m. the Nile-horse; only Job 40 : 15; origin. water-horse, (Coptic *p-ehe-moot*, comp. Italian *bomarino*), a name adopted from a foreign language.

בִּתְּנָה (pl. בְּהֵמוֹת), f. the thumb, (with יָד); the large toe, (with

רֶגֶל), probably equiv. to בְּהֵמָה, like in Arab.

בְּהֵמָה p. n. m. (dwarf, a little man), from which the name of a place, בְּהֵמָה.

בָּהַק (not used) to shine, to brighten; next, to be white.

בָּהַק m. an eruption of the skin not of a dangerous tendency, and of a white, pale appearance, (Auth. Vers. 'freckled spot.' Lev. 13 : 49). LXX. λευκός, (white).

בָּהַק (not used) equiv. to בָּהַק, where ה, like the ה in the latter word, is additional.

בְּהֵמָה (pl. בְּהֵמָה), f. white freckle in the skin, from בָּהַק.

בָּוֹא (fut. יָבֹא); 1) to enter, (in contrast to יָצָא) with מֵ, לְ of the place which one enters, or with מֵ of motion; poet. with the accus. (comp. *ingredi urbem*, *intrare domum*), also with מֵ of the person; with בָּ it expresses penetrating. In this most extensive sense it is applied in manifold relations, like (עַל) בָּא אֶל 'go in unto a woman.' (Deut. 23 : 18); (comp. *Baivien*, *inire*, used of the coupling of animals) first joining the husband, (of a virgin); to go in and out (יָצָא וּבָא), i. e. to conduct oneself; with לְפָנַי הָעַם (before the

people), to lead the people, to be at their head, which addition is sometimes dropped ; to enter, i. e. to engage in a covenant, (בְּרִית), in an oath (הִלָּף); to be involved, e.g. in dispute, debt ; to enter into office ; to obtain admission ; to enter into the days, i. e. to get old ; to go in (of the sun), i. e. to return to his home, to set, (contrast נָצַח) ; to enter with the ancestors, i. e. to die, (related to הָבִיחַ) ; to be gathered in, of the corn ; to come in, of revenues, etc. but the original and ancient signification is : to go, in cases where the goal of arrival is added, and the goer is considered at the starting-point of the road : אֵיךְ אֶהְיֶה אֵיךְ אֶהְיֶה whither shall I go ; figur. to live, to walk ; with אִתְּךָ, עִם to associate with somebody, (like הִלָּךְ) ; 2) to come, i. e. to meet at some place, (contrast to הִלָּךְ), with אֵל, עַל, עַד, לְ, and accus. of the pers. or of the place ; (comp. הִתְחַלֵּץ, Gr. *ερχομαι*, to go and to come) ; hence with אָז to come with something, i. e. to bring ; figuratively to mention, to quote ; originally to come forward with something, e. g. 'I will mention (אָז אֶבְרַח) (go in) the strength of the Lord,' (Ps.

71 : 16) (related to אָזַר) ; i. e. I will praise them ; with עַל, אֵל to equal some one ; of inanimate things : to arrive at something, (also with אָזַר)—אָזַר, to come over some one, to attack, to make desolate, of enemies, also of poverty which overtakes one, in this sense poet. with the accus. and לְ to befall, (related to אָזַר, which see) ; to occur, to realise a wish, a request, to be fulfilled, (something in the future). The forms which especially should be noticed are : 3 pers. f. with suff. אָזַרְתִּי 2 pers. f. אָזַרְתְּ and אָזַרְתְּ, 3 pers. pl. אָזַרְוּ, once אָזַרְוּ, 1 pers. pl. אָזַרְנוּ, אָזַרְתֶּם inf. אָזַר, with suff. אָזַרְתִּי, אָזַרְתְּ, pl. אָזַרְוּ, אָזַרְתֶּם, imp. אָזַר, אָזַרְתִּי ; imperf. אָזַרְתִּי, אָזַרְתְּ, with suff, אָזַרְתִּי, אָזַרְתְּ, אָזַרְתֶּם and others.—Hiph. אָזַרְתִּי fut. אָזַרְתִּי, apoc. אָזַרְתִּי ; generally causative ; hence : 1) to carry in, (the thrashing-floor), to bear, to put the hand in the bosom, to enter in the grave, to introduce the bride (into the house), etc. ; 2) to lead to, with לְ, אֵל, to bring, to bring away, to offer (presents) ; to bring about (misfortune), with אֵל, עַל, לְ to cause to come, (things which have been predicted or desired) ; 3) to carry,

e. g. he who carries God in his hand, (Auth. Ver. 'whose hand God bringeth abundantly,' Job 12:6); to carry back, to carry away, to obtain. The forms are: **הִבִּיֵּא**, **הִבִּיֵּתִי**, **הִבִּיֵּאתִי**, with suff. **הִבִּיֵּאתִי**, 2 pers. pl. **הִבִּיֵּאתֶם**; part. **מִבִּיֵּא** and **מִבִּיֵּת**, inf. with prep. **לְבִיֵּא**, (for **לְהִבִּיֵּא**), imp. **הִבִּי**, **הִבִּיֵּא**, **הִבִּיֵּתִי**, fut. 1 pers. sing. **הִבִּיֵּתִי**.—Hoph. pass. 3 pers. fut. **הִבִּיֵּתִי**.

בִּיב (not used) to excavate, *cavare*, (related to **אֶבֶב**; hence Aram. **אַבְבַּיָּא**, flute; Lat. *ambubaja*, female player of the flute, the *m* in this word is interpolated, like the *n* in Arab).

בִּיב (not used, see **בָּב**, **בִּב** in **בָּבִיב**) to eat, to cook.

בִּיב (fut. **יִבִּיב**); 1) to trample upon, with the feet; hence to despise, with the accus.; but with **לְ** to manifest contempt towards somebody; 2) to treat with indifference, pass with impunity, with **לְ**.

בִּיב m.; 1) contempt; 2) p. n. m. 3) p. n. of an Arabian tribe; gent. n. **בִּיבִי**.

בִּיבָה f. object of contempt.

בִּיבִי p. n. m.

בִּיבָה see **בִּיבָה**.

בִּיבִי p. n. m.

בִּיבִי not used, equiv. to **בִּיבִי**, related

to **בִּיבִי**, **בִּיבִי**, only High **בִּיבִי**, to be entangled, confused, to confound oneself. From which **מִבִּיבָה**.

בִּיב (not used); 1) to flow, to bubble. From which **בִּיבָה**, **מִבִּיבָה**; 2) to flow in, to gather in, to cause to enter in, from which **בִּיב**, 2.—3.) to flow down, of branches, the idea of which is borrowed from the flowing of waves; (comp. **כַּל**, **כַּל**, **כַּל**), hence **בִּיב**. 3.

בִּיב m.; 1) streaming, flowing; hence the name of the rainy month in the East, (November); comp. Aram. **מִרְחֶשֶׁן**, from **רָחַשׁ**, to overflow; 2) that which is gathered in, harvesting product, (related to **רָחַשׁ**); 3) **בִּיבִי**, branch, properly that which hangs down; hence **בִּיבָה**, branch of a tree; next, log of wood generally. See **בִּיב**.

בִּיב (not used) to be high, probably **בִּיבָה** is the root, equiv. to **בִּיבָה**, to raise up, build. From which **בִּיבָה**.

בִּיב (2 pers. sing. **בִּיבָה** part. pl. **בִּיבִי**), without inf. and fut.; 1) to be distinct, clear, (Arab. *bân*), hence to observe, with **בִּיב**, **לְ**, and accus.; to perceive by the senses, also by a motion; 2) to guard,

to take notice of something, with **לָ, לְ, עַל, אֶל**, and the accus. ; 3) to perceive mentally, as a relative verb **כִּי** following it; to know, to recognise, with the accus. and **לְ** : 'thou knowest my thoughts,' (**לִרְעִי**), Ps. 119 : 2; without case, to have insight, consideration.—Niph. (1 sing. **נִבְּנֹתִי**, part. **נִבְּוֹן**), to shew oneself sensible, knowing, to understand; **נִבְּוֹן דְּקָר**, eloquent of speech.—Piel **בִּוּנֵן**, fut. 3 pers. sing. with suff. **יִבְּוּנֶנְהוּ**, closely to watch something.—Hith. **הִתְבִּוּנֵן**, originally to be attentive within himself; hence to direct attention to something, with **לָ, לְ, עַל, אֶל** and accus. ; next, generally to conceive, to comprehend, to understand properly, to shew oneself of understanding.—Hiph. **הִבְיֵן**, (2 pers. pl. **הִבְיִנוּתֶם**; part. **מִבְיֵן**; fut. **יִבְיֵן**; apoc. **יִבְּן**; inf. **הִבְיֵן**; with suff. **הִבְיִנֶךָ**; imp. **הִבְיֵן, הִבְיֵן**); 1) caus. of Kal: to make one understand, to teach, to interpret, to instruct (the people), with 1 and 2 accus. or **לְ** of the pers. and accus. of the object, generally blended with the signification of Kal; 2) intrans. to take notice, etc., with **אֶל** of something; hence participle **מִבְיֵן**, experienced, con-

versant, learned in writing: from the Hiph. form a new Kal form ensues by dropping the **ה** caus. as is common in verbs having a vowel for the second radical, the signification remaining the same as in Hiph. thus: **בִּינֵתִי**, (equiv. to **הִבְיֵתִי**); inf. **בִּיֵן** (**הִבְיֵן**), imp. **בִּיֵן, בִּינֵן**; but no quiescent ' in the middle of a verb must be taken as a radical on account of this word having one.

בִּינָה p. n. m. (insight, knowledge, the man of knowledge).

בִּינִי see **בִּינִי**.

בִּיֵן (fut. **יִבְיֵן, יִבְיֵן**), to tread (with feet), equiv. to **בָּן**: hence also figuratively; 1) to tread to the ground, to trample upon (enemies); 2) to despise, (equiv. to **בָּן**): e. g. food; part. **בֹּשֵׁם**, (for **בֹּשֵׁם**).—Pi. **בִּיֵן**, once **בִּיֵן**, to tread violently, used of the hostile treading on holy ground.—Hoph. pass. participle **מִבְיֵן**.—Hith. **הִתְבִּיֵן**, only Ezek. 16 : 6, 22. **מִתְבִּיֵן בְּדָם**, 'polluted in thy blood,' from **בִּיֵן**, to defile, (by treading down).

בִּיֵן (not used) to swell up, to spout, related to **בָּעַר, בָּעַר**, compare Aram. **בָּעַר**, to spout forth; from which **בָּעַר**.

בִּיֵן (not used) to be white, bright,

בָּז (with suff. בָּזִי) m. spoil, booty, generally with לָ, הָיָה לָּ, נָטַן לָּ. The root is בָּזָה.

בָּזָה (only 3 pers. pl. בָּזוּהָ): to trample down, to destroy, e. g. 'whose lands the rivers (swarms of enemies) have spoiled,' or rather, 'trodden down,' (Isa. 18 : 3).

בָּזָה (part. בָּזוּהָ; fut. apoc. וַיִּבְזֶה) equiv. to בָּז to tread with the feet, hence to despise, with the accus. לָ, עַל; וַיִּבְזֶה בְּעֵינָיו 'and he thought scorn,' (and he despised in his eyes, literally) Esth. 3 : 6; also to be indifferent, e. g. וַיִּדְרֹכֵי to his walk in life. Niph. only participle, נִבְזָה, pl. נִבְזִים despised. Hiph. only inf. הִבְזוֹת to cause to be despised, in the eyes of somebody, etc.

בָּזָה (const. בָּזוּהָ) adj. m. despised; בָּזוּהָ-נַפְשׁ of (all) persons despised.

בָּזָה f. equiv. to בָּז, booty, often next to שָׁלַל, שָׁבִי.

בָּזָה (pl. בָּזוּהָ, or בָּזוּהָ, fut. יִבְזֶה, inf. בִּזֵּה, imp. pl. בִּזֵּה); 1) to despise (Zac. 4 : 10) equiv. to בָּז; 2) בָּז equiv. to בָּרַח, origin. to withdraw, to take away, to deprive, to cut off, hence to plunder, to despoil. (Aram. and Arab. to rob) with the accus. of the person, or place which is plundered. Niph.

יִבְזֶה (pl. יִבְזֹה, inf. הִבְזוּ, fut. יִבְזֶה) pass. Pu. the same.

בָּזִיּוֹן (later) m. contempt, from בָּזָה. בְּיֹתֵיהָ p. n. a place in the territory of Judah.

בָּזָל (not used) probably to be hard, firm, comp βασάλ-της iron-marble, of which Pliny says: *invenit Aegyptus in Aethiopia, quem vocant basalten, ferrei coloris atque duritici, unde et nomen ei dedit.* From which בָּזָל.

בָּזָל (not used) to shine upon, to be lustrous, bright.

בָּזָל (only Ezek.) m. splendour, ray, of light, from בָּזָל.

בָּזָל p. n. of a town (LXX. Βεζύλα) not far from *Scythopolis*, from בָּזָל.

בָּזָל (fut. יִבְזֹר) to strew. Pi. to disperse. The root בָּזָל is related to בָּזָל Aram. retained in בָּזָל seed = זָרַע.

בָּזָל (Persian) p. n.

בָּזָל m. proverb (of metal); from בָּזָל.

בָּזָל (rare) m. watch-tower, originally a watch-state, only Keri, from בָּזָל.

בָּזָל (for בָּזָל, hence pl. בָּזָלִים, const. בָּזָלִי) m. originally, the mature one, hence youth, applied to a young man, in the state of manhood (but unmarried) able to serve in war. The root is בָּזָל, II.

בָּזָל f. pl. the same as בָּזָלִים.

בְּחַיִּים m. pl. youth, youthful age ;
from בָּחַר, II.

בָּחִין equiv. to בָּחִין only Ketib.

בָּחִיר (const. בְּחִיר) adj. m. chosen,
selected, subst. the chosen one,
from בָּחַר I., which see.

בָּחַל (rare); 1) equiv. to בָּעַל to look
down upon something, with בָּ to
despise; 2) only Pual part. מְבַחֵלָת
in Ketib, either from מְבַחֵלָת
Keri, or בָּחַל = בָּהַל as hastily,
quickly joined together.

בָּחַן (fut. יִבְחֵן) equiv. to בָּחַר ; 1)
to prove (metal in fire), originally
to make glow, (related to צָרַח :
hence purifying (by fire) : e. g.
'when he hath tried me (purified
me from the dross), I shall come
forth as gold,' (Job 23 : 10); 2)
proving, generally, e. g. the hearts
and the loins ; 3) not used, to
spy ; originally to prove, to
search.—Niph. pass.—Pu. only
בִּחֵן it is proved.

בִּחָן m. watch-tower, spy tower ;
from בָּחַן.

בִּחָן m. trial, proof, e. g. אֶבֶן בִּחָן
corner stone of trial.

I. בָּחַר (fut. יִבְחֹר) equiv. to בָּחַן ;
1) originally to make low, e. g.
metal by fire ; hence figuratively,
בָּחַרְתִּיךָ בְּכֹר עָנִי 'I have proved
(chosen) thee in the furnace of
affliction,' Isa. 48 : 10. The root

is בָּחַר related to בָּחַר
to burn ; 2) to pro-
vigate ; hence 2 Ch. 34 : 6
בָּחַר בְּתֵינָם he search
(the idolators' houses) ; 3)
lect, to choose, with accus.
—לֹא בָּחַר לוֹ to choose unto
with מִן to choose rather
part. בָּחֹר (pl. const. יִבְחֹר)
lect, distinguished ; 4)
pleasure in, to be pleased
(comp. *diligere, delectar*
to select, with accus.)
—Niph. נִבְחַר to be cho-
sen to be preferable to : pass.
with מִן excellent, eminent
of the person to be pleased
some one.—Pu. only on
בִּיבְחָר to be selected, to be

II. בָּחַר (not used) equiv.
Talm. בָּחַר to mature, ripe
which probably בָּחֹר :
בְּחֹרִים p. n. a town in the
of Benjamin, hence בְּחֹרִי
בְּחֹרִי, once בְּחֹרִי.

בָּחַר (not used) equiv.
(comp. *βαττολογεῖν*, re-
bָּחַר, בָּר) hence Pi. בָּחַר
speech, to speak without
to gossip, origin. to speak
בָּחַר (only *plene* בָּחַר) m.
talk, in contrast to בָּחַר
moderation in speaking.

I. בָּחַר (fut. יִבְחֹר) ; 1) equiv.

to lean upon something (like **הִלָּכְתִּי**), hence to depend upon; figur. to trust upon, with **עָלָה**, **לָאָה**, **אָהָה** and sometimes also with **לִיבִי**; part. **הִלָּכָה** dependent upon (**אָהָה**), i. e. to be trusted; 2) to live peaceably, quietly (comp. **הִשְׁכַּח**) e. g. 'the fool rageth and is confident,' (**בִּלְבָבוֹ**); also of carelessness, and indifference, considering himself secure either in a good or in a bad sense. Hiph. **הִלָּכְתִּי** to cause one to be sure, quiet, to inspire with trust, confidence, with **עָלָה**, **לָאָה**.

II. **הִלָּכָה** (not used) from which **הִלָּכְתִּי**; but the derivation is uncertain.

הִלָּכָה m. 1) confidence, safety: **הִלָּכָה** adv. trustful, sorrowless, safe, sure, for which also **הִלָּכָה** stands especially with the verbs **הִשְׁכַּח**, **הִשְׁכַּח**; 2) p. n. a Syrian city (LXX. *Μετρεβάν*, *Μαραβίθ*) which the chronicler renders, **תַּבְּסַח** (*Thapsacus*?)

הִלָּכָה f. safety; from **הִלָּכָה** 1.

הִלָּכָה m. great confidence, hopes, from **הִלָּכָה** I.

הִלָּכָה pl. f. quiet life, happiness, duration. The pl. signifies here the collective.

הִלָּכָה (only **הִלָּכָה**, later) to rest, to cease from work, to be unfettered,

unbound, to cease.

הִלָּכָה (Aram.) the same. Pa. **הִלָּכָה** (pl. **הִלָּכָה**, inf. **הִלָּכָה**) to separate somebody from something, to divide, to prevent, to hinder.

הִלָּכָה (not used) 1) probably to extend, stretch out. Even the sense to keep (*ten-ere*) proceeds from stretching, extending; comp. *per-tinere*; from which **הִלָּכָה**; 2) to extend, to rise, and generally of extension, either in length or breadth. From which **הִלָּכָה**, **הִלָּכָה**.

הִלָּכָה (with suff. **הִלָּכָה**) f. belly, body, generally; 1) of the external part, womb; generally followed by **הִלָּכָה**, e. g. **הִלָּכָה אִמִּי**, from the womb of my mother, from infancy **הִלָּכָה בְּרִי**, the fruit of the body, children; **הִלָּכָה אִמִּי** = **הִלָּכָה אִמִּי**, sons of my mother's body (brothers), but **הִלָּכָה בְּרִי**, son of my body; 2) figur. the innermost heart; e. g. **הִלָּכָה בְּרִי** chambers of the heart; **הִלָּכָה שְׁאוֹל** the innermost (*κοιλία*) of the grave; comp. **הִלָּכָה**; 3) a technical term in architecture: belly of the pillars, a kind of raising; 4) p. n. of a city in the territory of Asher, (Eues. and Hier. **הִלָּכָה**).

הִלָּכָה m. pl. (Tal. sing **הִלָּכָה**) *pistacchio*, so called on account of

בֵּיר (only Jer. 6 : 7 Keri) m. well, from בָּר.

בֵּירָה (later) f. ; 1) castle, fort, e. g. the fort Shushan, (שִׁשְׁיָן), castle of the Lord, i. e. the temple ; 2) capital, metropolis, e. g. of Shushan. Comp. בֵּירָנִית.

בֵּירָה (Aram.) f. the same, (def. בֵּירְחָא), the residence Eckbathana. בֵּירָנִית (only pl. בֵּירָנִיּוֹת) f. burgh, castle, בֵּירָנִית is the termination : it is also formed from בֵּירָה.

בֵּית (with ה mobile : בֵּיתָה const. בֵּית, with ה mobile : בֵּיתָה, with suff. בֵּיתוֹ, בֵּיתָה, pl. בֵּיתִים for בֵּיתִים, const. בֵּיתִי), m. ; 1) house, in the widest sense, as, pavilion, hut, burgh, palace, temple, for all these things were plainly called house. So also בֵּית, בֵּית, יָלִיד בֵּית, a slave born in the house, (verna) בֵּית עוֹלָם, the house of eternity, i. e. the grave. Later בֵּית was also taken for part of the house or palace, like בֵּית מִשְׁתָּה drinkin'-hall, בֵּית הַנָּשִׁים haram : 2) in the remotest extension : (a) place of staying, dwelling, e. g. for man, animals, or a recluse ; hence for the lower regions, cave, nest, cobweb ; (b) a place where a thing is found : a room, cover, case, בֵּית נֶפֶשׁ, scent-boxes, בֵּיתִים לְבָרִים ' the

places for the staves,' (Exod. 37 : 14) ; (c) of the space in which anything is found, e. g. בֵּית קֶאֱתִים a space containing two measures (seah) of seed ; בֵּית אֲבָנִים a place containing stones ; בֵּית קְבָרוֹת place of graves, burial-ground ; בֵּית צִלְעוֹת ' place of the side chambers,' (Ezek. 41 : 9) : בֵּית נְתִיבוֹת ' places of the paths,' (Prov. 8 : 2) ; (d) expressing generally the innermost, enclosed in a circle, (in contrast to חוּץ), and used as an adv. : e. g. בֵּיתָה within ; מִבֵּיתָה, from within ; לְמִבֵּית, inward of ; אֶל מִבֵּית לְ, towards the inward of ; 3) house in the ideal sense, that which morally belongs to a house : as a wife, children, people, servants, who collectively constitute a tribe, family, people, etc. e. g. house (people) of Israel ; house (family) of David ; house, (tribe) of Levi ; בֵּית אָב, father of a family, of a house, ancestry, division of a tribe, (distinct from מִשְׁפָּחָה), pl. בֵּית אֲבוֹת, ancestral houses, where, however, 'בֵּית' is often omitted, when נֶפֶשׁ, שֵׁר, (head or chief) preceeds it : hence figuratively עָשָׂה, בָּנָה בֵּית, to make, to produce progeny. בֵּית is also used,

though rarely for household property, possession ; 4) characteristic of many cities and places : as **בֵּית-אֲנָן**, (house of idols), town in the territory of Benjamin ; **בֵּית-אֵל**, (house of God), formerly **לֵיז**, a town on a hill between Sechem and Jerusalem ; gent. n. **בֵּית-אֶזֶל**, (house of Ezel), city in Samaria ; **בֵּית-אַרְבֵּל** (house of Arbel) Arbela in Galilee ; **בֵּית-רְעֻבֵן** town in the territory of Reuben ; **בֵּית-שִׁמְעוֹן** town in the territory of Simeon ; **בֵּית-יַרְדֵּן** (house of transition), town of the Jordan ; **בֵּית-יְגֵר**, (house of wall) protected place, town in the territory of Judah ; **בֵּית-יַחְזָקִיָּה** (district-house) town between Jericho and the Jordan ; **בֵּית-יִמְלָה** (camel-house) town in Moab ; **בֵּית-יִבְלָתִים** (place of fig-cakes), town in Moab ; **בֵּית-דָּגוֹן** (the temple of Dagon), town in the territory of Judah and Asher ; **בֵּית-הַיְשִׁימוֹת** (place of desolation), town in the territory of Reuben ; **בֵּית-הָעֻקֵּר** (house of union), town near Samaria ; **בֵּית-הָרָם** (house of pyramids) town in the territory of Gad, (Livias) ; **בֵּית-הָרָן** (house of mountains) in the same territory ; **בֵּית-הַחֲנָנִיָּה** town in territory of Benjamin ; **בֵּית-חֲנָן** (house of grace)

town in the territory of Judah and Dan ; **בֵּית-חֲרוֹן** (house of caves), name of two towns in the territory of Ephraim ; **בֵּית-בָּר** (house of meadows) a Philistine town in the territory of Judah ; **בֵּית-בָּרֶם** (house of vineyards) town in the territory of Judah ; **בֵּית-לִבְיָאוֹת** (house of lions) town in the territory of Simeon ; **בֵּית-לֶחֶם** (house of bread or contention) town in the territory of Judah ; **בֵּית-לְעִזְיָה** (house of Gazelles) town in the territory of Benjamin ; **בֵּית-מְלוֹא** (house of rampart) name of a castle in Sechem ; **בֵּית-מְעוֹן** (place of sojourning) town in Moab ; **בֵּית-מַעְכָּה** (lower house) a town at the foot of Hermon ; **בֵּית-מִרְכָּבוֹת** (house of chariots) town in the territory of Simeon ; **בֵּית-נִמְרָה** (house of panthers) a town in Moab ; **בֵּית-עֵדֶן** (house of delight) royal residence of Syrian kings on the Lebanon ; **בֵּית-עֲזֻמָּה** town in the territory of Judah ; **בֵּית-עֶמֶק** (house of the vale) town in the territory of Asher ; **בֵּית-עֲנוֹת** (house of furrows) town in the territory of Judah ; **בֵּית-עֲנָת** (the same) town in the territory of Naphtali ; **בֵּית-עֶפְרָה** (house of roes) town in the territory of Menasseh ; **בֵּית-עֶקֶר** (meeting-house of the

shepherds) like **בֵּית הַשֹּׁמֶר** (house of deserts) a border town between Judah and Benjamin; **בֵּית פָּלַח** (house of escape) town in the southern vale of Judea; **בֵּית פְּעוֹר** (house of Peor) a town in Moab; **בֵּית פְּצִיץ** (house of destruction) town in the territory of Issachar; **בֵּית צוּר** (house of cliffs) town on the mountain of Judah: **בֵּית רְחוֹב** (house of streets) town in the territory of Asher; **בֵּית שָׁאן** (house of fortune) also **בֵּית שָׁן**, town in the territory of Manasseh; **בֵּית שִׁטָּה** (house of accacias) town on the Jordan; **בֵּית שֶׁמֶשׁ** (house of the sun) town in the territory of Judah, (gent. **בְּנֵי הַשֶּׁמֶשׁ**), **בֵּית תְּפוחִים** (house of fruit-trees) town in the territory of Judah. In reference to the derivations **בֵּית** and **בְּתִים**, abbreviated from **בִּוְתִים** indicate a root, the second radical of which is a vowel, the nominal root **בִּית**, however, appears originally to have signified room, like in 2.

בֵּית (def. **בֵּיתָא**, **בֵּיתָא**) Aram. m. the same, from which **בֵּית הַמִּטְבֵּחַ** treasury-house, **בֵּית הַסֵּפֶר** manuscript-vault, archive.

בֵּיתָן (const. **בֵּיתָן** rare) m. palace, formed from **בֵּית** = **בֵּיתָ**; it is improbable to be derived from the

Persian Bâtân, though it only appears in Esther, and only joined to **בֵּיתָ** whose name it appears to be. **בֵּיתָא** (not used) equiv. to **בֵּיתָ**.

From which:—

בֵּיתָא and **בֵּיתָ** m. 1) the weeping (originally, flowing); hence probably **בֵּיתָא הַמִּדְּמָה** valley of weeping; 2) p. n. of a tree, similar to the balm tree (originally dropping of gum), pl. **בְּתִימִים**.

בֵּיתָ (fut. **יִבְתָּ**, apoc. **יִבְתֵּ**) originally, to flow; next, to weep, to wail; in cases of disaster, or in penitence, with accus. to weep for, to bewep; with **עָל**, **אָל**, **לְ** to weep over something; where, however, **עָל** over, is also taken in the sense of against, on account of, or locally over some one. Pi. with accus. to bewep; see **בְּתִיתָ**, **בְּתִים**.

בְּכוֹר (pl. **בְּכוֹרוֹת**) m. originally the maturing, ripening: hence first-birth (abstract) of man and beast, (hence **בְּכוֹרוֹת** pl.) from which: the first-born; figuratively precursor, the first, as **בְּכוֹר הַמָּוֶת** precursor of death, i. e. sickness; **בְּכוֹרֵי הָעָם** the first of the poor, i. e. the poorest. From which verb denom. Pi. **בִּכְרַת** to make one a **בְּכוֹר**, to invest with the right of a first-born.

בְּכֹרֶה, בְּכֹרֶה (pl. בְּכֹרוֹת) f. early fig (Spanish *albacora*) originally an adj. to complete בְּכֹרֶה, as is proved in בְּכֹרֶה; see בְּכֹרֶה.

בְּכֹרִים pl. m. the firstlings (of fruit, corn), בְּכֹרִי עֲנָבִים firstlings of grapes, early grapes; לֶחֶם בְּכֹרִים firstling of bread, used of fresh corn; יוֹם הַבְּכֹרִים festival of the first fruits, otherwise, feast of weeks. The sing. בְּכוֹר appears only in the Masoretic reading Isa. 28 : 4. Root בְּכֹר.

בְּכוֹרֶת p. n. m. (first-birth).

בְּכוֹת f. weeping, mourning, from בָּכָה.

בָּכִי (paus. בָּכִי, with suff. בָּכִי) m. originally to drop : hence 1) of the water-drops in the shafts, pits (thus δάκρυον) ; 2) to weep, בָּכָה *fletum flere*, where, however בָּרוֹל (violent) and תַּמְרוּרִים bitterness, (i. e. bitterly), is added. Root בָּכָה.

בְּכִים p. n. of a place.

בְּכִירָה (from בְּכִיר) adj. first-born, subst. eldest. The root is בְּכֹר.

בְּכִית f. equiv. to בְּכוֹת.

בָּכַר (Kal not used) to break forth, to press forward : hence ripening, maturing. Pi. to make ripe, to mature, לְחֵרֶשִׁים the new fruit. Pu. to be born first. Hiph. to bear the first. But Pu. and Hiph.

may also be denominative.

בֶּכֶר (only const. pl. בְּכָרִי) m. a young camel, therefore different from בָּכָל.

בְּכָר p. n. m. (youth), gent. n. בְּכָרִי.

בְּכָרָה (from בְּכָר) f. a young she-camel.

בְּכָרָה f. first-birth, from בְּכָר.

בְּכָרִי p. n. m. (first-birth, or youth).

בְּכָרִי p. n. m. (adj. from בְּכָר, young).

בֹּל (in compounds בָּל) adv. negative, not (only poetical), especially before verbs generally = לֹא and interchanging with the same.

Before the future it often signifies :

that not, sometimes, scarcely, i. e.

not yet, but the primitive signi-

fication does not differ from בֹּלָא

(e. g. בֹּלָא יִבְלֵי) with which it

appears to be related, and hence

often for לֹא. No derivation from

a verb is necessary if בֹּל, בֹּלָא,

בֹּלָא, בֹּלָא, בֹּלָא, בֹּלָא,

בֹּלָא are taken as a group. With

other prepositions בֹּל, בֹּלָא,

בֹּלָא.

בָּל (Aram.) m. heart, originally, courage, strength.

בֵּל (from בָּעַל = בָּעַל, also בֵּל from

בָּעַל), m. Bel, Belus, a Babylonian

deity, (answering to the planet

Jupiter, hence Jupiter Belus,

with the Sabians בֵּיל, the planet

Jupiter, to whom the Babylonian tower was dedicated). See בָּבֶל, מְנִי, גֵּר. The signification is the strong, mighty one. Compare Phryg. Βαλής, mighty one. Compounds with בָּל, בֶּל are found in pp. m.

בָּלָא (Pael, fut. יִבְלֶה), Aram. with לָ to speak against somebody, (= לָ לָל with which it is parallel) originally to bully, bluster, at some one, according to others equiv. to Heb. בָּלָה, which, however, is not at all appropriate.

בָּלָא p. n. m. (ruler of Belus), from בָּל, eq. to בָּעַל and מֶלֶךְ ruler, father of King Merodak, Bal-adan.

בָּלָא (not used) to glimmer, to throw light on something, in Arab. used of the shining, of the brightness of the morning-dawn, only Hiph. הִבְלִי, fut. יִבְלֶה, part. מִבְלִי, to shine, to lighten, i. e. to throw out light, to remain serene, cheerful, as (Job 9 : 27) 'I will leave off my heaviness and comfort myself,' (look cheerful), so also in (Pa. 39 : 13), 'O spare me that I may recover strength,' (look cheerful); figur. with עָל, to cause to shine upon, or illumine something, as Amos 5 : 9, 'That strengtheneth the spoiler,' (that causeth destruction to pour forth

over the strong one, i. e. misfortune overwhelms him). From which בָּלָא, p. n. בָּלָה, p. n. מִבְלִי.

בָּלָה (from בָּלָא) p. n. (cheering, strengthening, illumining). See בָּלָא.

בָּלָה (from בָּלָא) p. n. m. (the shining one, the beautiful one), it stands once for בָּלָה

בָּלָה p. n. m.

בָּלָה (fut. יִבְלֶה), 1) to be decaying, to be withered, worn out, used of garments, (related to καλαι-ός), with מָעַל, to be worn out in something, i. e. on the body (of raiments), figur. of the wearing out or decaying of heaven and earth, which are to fall to pieces like the worn-out clothing ; 2) of the human body, to fall off, to decay, through care or disease.—Pi. to wear out, i. e. to use up, enjoy, figur. to reduce (a people), only 1 Chron. לְבַלְתוֹ, if not to read לְבַלְתוֹ. From which בָּלָה, בָּלָה, בָּלָה, בָּלָה.

בָּלָה adj. m. בָּלָה, f. worn out (of garments), from בָּלָה, an old part. form.

בָּלָה see בָּעַלָה and בָּלָה.

בָּלָה (only once Ketib) equiv. to בָּלָה, from which it is transposed. Herefrom.—

בְּלָהָה (sing. rare pl. **בְּלָהוֹת**, const. **בְּלָהוֹת**), f. equiv. to **בְּהָלָה**, terror, destruction, as terror of darkness: thus, Job 18:14, 'and it shall bring him to the king of terrors,' i. e. it drives him on like a king of terrors, 'they are utterly consumed with terrors.' (**מֶלֶךְ-בְּלָהוֹת**), Ps. 78:19; also Ezek. 26:21, 'I will make thee a terror (I will deliver thee up to terror), and thou shalt be no more.' Root **בָּלַה**.

בְּלָהָה 1) p. n. f. (equiv. to **בְּלָגָה**, beauty) mother of Dan and Naphtali; 2) a place in the territory of Simeon, also **בְּעֵלָה** and **בָּלָה**. **בְּלָהָן** p. n. m. (equiv. to **בְּלִיָּן**, the beautiful one).

בָּלוּ (Aram. for **בָּלִי**), f. tax, perquisites, contribution, from **בָּלָה** in the sense of that which falls off.

בָּלוּי (only pl. const. **בָּלוּי** and **בָּלוּיִם**) m. the being decayed, worn out; concrete: worn-out garments, rags, generally connected with **מְלָחִים**, סְחָבוֹת, from **בָּלָה**. The form is rare.

בְּלִטְשָׁאֲצֵר p. n. m. applied to Daniel at the Babylonian Court. See **בְּלִטְשָׁאֲצֵר**.

בָּלִי m. corruption, from **בָּלָה**, only Isa. 38:17; **חֲשִׁקָהּ וְנִפְשִׁי חֲשִׁחָה**

בָּלִי, 'but thou hast in love soul delivered it from the corruption,' i. e. thou gu protectest it, if not **אֵת בָּלִי** only to be taken as a transposition for **אֵת בָּלִי** so that there was no grave.

בְּלִי (pronom. root) adv. equiv. to **בְּלֹא**; 1) without, un—, —as, **בְּלִי-שֵׁם** fameless, without name; **בְּלִי-מַיִם** (**בְּלֹא** in the sentence), without water, less; **בְּלִי-מָקוֹם**, without (a place, roomless; **בְּלִי-מִשְׁחָה** unanointed; **בְּלִי-הַפִּיּוֹקָה**, unand thus frequently before a 2) like **בְּלֹא** also before the preterite and future, **בְּלִי חֵשֶׁךְ**, where it signifies without, not. In compounds same, as **בְּבִלְיִרְעַת**, unintentional; **בְּלִי** after of motion or purpose; as, **אֶל בְּלִי**, etc.; **לְבִלְיִרְחָה**, from-out = because not, since not see **בָּל**, **לֹא**; compounds **בְּלִי-עַל**.

בָּלִיל m. provender, grass for (*farrago*), fodder of manure, (related to **בָּלָה**), mixing; from which denoted fut. only **וַיִּבֶל**, to provide provender.

בְּלִימָה (for **בְּלִי-מָה**), subs

nally, not=what, i.e. nothing, a noun created in poetry.

בְּלִיעַל (from בְּלִי-יעַל m. 1) not high, hence, depths: בְּלִיעַל floods of the depths (Auth. Vers. "floods of ungodly men." 2 Sa. 22:5), i.e. deep floods (יעַל subst. m. יעַל=עָלָה); 2) figuratively, spoiling, corruption; as, matter, (דְּבַר) of corruption; man (אִישׁ); woman (יְתָר); a witness (עֵד) of corruption, i.e. corruptible. See יעַל.

בָּלַע (fut. יִבְלֵא) 1) to flow, to stream (comp. בָּוַל, יָבַל, אָבַל, שָׁבַל), to overflow, poet. pass. בָּלְלוּ overflowed, i.e. poured over.—2) figur. to pour together, i.e. to mix (comp. *confundo*, συγχέω), to confound (the language), i.e. to split them into various families, נִבְלָה (1 pers. plur. fut. Kal, from נָבַל, like יִנְמֵא from יָנַם), let us divide (the languages); from which later, to speak confusedly (unjustly), to stammer.—Hith. הִתְבֹּלַל to mix oneself up, to enter into connexion with some body. From which תִּבְלֵא, בָּבַל, p.n. בָּבֶל.

בָּלַם (only inf. בָּלֹם) to tie up, to fasten, (a bit) to bridle, to curb. The root is בָּלַם, related to אָלַם to bind, where לַם is the chief syllable.

בָּלַם m. (denom. from בָּלַם a fig, which

is yet found in the Arabic, comp. בָּקַר from בָּקַר in the same verse) with שִׁקְמִים "a gatherer of sycamore fruit," or one that nips them in order to assist them in ripening (Hos. 7:14); probably the subsidiary occupation of a shepherd (בָּקַר).

בָּלַע (fut. יִבְלֵא)—1) to swallow, to swallow up, to swallow down eagerly (for man, beast, hell, earth); figur. to annihilate altogether. Proverbially: עַד-בָּלְעִי רִקִּי till I swallow down my spittle (Job 7:19), i.e. in a moment; inf. פִּלַּע (where spittle is omitted) like the swallowing down of spittle, i.e. in a moment.—Niph. נִבְלַע to be swallowed up (of enemies), i.e. to be conquered; of the wine (מִן-הַיַּיִן), to be swallowed up, i.e. to become intoxicated (comp. הִלְוִי מִיַּיִן—Pi. בָּלַע (inf. בָּבַלַע, see Kal) fut. יִבְלֵא; pause, בָּבַלַע, בָּבַלַע.—1) to swallow entirely, but only figuratively; to swallow injustice, i.e. to exercise it in abundance; 2) like Kal, to destroy, to annihilate.—Pu. pass. to be brought into destruction, to be carried to destruction, e.g. "lest the king be swallowed up, and all the people that are with him" (2 Sa. 17:16) יִבְלֵא.—Hith. to destroy oneself.

בָּלַע (with suffix **בָּלַעֲנִי**, **בָּלַעְתָּ** m. 1) originally the state of being swallowed up, but as concrete, that which is swallowed up; 2) destruction; 3) p.n. m. of persons (patron. **בָּלַעֲנִי**) and places.

בְּלֹעַד (**בְּלֹעַד** with **לֹ**) from **לַעַד** and **בְּ**, **לְ** (compounded from a pron. root), prep. originally, not till then, not till, only with suff. pl. **בְּלֹעַדֵּינוּ**, pause **יְרֵךְ**—not to me, i.e. besides me, nothing (come) to me, it concerns not me; thus, **בְּלֹעַדֵּיךָ** without thee; and in the sense of except, without, is suitable to most passages. **בְּלֹעַדֵּי** without me. More frequent, however, is the pl. const. occurring in many prepositions; **בְּלֹעַדֵּי**, **בְּלֹעַדֵּי** except, without being accompanied by a noun or verb. See **לַעַד**.

בְּלַעַם 1) p.n. m. (from **בָּלַע**, formed with the termination **לַעַם**—a curser, a denouncer), a heathen prophet (LXX. *Balaam*, Josh. *Bálamos*); 2) p.n. of a place, otherwise **בְּלַעַם**.

בָּלַק (Kal only part. with suff. **בָּלַקְתָּ** equiv. to **בָּלַק** to empty (a country), to devastate.—Pu. (only part. f. **בָּלַקְתָּ**) pass.

בָּלַק p.n. m. (desolator, conqueror), from **בָּלַק**, which see.

בְּלִישַׁצְרִי, once **בְּלִישַׁצְרִי** (Babylon.), p.n. masc. of the last king of the

Chaldeans. The derivation is obscure.

בִּלְשָׁן p.n. m. (enquirer), from **שָׁלַח**, Aram. to enquire. **לְ** is the suffix.

בְּלֵת (only before suff. **בְּלֵתִי**, **בְּלֵתְךָ**), prep. equiv. to **בְּ**, **לְ**, **אֵלַי**, not, without; **בְּלֵתִי** without me; hence also, except; the form is derived from **לְ**, by adding the termination **לְ**.

בְּלֵתִי adv. not=**אֵלַי**; next prep. without, except; it becomes conjunctive when it stands as an abbreviation for **בְּלֵתִי אִנִּי**, **בְּלֵתִי אִנִּי**. It is distinguished from **וּלְתִי**, which generally occurs before a single word, and also for **בְּלֵתִי**, **בְּלֵתִי**, which occurs in parenthetical sentences, by its position before a complete sentence, and there it may be translated "except," but also except that, if; in that case it expresses next to the negation, the condition. Before nouns: not, without, un—, like **בְּלֵתִי בָּלָא**, closely connected with the nouns: as, **בְּלֵתִי מְהוּרָה** unclean; **בְּלֵתִי מְהוּרָה** without ceasing, unremitting; and before inf. with **לֵ** (where **לֵ** never stands), **בְּלֵתִי לֵבַעַשׂוֹת**, **בְּלֵתִי לֵבַעַשׂוֹת**, **בְּלֵתִי לֵבַעַשׂוֹת** not to—act,—come,—drink,—turn away, etc.; but more rarely before the finite verb: as,

בְּחֶרְפוֹתָיו יָשִׁיב לוֹ "without his own reproach he shall cause it to turn upon him" (Dan. 11:17); בְּכָרַע־תַּחַת אֲסִיר "not to be bowed down among prisoners, but they will fall among the slain" (Isa. 10:4; Auth. Vers. "Without me they shall bow down under the prisoners, and they shall fall under the slain," which rendering is very obscure). כָּרַע־תַּחַת is like נָפַל one idea; likewise לְבַלְתִּי; compounds are לְבַלְתִּי (once לְבַלְתִּי) before the inf. not to; before the finite verb, so that not, without that; מִבְּלַתִּי from that not, because not; עַד־בְּלַתִּי till not (before verbs and nouns); בְּלַתִּי not if = nisi, it be then, etc.—The form בְּלַתִּי is from בָּלַת, through the old gen. form בִּי; like מָנִי, זֹלָתִי, אֲפָסִי is lengthened from בָּל, בַּל.

בָּמָה (with ה of motion בָּמָה; pl. בָּמֹת; const. בָּמֹת and בָּמֹתִי, from the Ketib בָּמֹתִי; comp. בָּמֹתִי for בָּתִּים; with suff. בָּמֹתִי, בָּמֹתִי) f. originally, equiv. to *Bam-ah*, elevated place, in Heb. signifying: 1) high place, especially sacred heights, high places for altars; the holy chapels there were called הַבָּמֹת; the priest בָּמָה; sometimes בָּמָה for

בָּמָה, to denote the unlawful worship in the cities, on the mountains of Judah, and in the valley of Hinnom. Many of these sacred places were made like tents of canvas, which were called בָּמֹת; 2) castle, fortress: hence figuratively, to place on castles, i.e. to secure; to ride on the high places of the earth, i.e. to possess them; of God, to tread on the high places of the earth, i.e. to rule them; also, of the high places of the sea, of the clouds, which God rules. The root is בָּמָה, which see. בָּמָה is not the basis of this word.

בָּמָה p.n. m. (= בָּמָה a circumcised one, a Hebrew).

בָּמָה see מָוָה.

בָּמָה p.n. of a place; complete, בָּמָה heights of Baal.

בָּנִי (const. בָּנִי, rare בָּנִי; with suff. בָּנִי; plur. בָּנִים, const. בָּנִי) m. son (a male child in contrast to בָּתִּי); complete בָּנִי; also, a king's son, prince; complete בָּנִי; pl. generally, children. Figuratively, sons of my father, or of my mother, i.e. brother on father or mother's side; son of the Ionians, i.e. Greeks; sons of the poor, i.e. the poor. The application of בָּנִי, like אָבִי father, אָחִי brother, etc., is very

manifold; since the ancient figurative expression of the name taken from family circles symbolised many circumstances. It stands therefore for—(a) boy, youth, like *παῖς*, contrast to בַּת; (b) grandchild (as later בֶּן־אֲבִי), especially בְּנֵי־אֲבִי (complete בְּנֵי־אֲבִי; (c) descendants, progeny; hence, the nations: as, בְּנֵי־עַמּוֹן, בְּנֵי־יְהוּדָה, בְּנֵי־יִשְׂרָאֵל, Amonites, Israelites, Judeans; as inhabitants of a province, city, country: בְּנֵי־הַמְּדִינָה, נָף, קֶרֶם, etc.; as a community: hence, plur. e.g. בְּנֵי־הַיּוֹנִים, בְּנֵי־הַשִּׁיִּים, Greeks, Ethiopians; (d) pupil, disciple, protegee, favorite; comp. *παῖς, filius*, e.g. children of God, children of my people, i.e. protected by God, favorites of the people: also, figuratively, son of the house, i.e. slave bred in the house; sons of Bashan, i.e. rams, bred at the meadows (of Bashan); sons of the quiver, i.e. arrows. (e) of animals; the young one, בְּנֵי־אֶתְנֹת, דָּבָר, עֵרֶב, יוֹנָה; even of plants: בְּנֵי־פֶרֶת; (f) purely symbolical, expressing a certain dependence, as, for instance, of time in describing the age, son of so many years, i.e. so old; son of a year, i.e. one year old; son of a night, i.e. arisen in one night;

but son of old age, i.e. born in old age of the parent; of the quality: son of abjectness (בְּלִיעַל), of affliction, i.e. abject, miserable; of inheritance, of fatness, of anointment; but the qualification may be often differently expressed: e.g. בֶּן־הַכּוֹרֶת worthy to be beaten, בְּנֵי־מָוֶת guilty of death, etc. Of בֶּן or בָּ a denom. verb is found in the Niph. (only fut. אֶבְנֶה), signifying to obtain sons. The noun בֶּן, plur. בָּנִים, appears like אֶבֶן, אָבֶן, אֵבֶן, primitive and ancient, softened from בָּן=בֶּן; the grammatical analogy is similar.

בֶּן־אֲנִי p.n. m. (son of affliction) so Rachel called Benjamin.

בֶּן־הַרְרִי p.n. m. (בְּנֵי־הַרְרִי name of a deity), a king of Damascus. See הֶרְדֵּעֶן.

בֶּן־דָּוִיד p.n. m. (the valiant one).

בֶּן־חֲנָן p.n. m. (the benevolent one).

בֶּן־יָמִין p.n. m. (son of fortune), once also Ketib for בְּנֵי־יָמִין.

בָּנָה (fut. יִבְנֶה, יִבְנֶה, rare יִבְנֶה, inf. abs. בָּנָה, const. בְּנוֹת, with suff. (בְּנוֹתֶיךָ), 1) to build (house, city, altar); with accus. of the object (seldom לְ) and the material (seldom בָּ), to found; with accus. of the place, to build upon; with בָּ, to build near some place; with עַל, to build over, to block up. Also, to rebuild, desolate places, waste

grounds ; figuratively, to build the fortune of the house, i.e. the descendants ; of nations, to procure them happiness, prosperity. Niph. pass. is of another signification ; see בָּן. From which מְבַנֶּה, תְּבִנִית, מְבִנֵּי, p.n., יִבְנֶה, בְּנִיָּה, p.n. and others.

בְּנָא. בְּנָא (Aram.), the same ; part. בְּנִיָּה pass. ; inf. מְבַנֶּה, מְבִנֵּי. Hith. pass.

בְּנֵי p.n. masc. (family association). Also בְּנֵי.

בָּנַם (not used), to bind. From which אֲבָנָם.

בְּנֵי see בְּנֵי.

בְּנֵי p.n. m.

בְּנֵי-בֶרֶק p.n. of a town in the territory of Dan.

בְּנֵי-יַעֲקֹב see בְּנֵי-יַעֲקֹב.

בְּנֵיָהּ p.n. m. (made happy by God), equiv. to בְּנֵיָהּ.

בְּנֵיָהּ f. equiv. to בְּנֵיָהּ building. The root is בְּנָה.

בְּנֵיָהּ p.n. m. (equiv. to בְּנֵיָהּ).

בְּנֵיָם see בְּנֵיָם.

בְּנֵיָמִין p.n. m. (son of happiness) ; Israelitish ancestor ; gent. noun. יְמִינִי, or only בְּנֵי-יְמִינִי.

בְּנֵיָהּ m. equiv. to בְּנֵיָהּ building, from בְּנָה, after the form קִנְיָן.

בְּנֵיָהּ p.n. m. (perhaps, posterity, from בְּנָה, with נו terminating).

בְּנָם (Aram.), to be wrath, originally

to snort, to foam (syn. with אָנַף to snort).

בְּנָעָה p.n. m.

בְּסֹרֶיָהּ p.n. m. (i.e. בְּסֹרֶיָהּ).

בְּסִי p.n. f. (related to בָּצִי).

בְּסִם see בּוֹס, as such a verb does not exist.

בְּסָר (not used), originally, to look sourly on a thing, to make sour, to produce acidity, i.e. to be sour ; of fruits, unripe. The root is בְּסָר, related to שָׂאָר, סִיר to make sour, whose further analogy see under סִיר, from which בְּסָר, בְּסָר.

בְּסָר masc. place for collecting sour grapes, i.e. unripe (בְּאֲשֵׁי־בְּסָר bad grapes), from בְּסָר.

בְּסָר m. the same, only varying in the form.

בְּעַר and בְּעַר (pronom. root ; with suff. בְּעַרְנִי, בְּעַרְךָ, pause בְּעַרְנוּ, בְּעַרְנוּ, בְּעַרְךָ, בְּעַרְךָ ; בְּעַרְכֶּם, בְּעַרְכֶּם) a compound prep. from עַר (which see), and בָּ bā, or בֵּ (significations of proximity), like *apud*, from *ape—ad*, therefore originally expressing: to—there—near—over. The following are the gradations: 1) by, near something (like *apud*): as, בְּעַר יַד הַשַּׁעַר, near by the place (יַד) of the gate, for which in other places אֶל-יַד stands; 2) behind, different from אַחֲרָי, which expresses behind, as

keeping back ; so the form סָנַר
בָּעַר to close behind something,
near to it, e.g. in going out, closing
the door behind oneself, or closing
the door immediately after ad-
mitting another ; figuratively, סָנַר
בָּעַר רֶחֶם "closed up (behind) the
womb," i. e. to make unfruitful ; so
also (Judg. 3:22), "and the fat closed
upon (behind) the blade," בָּהִלְהֵב ;
i. e. the haft almost penetrated ;
"if he cut off and shut up 'בָּ
עַרְפֵּל behind the cloud of night"
(Job 11:10) ; 3) signifying moving
approximity, as, towards, that
place, or under, near that place,
as, בָּעַר סְעָרוֹת towards caves, i. e.
under caves ; בָּעַר הַשֶּׁלַח "fall
upon (or by) the sword" (Joel
2:8) ; בָּעַר הַחֲלוֹן by, through the
window (Judg. 5:28) ; 4) ap-
proximity and circumference, dif-
ferent from סָבִיב, which only
expresses surrounding, without
consideration of approximity ; es-
pecially in the verbs סָנַר, נָדַר,
שָׁוָה, הִתְחַבֵּר, הִתְחַבֵּר, הִתְחַבֵּר, etc. ;
figuratively, for the sake of, espe-
cially in the verbs, interceding,
inquiring, atoning, standing in the
breach, for, etc. (הִתְחַבֵּר, כָּפַר,
עָמַד, נִשָּׂא, הִתְחַבֵּר, הִתְחַבֵּר,
הִתְחַבֵּר) ; — סָבִיב behind — from,

with לָ: as, סָבִיב לְעֶשְׂתָּךְ "from
behind thy veil" (Auth. Vers., with-
in thy locks), Cant. 4:1.

עוֹר see עוֹר.

בָּעַר (fut. יִבְעֹר, 2 pl. תִּבְעִי, imp.
plur. בָּעִי), equiv. to בָּוַע to swell
up, to flow along (related to בָּעַר),
hence of the bubbling of water on
the fire ; figuratively, to desire,
pray, ask, inquire vehemently.
The forms יִבְ, תִּבְ, are Aram., and
proceed from the closing vowel יִ.
Compare יִבְ, etc. Niph. to be
thrust forward, figuratively, drawn
forward, sought for, from which
בָּי.

בָּעַר, בָּעַר (Aram.) 1) to desire, to
pray ; e.g. בָּעֲוֹתָהּ his prayer, con-
strued with מִן, בָּעֲוֹתָהּ, and מִן, בָּעֲוֹתָהּ ;
2) to seek, to seek forth. From
which בָּעַר.

בָּעַר (Aram.), fem. prayer, request ;
originally, the vehement longing,
from בָּעַר.

בָּעַר see בָּעַר.

בָּעַר p. n. m. (probably, a shepherd,
from בָּעַר cattle, herd).

בָּעֲוֹתָיִם (with suff. בָּעֲוֹתָיִךְ), m. pl.
terrors, from בָּעַר.

בָּעַר p. n. of a pillar on the left in front
of the temple (probably the strong
one), part. from בָּעַר, related to
עוֹ ; comp. יִבְ, name of the other
pillar, from בָּעַר ; 2) p. n. m.

בָּעַט (fut. יִבְעֹט) 1) originally, to tread, press forward; hence, to tread (with the feet); with בָּ, figuratively, to despise, abhor; 2) to tread away, to kick behind (of the bull); figuratively, of rebellion, disobedience.

בָּעִי see עֵי.

בָּעִיר m. collectively, cattle (related to בָּהֵמָה), field cattle, grazing cattle, from בָּעַר = בָּר field; comp. Aram. בָּעַר = בָּר rough, wild. See בָּעַר.

בָּעַל (in pp. nn. בָּעַל, בָּעַל, Aram. בָּעַל, hence Heb. בָּל, with suff. בָּעַלִי, בָּעַלָה; pl. בָּעַלִים, const. בָּעַלִי; בָּעַלִיהוּ, בָּעַלִיהוּ, primitive) m. lord, originally, the mighty one. The signification, master, is applied—1) to possession and power: e.g. בָּעַל הַבַּיִת, הַבַּיִת, proprietor of the ox, —the house; בָּעַל הָאִשָּׁה possessor of a woman, husband; בָּעַל נְעוּרִים the husband of a youthful wife; בָּעַלֵי גִבּוֹרִים the mighty (warriors) of the people; hence, in connection with nouns to signify possession, as possessor of horns, wings, double edges, dreams, arrows, i.e. the horned one, the winged one, the double-edged one, the dreamer, etc. בָּעַל דִּבְרִים busy one, having law disputes. Seldom of the property due to some one but not in his

possession; 2) belonging to a thing, especially before names of cities, to denote inhabitants and citizens; 3) with the article: p.n. of a Phœnician deity (Belus), probably the planet Jupiter, which the Grecians always expressed by Ἡρακλῆς; see בָּל. בָּעַל is often found in Punic inscriptions; as, Hannibal (חַנְנִיבָעַל), Hasdrubal (חַזְרִיבָעַל), Adherbal (אַדְחֵרְבָעַל), Abibal (אַבִּיבָעַל), etc.; and gradually we find it in Hebrew surnames: בָּעַל בְּרִית (for which also בָּל בְּרִית the Baal of the covenant, comp. Zeus δῆμιος); בָּעַל זְבוּב the Baal of flies (see זְבוּב); בָּעַל פְּעוֹר see פְּעוֹר; 4) denoting the possession of things not personal: hence, places (like בְּרִית), if it is represented to signify possession, and joined to a noun, בָּעַל הַמֶּלֶךְ, בָּעַל הַמִּדְבָּר, בָּעַל הַמָּוֶה, בָּעַל הַמִּדְבָּר, בָּעַל הַמָּוֶה, בָּעַל הַמִּדְבָּר, בָּעַל הַמָּוֶה, which see; 5) p.n. m. pl. בָּעַלִים the statues of Baal (compare עֲשֵׂתֵי בָעַל); from which, בָּל, בָּעַלֹת, בָּעַלָה, בָּעַלִים, בָּעַל.

בָּעַל Aram., the same.

בָּעַל (fut. יִבְעַל, denom. from בָּעַל);

1) to become master, possessor, to govern, with לָ; hence, בָּעַל אִשָּׁה to become the possessor of a wife, to marry (as in Arabic *malaka*); בָּעַל הָאִשָּׁה husband, and בָּעַל הָאִשָּׁה

בַּעַל the one that is ruled over, married ; 2) figuratively, to make something subordinate, despise, with **בָּ=ל**.—Niph. to be taken as a wife.

בַּעֲלָהּ f. 1) female possessor, e. g. of the house, of sorcery (witch), used in the same sense as **בַּעַל** ; 2) figuratively, denoting territory, city, especially as a p. n. ; (a) city in the north in the dominion of Judah, otherwise also **קִרְיַת יְעָרִים**, **קִרְיַת בַּעַל** ; (b) in the south of that territory, otherwise also **בְּלָה**, **בְּלָהָה** ; (c) p. n. of a mountain.

בַּעֲלֹת p. n. of a city in the south of the territory of Judah.

בַּעֲל־חֶנֶן p. n. m. (gracious ruler).

בַּעֲלִידָע p. n. m. (adorer, or worshipper of Baal) for which also **אֱלִידָע** (worshipper of God).

בַּעֲלִיָּה p. n. m. (the mighty one of the Lord).

בַּעֲלִים p. n. m. (probably, more correct with Josephus and 16 MSS. **בַּעֲלִים**), however, see **שׁ**.

בַּעֲלָת p. n. of a city in the territory of Dan (Joseph. Βαλέθ).

בַּעַן p. n. of a place (Βαίαν), probably equivalent to **בַּעַל מַעַן**).

בַּעֲנָא p. n. m.

בַּעֲנָה p. n. m.

בַּעַן (not used) m. probably: 1) equivalent to **בָּר** a field, meadow, or

forest, which is not cultivated. From which **בַּעֲרִי**. 2) figuratively, wild, rough (Aram. **בֹּר**), uncultivated ; **אִישׁ-בַּעַר** a rough, uncultivated man (boor), from which denomin. **בַּעַר** (fut. **יִבַּעַר**) to be rough, uncultivated, insensible, uncouth ; **בַּעַר** of no understanding (always next to **כָּסִיל**, **כָּסִיל**).—Niph. **נִבַּעַר** pass., see **בַּעֲרִי**, **בָּר**. The transition from roughness, wildness, etc., to wickedness, is here like in all other languages.

בַּעַר (fut. **יִבַּעַר**): 1) to kindle, to set on fire (originally to inflame, to fire) as **כַּאֲשֶׁר תִּבַּעַר יַעַר** "as the fire burneth a wood" (Ps. 83:14). **וַתִּבַּעַר בַּצֵּאֵן וּבַנְּעָרִים** "The fire of God is fallen from heaven, and hath burnt up the sheep and the youths" (Job. 1:16).—2) intrans. to burn away, especially of combustibles ; **נֹפֶת בַּעֲרָה** burning pitch. Pi. **בַּעַר** (fut. **יִבַּעַר**, inf. **בַּעֲרֶה**) ; 1) to kindle (wood), to make burn (fire), to burn off (flaming arrows) ; hence, 2) figuratively, to remove, to clear away, to sweep away, with **מִן**, away from something ; with **אֶחָרִי**, to clear away after some one, to sweep away everything ; **רוּחַ בַּעַר** spirit of removing, sweeping ; 3) to pasture, to graze. Pual to be

ed.—Hiph. (caus), like Pi. in
ree significations.

. n. m.

. brand (that which is burnt)

p.n. m.

.n. m. of a king of Israel
—930 B.C.E.), LXX. *Baasá*,
h. *Basánnēs*.

‡ p.n. of a Levitical town
racted from עִשְׁתָּרָה
wise עִשְׁתָּרוֹת; LXX. *Bosópa*,
Bosra; see עִשְׁתָּרוֹת.

lnot used) Niph. נִבְעַתְתִּי (נִבְעַתְתִּי) to be affrighted, ter-
in terror, with מִפְּנֵי and
, of some one (comp. יִרָא,
פָּחַד, נִחַת).—Pi. בָּעַת (3 pers.
f. with suff. בָּעַתְתִּי, בָּעַתְתִּי
בָּעַתְתִּי, part. f. מִבְעַתָּה from
‡ for מִבְעַתָּה; fut. יִבְעַת),
t in terror, to attack sud-

. fear, terror (compare אֵימָה,
ו, פִּלְצוֹת, רִיתָה, רָטַט), from

. quagmire, a bog, from בָּצֵץ
vell.

. with suff. בָּצֵצְתִּי), f. quag-
from בָּצֵץ, in the Talmud
l.

. m. (the brilliant one), see

. 1) time of cutting the
s, vintage; originally like

קָצִיר harvest, cutting of fruit, of
berries; comp. אֶמְיָר, אֶמְיָר;
2) adj. Ketib for בָּצֵץ.

לָבַץ (not used) to be peeling, peel-
able. The root is לָבַץ, comp.
Greek σκύλ-ον, σκυλ-όω; Germ.
Schale, [schál-en, to peel; comp.
also לָבַץ to peel.—Piel, to peel
off, שָׁחַל; hence שָׁחַלְתָּ peel; שָׁל,
Gr. σκυλ-εύω, the taking off the
clothing (the armour); σύλ-ον=
שָׁל, συλέω = שָׁל; תָּכַל : hence
תָּכַלְתָּ; Aram לָבַץ to cover over,
from which מִחְצָלָה an over-cov-
ering; לָבַץ, לָבַץ, etc., where
ש, ס, ל, צ interchange without
any alteration in the principal sig-
nification.

לָבַץ (pl. בָּצָלִים), masc. bulbs, hence,
onions, on account of the peel-
ableness of the substance; from
לָבַץ.

לָבַץ p.n. m. (claimed by God).

לָבַץ p.n. m. (covering, clothing),
for which also בָּצֵלִית occurs.

בָּצַע (fut. יִבְצַע; imp. בָּצַע, with suff.
עָבַצְתִּי, with quiescent suff.), to
tear, to break, to cut; hence, to
rob, to plunder (of enemies); to
heap up money—to make profit;
next, to wound, with בָּ (comp. עָבַצְתִּי,
Aram. עָבַצְתִּי, related to עָבַצְתִּי,
originally to break (Tal. to break
the bread); intrans. to be broken

open, to be wounded; inf. with suff. **צצ**, as, **צצ אמת צצ אמת** "thy end is come, and the measure of thy covetousness" (Jer. 51:13), i. e. of thy being cut off. Pi. **צצ** (fut. **צצ** to cut off (**צצ**) to deprive, to make profit; figuratively, to bring something to its end; hence, to fulfil a word, to accomplish something.

צצ (with suff. **צצ**) m.; 1) plunder, originally, that which is torn away, or, in an active sense, the tearing away; hence, figuratively, gain, profit, and the phrase (**צצ**) **צצ-מה** what profit is there (therein)? 2) equiv. to **צצ** end, originally, cutting off, ceasing.

צצ (not used) equivalent to **צצ** to swell forth, or swell up; Aram. **צצ** to protrude; the relationship of **צ** and **צ** manifests itself in several roots, by tracing which the lexical analysis is rendered easier.

צצ (only **צצ**, **צצ**) to swell (of the feet), but in other words used also of swelling of a mass; originally, to rise up.

צצ m., that which swells up; hence, the dough that swells and ferments; next, dough in general.

צצ p. n. of a place (height).

צצ (fut. **צצ**); 1) to cut off (grapes);

originally, to prune, with the accus. of the vineyard; hence **צצ** a vintage (comp. **צצ** harvest of corn or fruit); **צצ** vintner; figuratively, of the cutting down of the enemy; 2) to hedge off, to mark a boundary, to separate; hence, the fortifying (of walls and cities); **צצ** (Ketib **צצ**) fortified, entrenched; figur. he limits (**צצ**) the courage of princes. **צצ** that which is inclosed, i. e. incomprehensible. The sense of confining, limiting, and condensing is then, as usual, transferred to clipping, shortening.—Niph. pass. (from No. 2) but only figuratively, to be fortified, i. e. to become inaccessible (**צצ** plan) with **צצ** of the person.—Pi. **צצ** (fut. **צצ**, inf. **צצ**) to fortify (wall, fortress).

צצ (pause **צצ**, pl. **צצ**) masc.; 1) brittle metal (separated from the mine), quarry stone, from **צצ** to break; 2) p. n. (a metal district) name of town in the territory of Reuben (LXX. Βοσόρ).

צצ f., originally, hedging in, surrounding; hence, a pen (comp. **צצ**); 2) p. n. of a town (originally, a place walled in, comp. Phœnician **צצ** Cadiz in Spain), in Idumea, probably the present

Bessira in Gebael. Another city is *Bósra*, Bossra in the dominions of Hauran, which Jeremiah (in 48:24) designates as a Moabite town.

בְּצִירֹן (from בְּצִיר firm, fortified), m. fortress, castle.

בְּצִרָה (pl. בְּצִירוֹת) f. want of rain, dearth; from בָּצַר 1. (comp. עָצַר).

בְּקִבּוֹק m. 1) flask, leather bottle, so called from the sound *bak, bak*, (comp. בָּק, בֶּק; 2) p.n. (from בָּק to spread out, e.g. the number of a family).

בְּקִבְּיָה p.n. m. (to be extended by God).

בְּקִבְּיָר p.n. m.

בְּקִי p.n. m. (from בָּק seclusion).

בְּקִיָּה p.n. m. (destroyed by God).

בְּקִיעַ m., breach, rend; especially of the breach in the wall; from בָּקַע (comp. עָצַע, Aram. עָיַע).

בָּקַע (fut. יִבְקַע; inf. with suff. בִּקְעֻם) equiv. to עָצַע to cut up (bowels of a woman), to split up (the womb), to cleave (wood), to divide (the sea); hence, of the breaking forth of a fountain; figur. to break in (a camp, a town), to conquer; to split eggs, i. e. to hatch them.—Niph. נִבְקַע to split itself, to burst; hence, to open themselves (of fountains), to break forth (of water, light), figur. to be conquered (of a city), to break forth (from

the egg)=to be hatched.—Pi. intens. from Kal; and only rarely causative.—Pu. pass. from Kal.—Hiph. to cause to break (a town), to raze; with לְ against somebody, to break through.—Hoph. to be conquered.—Hith. to split, rend, itself asunder.

בְּקַע m. splitting, hence, the half, but only the half of a shekel, about two drachms.

בְּקַעָא Aram. equiv. to Heb. בְּקַעָה, which see.

בְּקַעָה const. בְּקַעֵת, pl. בְּקַעוֹת f. fall of earth, marshy plain, valley (originally, a ground that splits itself, or has cracks); בְּקַעֵת הַלְבָּנוֹן a marshy plain between Anti-Lebanon and the Hermon.

בָּקַק (1st pret. בִּקְתִּי equiv. to בָּקַח to pour forth, to pour out (a root of sound like בָּק, hence, intrans. Rab. to spread itself, used of the voluptuous vine); trans. to pour around, to empty; figur. to despoil (a people), to depopulate (a country).—Niph. נִבְקַק like נִבְלַח fut. יִבְקַק (infin. בִּקְקֻם) pass. to be emptied out, to vanish (נִבְקַק).—Pi. redoubled form בִּבְקַק equiv. to Kal. From which בְּקַבְּיָה, בְּקַבְּיָה p.n., בְּקִי p.n., בְּקִיָּה p.n., בְּקִי.

בָּקַר (Kal not used) 1) to dig, to break, to plough (the ground);

hence, **בָּקָר** cattle for ploughing, like *armentum*, f. *aramentum* ; fig. to break forth (of light), hence, **בֹּקֶר** (of the day), dawn, early, light of morning ; 2) to break asunder, to judge (judging being connected with the idea of dissecting), only Pi. **בִּקֵּר** (fut. **יִבְקֹר**) to decide, to distinguish between **לְבִין** ; with **לְ** to judge, to contemplate ; with **בְּ** to direct, contemplation for the purpose of judging a matter, to contemplate with pleasure ; with the accus., to investigate a matter perseveringly, either to protect or punish it ; figur. to consider, to reflect.

בָּקָר (Aram.) equiv. to **בָּקָר** only Pa.

בִּקֵּר to inquire into, to search.—

The derivation is as in the Hebrew.

בָּקָר (pl. **בִּקְרִים**) com. (a collective noun), origin., cattle for ploughing, *armentum* (=Aram.), cattle or herd for the use of working in the field, the sing. noun is **שׁוֹר** (comp. **שָׂה**, **צֹאן** ; **עֹף**, **צֹפֹר**) in the application, however, it signifies, the larger cattle, for which also **בִּקְרִים** is found. **בֶּן-בָּקָר** young cattle ; **פֶּרֶבֶן-בָּקָר** a young heifer ; **עֵגֶל בֶּן-בָּקָר** a young calf ; constructed with the fem., cow ; as **עֲלֹת בָּקָר** suckling cows, which denom. **בּוֹקֵר** herdsmen, shepherd.

בָּקָר (pl. **בִּקְרִים**) masc., originally, to break forth (early dawn), hence, early morning, dawning, from **בָּקָר** (if **בָּקָר** is not equivalent to **בֹּקֶר**) ; **מִבֹּקֶר עַד עֶרֶב** from morning until evening ; **אֶשְׁמֶרֶת הַבֹּקֶר** early watch of the night ; hence, if **בָּקָר** is mentioned in the day, it generally signifies the next morning. As an adv. **בֹּקֶר**, **בַּבֹּקֶר** (in the accusative), **לְבֹקֶר** (poetically) of the morning **בַּבֹּקֶר בַּבֹּקֶר**, **לְבֹקֶר לְבֹקֶר**, every morning ; seldom **בָּקָר** has the signification of “soon,” for which, however, **לְבֹקֶר** occurs.

בִּקְרָה f. protection, from **בָּקָר**, which see.

בִּקְרָת fem., investigation, inquiry for punishment, from **בָּקָר**, which see.

בִּקֵּשׁ (Kal not used), to seek, to seek after something, to desire, to wish ; next, to seek out, to select. The root is **בִּקֵּשׁ**, Aram. **בִּקֵּשׁ**, with the general idea of investigating, seeking.—Only Piel **בִּקֵּשׁ**, fut. **יִבְקֹשׁ** ; 1) to seek (perseveringly), abs. and with accus. Very frequently for, to visit ; hence the phrases, to seek the countenance of the king, i. e. to visit him, to court his favor ; to seek God, i. e. to apply to him, to pray to him ; 2) seeking for, striving after, medi-

tating for, e.g. נָפַשׁ אַחֲרֵי the misfortune, after the life, either to take it away, or to preserve it; 3) to seek—to demand, to desire, with מִן מִי of somebody; 4) to seek—to request, with מִן מִלְפָּנַי of somebody; with עַל for something; 5) to ask, with מִן, Pu. pass.

אַרְשָׁה (later) f. desire; comp. אֲרֻשָּׁה, אִוָּה, רְעוּת).

בֶּר (poetically, with suff. בְּרִי) masc., son, Aram. From which also, בִּרְת daughter. This word בֶּר is primitive; the supposition of a verbal root is therefore wrong.

בָּר and בֶּר m. 1) field, arable land, Aram. בֶּר, def. בָּרָא the same, in contrast to towns; originally, open, free place; 2) fruit of the field, corn, whilst yet in the sheaf (therefore not of winnowed corn) transferred also to every kind of corn. Comp. Talm. בְּרִינִי, בְּרִינִין rough, uneducated; בְּרִיתָא the outer (law), i.e. not Mishnaic; בֶּר the uneducated one (Hebrew בַּעַר).

בָּר adj. m. בְּרָה fem. (from בָּרַר); 1) proven, proved; בֶּר לֵב of a pious heart; chosen, select; figur. clean, also in a moral sense; 2) clear=void; from בָּרַר.

בָּר m. 1) cleanliness (בְּרִים; בְּרִים)

of the hands; as a figure of innocence; 2) equivalent to בְּרִית which see.

בָּרָא (fut. יִבְרָא) 1) to create, to form, originally, to cut out, model. The root is בָּרָא to cut, comp. חָבַר. Used of God's creating objects of nature; בָּרָא לַעֲשׂוֹת he made it in a creating manner, i.e. he created it anew; comp. הִנְדִּיל לַעֲשׂוֹת; 2) not used, to nourish, to feed.—Niph. pass. from Kal to be created, to be originated; עַם נִבְרָא the people being created, rising.—Pi. בָּרַא to cut off, to fell, to hew down (a forest), originally, to cut in deeply; to furrow, to pierce, e.g. בָּרַרְבּ to cut in, inscribe.—Hiph. caus. from Kal from signification 2) to give nourishment, to feed.

בְּרִאֲדָה an orthographical variation for בְּרִאֲדָה, which see.

בְּרִאֲדָה p.n. m. (son, adorer of God).

בְּרִבֵּל (after the form חֲרִיב, חֲרִיבִּים) m. name of a bird (not well defined); probably this word is imitating some idea by sound.

בָּרָד equiv. to פָּרַד to strew; hence, figur. to hail. Comp. בָּרַד, בָּרַד, בָּרַד p.n.

בָּרָד m., grain, hail stones. Comp. פָּרָדִים grains of seed, from פָּרַד to strew.

בָּרָד adj. masc. (pl. **בָּרָדִים**) dispersed (of colors), checquered, spotted.

בָּרָד p.n. of a place (probably, place of seed, from **בָּרַד** to strew, to sow).

בָּרָה 1) equiv. to **בָּרָא** (not used), to cut; hence **בָּרִית**; 2) to feed, to feed oneself, to eat; 3) to choose = **בָּרַד**.—Hiph. **הִבָּרָה** to give to eat, to let eat.

בָּרוּךְ p.n. m. (blessed; *Benedictus*).

בָּרוֹם (only pl. **בָּרוֹמִים**) m. a colored checquered stuff; **בָּרוֹמִים** “in chests of rich apparel” (chests of colored stuffs), Ezek. 27:24, probably damask, from **בָּרַם**, which see.

בָּרוֹשׁ (or Aram. form **בָּרוֹת**) m.; 1) tree of the fir kind, the wood of which is used for various purposes, e.g. for floors, musical instruments, lances, etc.; the derivation is to be looked for in **בָּר**, for **רֹשׁ** is an ancient termination. The particulars will be found under **רֹשׁ**.

בָּרוֹת see **בָּרוֹשׁ** (Aram. pl. **בָּרוֹת** from **בָּרַד**).

בָּרוֹת fem. equiv. to **בָּרוֹת**, nourishment, sustenance, from **בָּרַת** which see.

בָּרוֹת food, nourishment, from **בָּרָה** 2.

בָּרוֹתָה (probably equiv. to **בָּרוֹתָה** from **בָּרוֹת**) p.n. of an Aramaic-Sobaic town (signifying cypress-

place), according to some a maritime town. *Βερωτός* (later, Felix Julia).

בָּרוֹתִי p.n. (the same).

בָּרוֹת (Ketib) **בָּרוֹת** (Keri) p.n. m. (from **בָּר** son, and **לֵית** olive; originally, splendour, i.e. the beautiful one); see **לֵית**.

בָּרוֹל (with suff. **בָּרוֹלִי**) m., equiv. to **βασάλ-της** with **ר** interpolated, hard stuff, marble-iron, generally, iron, but only in reference to its hardness; hence, figuratively, hard, strong, e.g., iron sceptre, iron land, i.e. rigorous, severe government, unfruitful land. Comp. Aram. **בָּרוֹלִי** severe commander. Next transferred to fetter, iron instrument. The root is **בָּרַל** to be hard, close, firm.

בָּרוֹלִי p.n. m. (the strong, iron one).

בָּרוֹחַ (fut. **יָבִרוּחַ**) 1) to go away, to depart, to hurry away, to flee, with **מִן**, **מִלְפָּנַי**, **מִלְפָּנֶיךָ** of the person, from whom one hastens away, escapes; with **מִיֵּד** out of the power of some one; with **מֵאֵת** to hasten away from the proximity; with **לְ**, **אֶל** accusative of the place whither one flees; with **מִן** of the place from which one flees; with **אַחֲרַי** to flee after, to follow after; 2) figuratively, with **בָּרוֹחַ** to go away through

something—to bolt through, originally denom. from בְּרִית.—Hiph. בְּרִית (caus.); 1) to make fugitive, to put to flight, to drive away; 2) denom. from בְּרִית; to cause to be bolted.

בְּרִית see בְּרִית.

בְּרִית (only in Job) m. serenity, regularly formed from בְּרַח; after the forms בְּרִית, בְּרִית. See בְּרַח.

בְּרִית (equiv. to בְּרִית) p.n. mas. (*fontanus*).

בְּרִית adj. m., בְּרִית f. (fattened, of beast and man), fat (of food), from בְּרַח 2.

בְּרִית f. the created, the new one not heard of; from בְּרַח 1.

בְּרִית f. 1) food, nourishment (comp. בְּרִית, בְּרִית); 2) part. pass. f. Kal. (after the Aram. form)=בְּרִית fat-tened, fat (comp. the form בְּרִית), for which, however, some read בְּרִית, from בְּרִית.

בְּרִית (pl. בְּרִיתִים) adj. m. fugitive; of a serpent, stretching itself, slipping away, quickly; also where בְּרִית signifies a planetary figure.

בְּרִית m. 1) the same; hence בְּרִיתִית her fugitive ones; 2) figuratively, wood stretched forth, a bolt, orig., a bar, e.g. for the closing of gates; the bolts of the earth, i.e. that obstruct the egress. From בְּרִית pass. form.

בְּרִית p.n. m. etymologically equiv. to בְּרִית=בְּרִית the unfortunate one), patron. בְּרִית.

בְּרִית fem. originally, the cutting of animals of sacrifices, trans. to covenant, treaty, on account of the custom to pass between two rows of animals cut for sacrifices. Root בְּרַח. In a wider sense, בְּרִית naturally implies all covenants (between nations, friends, and married couples), especially of the covenant of God with the patriarchs, and later, with Israel; hence, sometimes equiv. to promise, ordinance, as part of the covenant; as, אֶרֶץ הַבְּרִית land of the covenant; i.e. Palestine; מַלְאֲךְ הַבְּרִית the messenger of the covenant, i.e. the Messiah; לוחות הַבְּרִית tablets of the law, etc., בְּרִית is sometimes used as a concrete for mediator of the covenant, token of the covenant, circumcision, or people of the covenant. The conclusion of a covenant is expressed by הִקִּים, בְּרִית, עָבַר, שָׁם, נָתַן בְּ; the dissolving of a covenant is expressed by שָׁקַר, חָלַל, עָוַב, הִפִּיר בְּ. בְּרִית p.n. of a deity of Sechem (Baal of the covenant; comp. Ζεὺς ὁρκιος, *deus fidius*).

בְּרִית f. for which also בְּרִית means of cleansing, generally occurs in con-

junction with **נָתַר** *nit-p-ov*, where the latter signifies a mineral, the former, a vegetable kali (alkaline salt extracted) from fullers' earth.

The root is **בָּרַךְ**.

בָּרַךְ (fut. **יְבָרֵךְ**) 1) to bow, to bend oneself (*inflectere, curvare*), **בָּרַךְ** **עַל-בְּרַכִּים** kneel; 2) to bend the knees, equiv. to worship, to pray (before God), to obtain by prayer; hence, to bless, only part. pass. **בָּרוּךְ** blessed, specially in the form of salutation: **בָּרוּךְ יְיָ**, **בָּרוּךְ לְיְיָ** to praise.—Niph. **נִבְרַךְ** see Hith.—Pi. **בִּירַךְ** (with suff. **וַיְבָרֶכֶךְ**; fut. **יְבָרֵךְ**; inf. **בִּרֵךְ**, **בִּרְךָ**); 1) to worship (adore, through praise, lauding, invocations), originally, bending the knee, with the accus. of the obj. sometimes with the addition of **בְּשֵׁם** adoration of the Divine name by calling on it in prayer: **בָּרַךְ אֱלֹהִים וּמָת** (only) pray to God, and die (nevertheless); 2) to implore something from God, either blessing: hence, of the blessing of the priest, the prophet, or of dying parents; or imploring destruction=to curse; hence generally, to bless, with the accusative; sometimes **לְ** with double accus., blessing with something; also with **בְּ** of the object; likewise of God, *to bless, to felicitate*, of the pro-

nouncing of a blessing, or of the effecting of a blessing; to greet (an arriver), to wish luck (to a departer), etc.; to curse.—Pu. pass.

—Hiph. **הִבְרִיךְ** to cause to kneel down (camels), to rest.—Hith. and Niph. to bless oneself; with **בְּ** of the object whose luck one wishes to assimilate to himself, or whom one implores for a blessing. From which **בָּרַךְ**, **בִּרְכָּהוּ**, **בִּרְכָּהוּ**, **אֲבָרַךְ**, **בָּרוּךְ** p. n., **יְבָרְכֶיהוּ** p. n.

בָּרַךְ (Aram.) the same.—Pael **בִּירַךְ** equiv. to Hebrew **בָּרַךְ**:

בָּרַךְ (dual **בְּרַכְיִם**) f. knee, originally, bent, often in use like the Greek *ῥα γούνατα*, from **בָּרַךְ**, which see.

בָּרַךְ (Aram.) f. the same, otherwise also **אֲבָרְכָא**, which see.

בִּרְכָאֵל p. n. m. (the worshipper of God, **בָּרַךְ** part. for **בָּרַךְ**).

בִּרְכָה (with the interrog. **הֲ**, **הִבְרַכָה**, cons. **בִּרְכַת**; pl. **בִּרְכוֹת**, c. **בִּרְכוֹת**), f. 1) blessing, whether it be as the result of a blessing=present from God, benefit, or as the wish or imploring of a blessing; e. g. **נֶפֶשׁ בִּרְכָה** blessed (benevolent) soul; **עָשׂוּ אֵתִי בִרְכָה** “act salutary (for you) towards me,” etc., (Author. Ver. “Make an agreement for me,” etc.), 2 Kings 18:31; 2) p. n. of a valley near Tekoa; 3) p. n. m

בִּרְכָּה (const. בִּרְכָּת, pl. בִּרְכוֹת) fem. originally, bowing, bending, winding, with מִים winding of waters, but when standing alone, signifies a pond, similar to that which formed the pool of Siloah (Neh. 3:15), from בִּרְךְ.

בִּרְכָּיָה p. n. masc. (blessing of God), בִּרְכָּה = בִּרְכָּה, LXX. Βαρυχίας.

בִּרְכָּיָהוּ p. n. m. (the same).

בִּרְמָ (not used) colored, checkered.

Arab., in the intensive form, to make colored. From which בִּרְמוֹם.

בִּרְמָ Aram. adv. but, however, in Targ. assuring: truly, certainly.

בִּרְעָ p. n. m. (probably = בִּרְעָע).

בִּרְקָ (not used) 1) to brighten, to lighten; hence בִּרְקָת, בִּרְקָם, בִּרְקוֹם p. n.; 2) equiv. to בִּרְךְ to break, to bruise, to shatter; comp. Lat. *fra(n)g-ere*, to break. From which בִּרְקָן.

בִּרְקָ (pl. בִּרְקִים) masc. 1) lightning, orig., brilliancy; hence בִּרְקָ חֶרֶב the brilliancy of the sword, i.e. glittering sword; also בִּרְקָ alone indicates the same; 2) p. n. m. (the brilliant one).

בִּרְקוֹם p. n. masc. (from בִּרְקָ, see ש; comp. the Punic *Bar-cas*).

בִּרְקָן (only plur. בִּרְקָנִים) masc. the breaker to pieces, the bruiser to pieces (after the form אֶלְמָן) according to some, the thrashing

machine, according to others, certain thorny plants, from בִּרְקָ 2.

בִּרְקָת f. emerald, so called from its brilliancy. See בִּרְקָ 1.

בִּרְקָת f. the same.

1) (רד, שֶׁךְ, inf. בִּר, like שֶׁךְ) to elect, to choose, to select, e.g.

to elect, to choose, to select, e.g.

to purge out the rebels;

part. בִּרְרָה selected, chosen (related

to בִּרְרָה, בִּרְרָה); 2) in the physical

and moral sense, particip. distin-

guished, eminent, able; hence,

pure, שְׁפָה בְּרָה pure language;

3) not used, clean; transferred to

emptiness.—Niph. נִבְרָה (imp. הִבְרָה,

part. נִבְרָה) to cleanse oneself (mo-

rally) Pi. intensive from Kal sig-

nification 2. — Hiph. (caus.) to

make clean (grain), to purify, e.g.

the arrow from the rust, i.e. to

sharpen.—Hith. to shew, conduct

oneself clean, pure (pious); הִתְבָּרַר

for הִתְבָּרַר. From which, בִּר, בִּר,

בִּרִית.

בִּרְשָׁע p. n. m. (son of victory, victor, from רִשָּׁע and בֵּן).

בִּישׁוֹר (always, with the article) p. n. a brook, LXX. Βόσσορ, Joseph. Βάσελος, now El-Scheria.

בִּישׁוֹרָה see בִּישָׁרָה.

בִּישָׁל probably transposed = שָׁבַל to swell, to boil, to seethe; figur. to ripen, originally, to be boiled (by the sun); comp. πέπτω, coqui.

Aram. **שֶׁלֶק** in this double sense.

Pi. **בָּשַׁל** to boil (trans.) = **בָּשַׁל**

cook.—Pu. pass.—Hiph. to make ripe (originally, to boil.)

בָּשִׁיל adj. m. **בָּשִׁילָה** f. equiv. to **בָּשִׁיל** cooked, prepared, subst. that which is boiled.

בָּשִׁילָה p.n. m. (= **בָּשִׁילָה**).

בָּשַׁל (not used) to smell well, to diffuse fragrance. The root is **שָׁם** equivalent to **סַם**, hence **סַם** sweet odour; comp. Aram. **סַם**; Pa. **סַם** and **סַם**, from which **Βάλσαμος**. From which **בָּשִׁם**, **בָּשִׁם**, **בָּשִׁם**, **בָּשִׁם**, p.n., **בָּשִׁם** p.n., **בָּשִׁם** p.n.

בָּשִׁם m. balsam-shrub.

בָּשִׁם (plur. **בָּשִׁמִּים**) balsam-odour, sweet odour; **בָּשִׁמִּים** precious spices; **בָּשִׁם** the flowing out of spices, i.e. diffusion of fragrance.

בָּשִׁם masc. odour of spice, spice; hence **בָּשִׁם** sweet cinnamon, (**בָּשִׁם**, Gr. *κινναμון*) **בָּשִׁם** sweet calamus; **בָּשִׁם** the principal spices, **בָּשִׁם** beds or furrows of spices.

בָּשִׁם p.n. f. one that is fragrant of balm.

בָּשִׁם (only with **ה** affix **בָּשִׁמָּה** f. from **בָּשִׁם** shame; **שָׁם** is a suffix, as probably like in **בָּשִׁם**, **בָּשִׁם**, **בָּשִׁם**.

בָּשִׁם p.n. a country the other side of

the Jordan, celebrated for its oak forest, and for its cattle pasturage; Samaritan **בָּתַּנִּין**, LXX. *Basán*, Eus. *Basaviric*, Joseph. *Baravala*, Batansea, now called el-Bottin.

בָּשִׁם; **בָּשִׁם**; see **בָּשִׁם**.

בָּשִׁר (only Pi. **בָּשַׁר**, fut. **יִבְשַׁר**) 1) to announce, relate, whether good or evil; hence, with the addition **בָּשַׁר טוֹב** to announce good; **בָּשַׁר וְהַלְלָה יְשׁוּעָה** to announce praise, help; even to announce a defeat (1 Sam. 4:17); 2) to announce something good, joyful, with the accus. of the person, but it never signifies, cheering.—Hith. only **יִתְבַּשֵּׁר** origin., it announces itself, it is announced.

בָּשִׁר (pl. **בָּשָׂרִים**) m. 1) flesh (of the bodies of man and beast); hence, body in general, **בָּשִׁר יִגְעַת** bodily exertion; 2) figur. (a) = *σάρξ*, hence, man, mortal, in general; **בָּשִׁר זְרוּעַ** human arm (i.e. mortal, weak), (b) relations of consanguinity (related to **בָּשָׂר**) properly of the same flesh (of the same kind). Sometimes by way of omission = **בָּשִׁר עָרְוָה** nakedness. It is not connected with the verbal root **בָּשַׁר**.

בָּשִׁר (def. **בָּשָׂרָא**) Aram. the same.

בָּשִׁת (with suff. **בָּשִׁתָּהּ**) f. 1) shame;

complete, **בשח פנים** paleness of face (Auth. Vers. "confusion of face." Dan. 9:7, 8), blushing, disgrace. **עצה לבש ב'** to be covered with shame; figuratively, parts of the body concealed: **עריה בשח**, uncovering of the shame, for which also occurs **ערוה בשח**. 2) expression of contempt for an idol. Root **בשח**.

בת (contracted from **בתר**; with suff. **בתי**; plur. **בתות**; const. **בתות**; formed from **בן**) f. daughter, but also granddaughter, female progeny, foster daughter, girl, virgin, female pupil, female inhabitant of a town, etc.; the same gradations as found in **בן**. **בת** is also used (a) in connection with names of cities and countries, or **עמ** for inhabitants in general; hence also with the addition **בתולה** (virgin), and even as a surname to cities, like **בת פגל**, **בת ציון**. (b) to signify the age of the f. kind: daughter of one, two, ten years, i.e. so old; (c) in poet. figures, e.g. daughter of the tree, i.e. branch; daughter of the song, i.e. cantatrice; daughter of the eye, i.e. pupil of the eye; daughter of the town, i.e. adjacent premises; see **בן**.

בת (pl. **בתי**) m. measure for fluids;

originally, *receptaculum*. Comp. **בית**.

בת (**בתי**) Aram. the same.

בת רבים p.n. of a gate.

בת שבע p.n. f. (one that respects, or honors an oath).

בתה (not used) equiv. to **בת-פת**, to break, to destroy.

בתה f. destruction, equiv. to **בתה**.

בתה (only plur. **בתות**) f. the same; **נחלי הבתות** valleys of destruction, i.e. desolated valleys. Root **בתה**.

בתול 1) p.n. m. (habitation of God); 2) p.n. of a place, where **בתול** stands once for the above.

בתולה (pl. **בתולות**) f. virgin; originally, the separated one, the modest one, from **בתל**; also applied to the betrothed virgin; figur. of cities, countries, and nations, especially of cities never conquered. Probably **בתול** is a noun originating from **בת** little, young girl, the **ול** being the diminutive termination.

בתולים m. pl. virginity, state of virginity (compare **עלמים**, **זקנים**, **נעורים**); figuratively, tokens of virginity.

בתיה p.n. m. (= **מתיה**).

בתים see **בית**.

בתל (not used) equiv. to **בדל** to be separated, divided: hence of the secluded life of the Eastern virgin. See **בתולה**.

בְּתַק, only Pi. **בְּתַק** to pierce, to thrust down.

בְּתַר, Pi. **בְּתַר** to cut up, to split, related to **פְּתַר**.

בְּתַר (Aram.) and **בְּאַתַּר**, equiv. to **בְּאַתַּר** after the place, i.e. here-upon, after.

בְּתַר (with suff. **בְּתַרְו**) m. piece, part, from which **הַרֵי בְּתַר** intersected mountains, i.e. rugged mountains.

בְּתַרְוֹן p.n. a clift on the eastern bank of the Jordan.

בְּתַת (not used) equiv. to **בְּתַה**. From which **בְּתַה**.

ג

ג, called *gimel*, **גִּמֶּל** (pl. **גִּמְלִין**), signifies as much as **גִּמֶּל** camel, perhaps from the original similarity of the letter in shape to the neck of a camel; the sound is like *g* (only in Arab. lately grown to a syllable, even without being hardened by the dagesh), and, as a numeral, signifies 3. By the near relationship of the palatives it interchanges with **כ**, **ק**; e.g. **גִּבְבִּי**, **קִפְפִּי**; **גִּבְלִי**, **קִבְלִי**; **גִּבְנִי**, **קִבְנִי**; **גִּמְלִי**, **קִמְלִי**, but also with the palative gutturals **ע**, **ח**, e.g. **גִּמְלִי**, **חִמְלִי**; **גִּמְלִי**, **חִמְלִי**, seldom with *yod*, which is a modulated palatine.

גִּמְלִי (for **גִּמְלִי**) m. pride, haughtiness.

The const. pl. **גִּמְלִי** is found only in the Keri (Ps. 123:4).

גִּמְלִי (fut. **יִגְמַל**, inf. abs. **יִגְמַל** to rise above) of plants. Comp. **שִׁנְרִי**, **שִׁנְרִי** to swell (of water); figur. to be elevated, majestic (of glory, splendour); and, in the derivations, also in a bad sense.

גִּמְלִי (plur. **גִּמְלִים**) adj. m., **גִּמְלִי** f. 1) high, elevated, eminent; next also in a bad sense, haughty, proud, overbearing; 2) subst. pride, haughtiness.

גִּמְלִי p.n. m. (ornament of God).

גִּמְלִי f. elevation, pride; in a good sense, majesty, highness; in a bad sense, pride, haughtiness: **עָשָׂה גִּמְלִי** doing proudly; **עֲנִיקָה גִּמְלִי** one that embraces haughtiness, with accus. of the person. **גִּמְלִי** Job 41:6, is equiv. to **גִּמְלִי** ibid. 20:25, body, back.

גִּמְלִי (only pl.) m. redemption, deliverance. The pl. is only used in an abstract form.

גִּמְלִי (pl. **גִּמְלִים**, with sing. signification, Ezek. 16:56) m. rising, swelling (of waves), trans. to—1) pride, haughtiness; 2) highness, eminence, glory; **גִּמְלִי יַעֲקֹב** the glory of Jacob, the holy land, **גִּמְלִי הַיַּרְדֵּן** the pride, the splendour of the Jordan, its magnificent shore.

גִּמְלִי (with fixed *Tsere*) f. 1) rising

upwards, e.g. of the smoke (עשן); 2) pride, haughtiness: עשה נאות to exercise excellence; 3) swelling, e.g. of the sea (ג' הים); 4) splendour, glory.

נָאוֹן (only Ketib, plur. נָאוֹנִים) m. the proud one; the haughty one.

The form is like עָלִיוֹן, אֲבִיוֹן.

נָאוֹת see גִּי.

נָאַל (fut. יִנְאַל) 1) trans. to redeem, to loosen that which is bound; to loosen from the enemy, i.e. to save, to liberate; also, to save from servitude, imprisonment, dangers, etc. To loosen a slave, i.e. to set him at liberty; to loosen something vowed or sacred, i.e. to liberate him from the bands preventing certain gratifications; to redeem something sold, i.e. to loosen it from the possessor: hence Job 3:5, "Darkness and the shadow of death shall reclaim him," i.e. again possess him as before the creation (Gen.1:2). To redeem the blood of the slave, i.e. to avenge; hence נָאַל or נָאַל הַדָּם avenger of blood. The right of redemption and avenging of blood were possessed by the relative only: hence relative; 2) intrans. to be loose, free, i.e. unfettered, profane, because the Hebrew considers that which is sacred inaccessible to the

uninitiated, and, as it were, in fetters for him (comp. the modern מִתְּפָרֵן loosened, i.e. permitted; מִתְּפָרֵן bound, i.e. prohibited); hence generally to be rejected, profaned. The same double signification is found in חָלַל (חָלַל), which is only a graduation from it, like נָאַל arose, from נָאַל. Niph. to be re-bought, to be redeemed; 2) to be profaned, to be polluted, e.g. by sin, blood. Pi. נָאַל to defile. Pu. pass. to be rejected (of the priesthood). Niph. and Pu. מִנְּאֵל like Niph. 2. Hiph. to make a garment unholy by blood, only pret. 1st pers. הִנְאֵלְתִּי for הִנְאֵלְתִּי. Hith. to defile oneself, to make oneself unclean.

נְאֵל (const. pl. נְאֵלִי) m. desecration, profanation, from נָאַל 2.

נְאֵלָה f. 1) redemption, redeeming of the sold ground, trans. to the right of repurchasing, ground repurchased, price of repurchasing; 2) relationship, having the right of redemption; נְאֵלָה relative.

נָב (from נָבַב, which see, with suff. נָבִי, pl. נָבִים, נָבֹת, with double signification), m. that which is hilly, vaulted, hunched; hence, 1) hill, back, something elevated; back of the altar, i.e. the upper part, hence, of the back of man and

beasts, hunched-backed, also of the shield (the thick bosses of his bucklers, Job 15:26), a mound, etc., **נב** **לְרִשׁוֹ** to plough on the back, i.e. to wound; 2) vault, arch, arched booth; hence, dwelling of harlots, so called because they used to sit on these arched or vaulted booths; arches of the wheels (1 Kings 7:33), arches of the eyes, brows, in which, however, only the fem. pl. is used.

נב (with suff. **נְבִי**, **נְבִיָּה**, etc.), Aram. m. back, as in Hebrew, but generally a prepos. **נב** **עַל** upon, over, near, by.

נב part. from **נב** which see.

נב (only pl. **נְבִים**) m. that which is cut, a piece, hence, 1) a piece of wood, board, from **נב** to cut; 2) cistern, from **נב**; equiv. to **נב** locusts, from **נב** to group together.

נב (def. **נְבִיָּה**, pl. **נְבִיִּין**) Aram. m. cistern, pit; equiv. to **נב** 2 in Hebrew.

נב (not used) equiv. to **נב** either to gather, to put together, or to dig; to both significations the noun derived therefrom suits.

נב (pl. **נְבִיָּה**) masc. cistern, pit; from **נב**, which see.

נב (not used) to be hilly, vaulted, humped, bent, equiv. to **נב**.

נב (not used) Aram. equiv. to **נב** to dig, to deepen, from which **נב**.

נב (3 pret. f. **נְבִיָּה** Ezek. 31:5; inf. **נְבִיָּה**, fut. **נְבִיָּה**; 3 plur. fut. **נְבִיָּה** irreg., to rise, to shoot up; hence, 1) to be high of stature; 2) to be elevated, courageous; 3) to be proud, haughty, presumptuous; comp. **נְבִיָּה**.—Hiph. **נְבִיָּה** to make high, to elevate, generally, caus. from Kal. Related to **נב**.

נב (with suff. **נְבִיָּהוּ**; plur. const. **נְבִיָּהוּ**) m. 1) height; 2) highness, majesty; 3) pride, haughtiness; **נב** 'נ pride of the heart; **נב** 'נ presumption of the mind; **נב** 'נ carrying the nose high, i.e. pride.

נב (const. **נְבִיָּה** and also **נְבִיָּה**, like **נב** from **נב**) adj. m. **נְבִיָּה** f.; 1) high, of objects of nature; next, presumptuous, proud; 2) subst. height; **נְבִיָּה** the proud ones; **נב** pride.

נב f. haughtiness, pride.

נבול (also **נבול**; pl. **נְבִילִים** coll.) m. measure for boundaries, cord for measuring landmarks (origin. that which is entwined, twisted) from which 1) border in general (comp. *finis-funis*) hedge, marking off; 2) territory which is hedged off, from which **נבול** denom. to limit, to draw a boundary, with **נב** to adjoin. Hiph. to border round; see **נבול**.

נְבוּלָה (poet.) f. encompassing.—The pl. לֹלוֹת like נְבוּל.

נְבוֹר (also נִבְר 1) adj. m. valorous, strong, valiant, powerful, heroical; transferred to active, able, honest; 2) subst. strong one, hero, warrior, (נְבוֹר חַיִּל) leader, transferred to tyrant, perpetrator of violence: נְבוֹר חֶרֶב sword of a hero; see נָבֵל.

נְבוּרָא (Aram.) f. valour, power, omnipotence.

נְבוּרָה fem. strength, power, valour, courage; figur., power of war, power of action (of God), victory, conquest.

נָבָה (not used) to be high of forehead; related to נָבֵה.

נָבֵה adj. m. to be high of forehead, as an indication of baldness, different from קֶרֶחַ, which signifies baldness of the back of the head.

נְבִיחָה (the feminine form from נָבֵה) f. bald, fore part of the head, transferred to bald place of the garment on the furthest side.

נָבִי p. n. m. collector of taxes.

נְבִיִּים p. n. masc. a place not far from Jerusalem (cisterns, pits).

נְבִינָה f. cheese. See נָבֵן.

נְבִיעַ (not נְבִיעַ) m. cup, transferred to a calyx, from נָבֵעַ equiv. to נָבֵה, נָבֵב to be arched.

נְבִיר adj. m. נְבִירָה f. ruling, leading,

vigorous, but also as a substan., lord, master, governor, mistress, lady.

נְבִישׁ masc. petrified, frozen; hence, ice; figur. crystal, so called from its similarity in appearance. For the etymology, see נָבֵשׁ.

נָבֵל (not used) equiv. to נָבֵל, נָבֵל to turn, to twine, to plait, to plait a cord, from which נְבוּל, which see.

נָבֵל p. n. of a Phoenician city, now called Dschobail, formerly, Byblus (a mountain district, from נָבֵל, equiv. to נָבֵעַ).

נָבֵל p. n. of a mountainous region, southerly of the Dead Sea (mountain district) now called Dschebâl.

נָבֵל, נָבֵל, see נְבוּל.

נְבִילוֹת f. that which is twined, turned, twisted, plaited; hence, wreathen work: נְבִילֵי שָׁרֵשׁ a little chain resembling cords joined together.

נָבֵן (not used) equiv. to נָבֵן to bend, to cringe, to bow, from which נָבֵן crooked-back, hunch, נָבֵנִי humped mountain, i. e. rugged, נְבִינָה cheese, probably from its shape.

נָבֵן adj. m. humpy, subst. crooked back, hunched-backed.

נָבֵן (only pl. נָבֵים) m. back of a hill, crooked mountain; modern Heb. נְבִינוּת summit.

נָבֵעַ (not used) 1) to be vaulted,

rounded, arched; hence, 2) to be high, hilly, with the secondary idea of being arched, vaulted. It appears, however, on comparing this root with kindred roots, that the sense of deepening out was also included.

נָבֶע p.n. (hill-city) a city in the territory of Benjamin; hence, also, נָבֶע בְּנִימִין (the hill of Benjamin). נָבֶעא (for נָבֶעאִי) p.n. m. (dweller on hills).

נִבְעָה (pl. נִבְעוֹת) fem. 1) hill; also, hill of ancient times (Prov. 8:25), otherwise, also, called נִבְעַת עוֹלָם; Zion is called, hill of God (נָבֶע יְיָ), like Bethel was formerly called נִבְעַת הָאֱלֹהִים; sometimes it is used for נִבְעָה (Jer. 3:23); 2) p. n. of many cities situate on hills, and (a) a city in the territory of Benjamin, which being the birth-place of Saul was also called נִבְעַת שְׂאוּל; gent. נִבְעָתִי; (b) city in the territory of Judah.

נִבְעוֹן p.n. (hill-territory) a city in the territory of Benjamin; gent. נִבְעוֹנִי. נִבְעֵל m. small cup, cup of blossoms, e.g. the flax was bolled, i.e. blossomed (Exod. 9:31); the form is from נָבֶע with the diminutive עֵל.

נִבְעַת p.n. (place of a hill), a city in the territory of Benjamin; נָבֶע הָאֱלֹהִים a place in Kirjat-Jea-

rim, where, in the dwelling of Abinadab, the ark of the Lord was deposited; נָבֶע אֶמְהָ (the metropolitan hill, not far from נִיחַ in the territory of Benjamin; נָבֶע נִרְבָּ (hill of the freebooters) a place in the west of Jerusalem; נָבֶע הַחֲכִילָה (beautiful hill) in the south of the desert Siv; נָבֶע הַפּוֹחֶה (hill of the archers) a place not far from Gilgal; נָבֶע פִּנְחָס (hill of Phineas) town in Ephraim.

נָבַר (from נָבַר, hence, 3 pers. pl. in pause נִבְּרוּ; fut. יִנְבֹּר); to be strong, vigorous, able to defend oneself (related to נָבַר, נָבַר); hence, to conquer, נָבַר חֵיל to be strong, rich in property עַל מֶן נָבַר מֶן to be stronger than; the waters were strong, i. e. they increased. —Pi. to make strong, powerful; נִבְּרִים to increase in strength, to sharpen, to enlarge. —Hiph. to exercise strength, to confirm (בְּרִית לְשׁוֹן). —Hith. to shew oneself strong over (עַל) the enemy, i. e. to conquer him; to conduct oneself haughtily, presumptuously (אֶל) to God.

נָבַר (const. נָבַר Ps. 18:26, where מִתְּמִים stands as a substantive) m. 1) valourous one, man, warrior, but also like נָבַר of the mas. gender; hence, husband, and also

masc. child; in contrast to God, however, equivalent to man, since woman is scarcely esteemed in the east; לְנַבְרִים man for man; 2) like אִישׁ pronom. every one; 3) p.n. masc. (warrior, hero).

נָבַר (pl. נִבְרִין, from נִבְרָה) Aram. m. the same.

נָבַר p.n. m. (not the name of a place: hero).

נָבַר (Aram.) m. hero, strong one.

נִבְרִיאֵל pr. name (hero of God), an angel.

נִבְרָה (originally f. from נָבַר, with suff. נִבְרָתִי) fem. lady, mistress: מַמְלָכוֹת נִבְרָה mistress over kingdoms.

נִבְשׁ (not used) to freeze (according to Arab. analogy; since נָבַ, however, has the same fundamental signification, viz. to be crowded, merged together, נִבְשִׁי may be derived therefrom, as נִשֵּׁי is sometimes only a suffix.

נִבְתָּן p.n. (rising ground). Town in the territory of Dan; in the Talmud it is also called נִבְתָּ.

נָבַ (with ה at the end נִבָּה, with suff. נִבִּי, pl. נִבְנוֹת) m. roof, that which covers, shelters; figur. roof of the altar, i.e. surface. There is, however, no root in Hebrew of which the first and last syllable are alike, except it is reduplicated; hence,

the root נָבַ, reduplicated נִבְנָבַ, signifying, to cover. Comp. נָבַט, לָבַל, לָבַל, and others.

נָבַ m. 1) coriander from נָבַר to cut in, on account of the small cuts in the grains; 2) luck, originally, that which is allotted, measured to one. With the article, deity of fortune, i.e. *Bel*.

נָבַ m. 1) good fortune, נִבְנָה (after the Ketib) Gen. 20:11, נִבְנָה רָחֵל, with fortune; 2) p.n. (fortunate one); נִבְנָה נָחַל brook of Gad, i.e. Jabok; gent. n. נִבְנָה.

נִבְנָה (only def. pl. נִבְנָהִים) Aram. m. master of the treasury; see נִבְנָה.

נִבְנָה (with ה at the end נִבְנָה) p. n. of a place in the desert (incision, rent).

I. נָבַ (fut. יִנְבֵּר, 3 per. pl. יִנְבְּרוּ, probably also יִנְבֹּר, with dagesh dissolved in a long vowel) equiv. to נָבַר or נָבַר to make an incision, a scratch; hence, figur. to press on (עַל) somebody, almost; to make an incision. In the derivatives, the signification of meting out (of the fate) has been formed from the sense of cutting.—Hithpael נִבְנָה 1) to make incisions in one's own body (as a sign of mourning, idolatry); next, to press oneself into something, or to press together somewhere.

II. גָּדַל (not used) to combine, to connect, to assemble in hosts; from which גִּדְלוֹן troop.

גָּדַד (imp. גִּדְדִּי) Aram. to cut off, to hew down.

I. גָּדַה (not used) to encompass, to make a border round, to enclose (related to גָּדַל 2).

II. גָּדַה (not used) to collect in hosts; see גָּדַי.

גִּדְרוֹת (pl. const. גִּדְרוֹת) f. banks which surround the water.

גִּדְרוֹן (pl. גִּדְרוֹת, once גִּדְרוֹת) m. 1) incision (in the skin or in the earth), furrow; from גָּדַד 1; 2) troop, warriors, host; poetically, גִּדְרוֹן גִּבְיֵי הַגִּדְרוֹן, where גִּדְרוֹן signifies the people.

גָּדוֹל (const. גָּדוֹל and also גָּדוֹל־) adj. m., גָּדוֹלָה fem., great; in the most manifold gradations, e.g. great in mass, in size, in weight (weighty, important), in vehemence (violent); in quantity (much); in property and wealth (rich); in dignity (authority); in eminence (distinguished). The great priest, i.e. the high priest. The day is yet great, i.e. high; as a subst. it signifies the same, but also, the elder one. The pl.f. is often used as an abstract noun, and signifies great actions, wonders; proud speaking, presumptuousness; see גָּדַל.

גְּדֻלָּה (also גְּדֻלָּה, גְּדֻלָּה) f. greatness, majesty, glory, concr. also great deeds.

גְּדֻלָּה (pl. גְּדֻלּוֹת, גְּדֻלּוֹת) masc. offence, scorn, blasphemy; see גְּדֻלָּה.

גְּדֻלָּה (f. the same).

גְּדֻלָּה p.n. m. (the fortunate one).

גְּדֻלָּה p.n. m. (the same).

גְּדֻלָּה (pl. גְּדֻלּוֹת, const. גְּדֻלּוֹת) masc. kid, kid of the goat, from גָּדַד II. = גָּדַד to cut off, to pluck off.

גְּדֻלָּה p.n. m. (the fortune of God).

גְּדֻלָּה (only pl. גְּדֻלּוֹת) f. from גְּדֻלָּה kid, young goat.

גְּדֻלָּה (pl. c. גְּדֻלּוֹת only Ketib), fem. bank, after the form גְּדֻלָּה.

גְּדֻלָּה (only pl. גְּדֻלּוֹת) m. that which is entwined, twisted; hence, string, tassel, from their being entwined or twisted. Figur. for the festoons of the capitals of pillars.

גְּדֻלָּה m. heap, heap of sheaves, from גָּדַד to heap together; figur. tomb-hill, from its similarity to the piling up of earth for a hill.

גְּדֻלָּה (from גָּדַל, hence גְּדֻלָּה; fut. גְּדֻלָּה to twine, to twist (compare גְּדֻלָּה), e.g. the hair; hence, to be strong, firm, after the usual transfer of all verbs signifying binding; but generally, to be or become great, distinguished, powerful, rich, high, important; to grow up, i.e. to become great,—God be great,

i.e. exalted. Pi. גדל (at the close of a sentence גדל) to let become great (plants, hair), distinguished (name), to make powerful, to bring up; figur. to praise. Pu. to be bred (of children). Hiph. to make great (the mercy), to make high, i.e. to elevate; להגדיל לעשות to do great things, but also, to be presumptuous; to make the mouth great (with על of the person) to speak haughtily. Hith. to conduct oneself haughtily, proudly (with על of the person).

גדל (pl. const. גדלי) adj. masc. great, growing; גדל בשר in flesh, i.e. to be large of limb.

גדל p.n. m. (the gigantic one).

גדל (with suff. גדלו, גדלו) m. greatness; figur. honor, majesty; or in a bad sense, haughtiness, joined to לבב.

גדל see גדול.

גדלה see גדולה.

גדליה p. n. m. (one exalted by God), for which also גדליהו.

גדליהו p.n. m. (the same).

גדלתי p.n. m. (one rich in glory).

גדע (fut. יגדע) to cut off (the beard), to hew (a tree); figur. to blot out (men); to destroy (a city); to break (a staff); to break the arm, i.e. to destroy the power. Niph. to be felled (trees), to be blotted out (na-

tions), to be broken down (altars).

Pi. a higher gradation of the Kal.

Pu. to be felled (of trees); related to this word is געץ, געץ, see also גדרה II.

גדרען p.n. m. destroyer, feller.

גדרעם p.n. m. (the same).

גדרעני p.n. m. destroyer.

גדרה (Kal, not used) to provoke, to hurt, to offend (related to גדרה), from which Pi. גדרה to blaspheme, e.g. God.

גדר (fut. יגדר) to surround, enclose, hedge in, to encompass (related to גדר); hence, to walk in, to block up, e.g. גדר בריח breach in the wall; גדר, גדרה to block up the road; גדר, גדרה to wall in, to enclose; גדר, גדרה to make a wall round some one, i.e. to protect some one; גדר one that makes a wall.

גדר (const. גדר, comp. גדר, גדר, גדר, from גדר, etc., const. 1) that which hedges in, wall (of a vineyard, court, city); גדר, גדרה to break down the wall; גדר, גדרה to build up the wall. Transferred to the place itself which is walled in; 2) p. n. of city (hedge), gent. גדר, 1 Chron. 27:28.

גדר (a) p.n. m. one who makes a wall; (b) p.n. of a city.

גדר see גדר.

גדרה (const. גדרה, const. pl. גדרות).

with suff. גִּדְרָתִּי f. 1) wall, like גִּדְרָא, but generally of places hedged in for pasture, especially גִּדְרוֹת צֹאן; 2) p.n. of a place in the territory of Judah; gent. גִּדְרָתִּי. גִּדְרוֹת p.n. of a town in Judah (pasture land). גִּדְרוֹתִים p.n., a town in Judah (double pasture). גִּדְרִי see גִּדְרָא. גִּדְרָת see גִּדְרָא. גִּדְרָשׁ (not used) to heap up, accumulate. From which גִּדְרִישׁ. גִּדָּה (Ezek. 43:13) for גִּדָּה; it is, however, uncertain whether this is a known grammatical interchange. גִּדָּה (fut. יִגְדָּה) to separate, to remove (a disease), i.e. to cure it. The root is accordingly related to יִגְדָּה, הִגְדָּה. גִּדָּה fem. driving away (a disease), curing; הִטִּיב גִּדָּה curing well. גִּדָּה (fut. יִגְדָּה) to bend down over (על) somebody. According to others, to pour forth, sneeze, from גִּדָּה to shine, pour forth rays. גִּדָּה (with suff. גִּדְרָתִּי, גִּדְרָתִּי) m. equiv. to גִּדָּה, only this is derived from גִּדָּה = גִּדָּה. גִּדָּה (const. גִּדָּה, גִּדָּה, with suff. גִּדְרָתִּי, גִּדְרָתִּי) m. equiv. to the Hebrew גִּדָּה, i.e. back, hump, body in general; but generally transferred to middle, innermost; for which pre-

positional: in, גִּדָּה equiv. to גִּדְרָתִּי, גִּדְרָא, equiv. to גִּדְרָתִּי, גִּדְרָא, equiv. to גִּדְרָתִּי.

גִּדָּה (with suff. גִּדְרָתִּי, probably pl. גִּדְרָתִּי) m. 1) back, probably also body in general; 2) middle, prep. in; hence גִּדָּה-גִּדָּה (Job 31:5), like Aram. גִּדָּה. The root is גִּדָּה.

גִּדָּה see גִּדָּה (Aram.).

I. גִּדָּה (not used) to cut through, to dig through; hence, to plough, but also to cut off, to deepen out, to excavate. Related to this is גִּדָּה, גִּדָּה.

II. גִּדָּה (not used), to heap up, to gather in troops, to crowd together. Related to this is גִּדָּה.

גִּדָּה m. 1) troop of locusts, from גִּדָּה

II. Like גִּדָּה locust, from גִּדָּה to join together; גִּדָּה locust, from גִּדָּה to troop together. 2) p.n. of a place (a pit, a cistern).

גִּדָּה m. collective, troop, host of locusts; the suff. גִּדָּה is the ancient adj. form, like in גִּדָּה, גִּדָּה, גִּדָּה.

גִּדָּה p.n. m. (Caucasian); see גִּדָּה.

I. גִּדָּה equiv. to גִּדָּה to make an incision, to penetrate. It is possible, however, that the form גִּדָּה is only a dissolved one from גִּדָּה, so that this root cannot be at all adopted.

II. גִּדָּה (not used) to bind, to tie, to

fatten; related to עֲקַר, אֶגֶר, from which גִּיד.

גָּבַח (not used), 1) equiv. to גָּבַח, גָּבַח hilly, bellied, to be arched; hence גָּב, גָּב; 2) like גָּב II. to troop together, to join, which signification, however, is yet uncertain. See גָּב.

גָּבַח (an Aramaism) f. 1) body, originally, back), formed from גָּב; 2) abbreviated from גָּבַח = גָּבַח, pride, haughtiness, sin; from גָּבַח.

גָּבַח (Aram.) f. pride, like the Hebrew גָּבַח 2.

גָּבַח 1) to flee, to hasten away, also, to seek refuge; perhaps this is the signification in Numb. 11:31, only that there שָׁלֵחַ is construed with the singular; 2) to fly, to hover, from which גָּבַח.

גָּבַח (with suff. גָּבַח) masc. refuge, the place or the person to which one hastens for succour.

גָּבַח (with suff. pl. גָּבַח) m. a young bird, especially a young pigeon; formed from גָּבַח with the diminutive termination לָ.

גָּבַח (refuge), p.n. of a place, in the Talmud גָּבַח, the ancient Gazaca, a summer residence of the kings of Media, especially, גָּבַח שֶׁל מֶדֶי.

גָּבַח see גָּבַח.

גָּבַח (Kal imp. גָּבַח for גָּבַח) to break, to push, to press, forth (of a stream,

child); hence, to be in labour with child, to bear. Hiph. גָּבַח (part. גָּבַח, future גָּבַח, infin. גָּבַח for גָּבַח) to break forth (of an ambush), to bubble (of a river), Related to גָּבַח.

גָּבַח (Aram.) to thrust, to push. Only in affix גָּבַח.

גָּבַח (with suff. גָּבַח, pl. גָּבַח, גָּבַח) m. (contracted from גָּבַח, from which the fem. form גָּבַח) body, being (like גָּבַח), person (also of the individual, Gen. 20:4, perhaps also the same signification, 25:23), but especially, corporation, people; next also, of beasts. The plural generally of a heathen people (Gentiles). The root is גָּבַח 1, but if גָּבַח 2 is the root, גָּבַח is etymologically of the same signification as גָּבַח.

גָּבַח (from גָּבַח) f. body, sometimes of dead bodies.

גָּבַח (heathen people, Gentiles) p. n. of a nation.

גָּבַח (fut. גָּבַח Ketib) equiv. to גָּבַח, to whirl, turn round; hence, 1) to triumph (to dance in a circle before the enemy); next, to rejoice; 2) to tremble (from fear); hence, also, to revere, adore.

גָּבַח (seldom גָּבַח) f. emigration, exile; e.g. גָּבַח, to wander in exile; גָּבַח vessels of exile,

sometimes גולל stands also for those that have returned from exile.

גולל (place of emigration), p.n. a town in the dominion of Manasseh, which gave the name to the province Gaulanitis.

גולל (later), m. a pit; see גולל.

גולל (not used), equiv. to גולל to protect, to shelter.

גולל p.n. m. (the protected, shielded one) gent. n. in the same form.

גולל (future יגולל) equiv. to גולל 2, to gather, to draw together, like גולל, hence, figur. of dying (to withdraw), frequently joined with מות.

גולל (Kal not used) to encircle, to enclose; hence, to be bellied, arched, from which גולל. Hiph. to close up, e.g. גולל door, proceeding from the original idea of clothing.

גולל f. body, of its bellied form, in modern Hebrew גולל; in ancient Heb., however, like גולל dead body.

גולל see גולל.

I. גולל (fut. יגולל) to gather, to gather together, e.g. Psalm 56:7; 59:4; hence, to conspire together against (על), and hence, figur. like גולל to turn into a house, to sojourn, to stay, to dwell: גולל בית inmate of the house, f. גולל בית, the place where one stays is joined with גולל;

and the person with whom one dwells, with גולל, גולל, גולל; poetically with the accusative of the person and the place. To dwell in the tent of God; i.e. to meditate often of God; related to גולל. Hith. as far as related to גולל to gather themselves together, to assemble, to sojourn somewhere.

II. גולל equiv. to גולל to fear (without excluding the fear of God) of somebody (גולל, גולל) poet. also with the accus. and with גולל to be afraid of somebody.

III. גולל (not used) equiv. to גולל to give to drink, to suckle, from גולל. See גולל.

IV. גולל (not used) to hiss, to neigh, to roar; from which גולל.

V. גולל (not used) equiv. to גולל to roll, of round things; hence גולל in גולל the small round stones that roll; comp. גולל.

גולל (const. pl. גולל, גולל), m. a young lion, from גולל III.

גולל (pl. גולל, גולל) m. 1) young animal, as it is a suckling, especially of a young lion; complete גולל גולל and only, Lam. 4:3, of young jackals; see גולל; 2) p.n. of a city (place of the young lions).

גולל (dwelling of Baal), p.n. of a city in Arabia.

גולל (pl. גולל) m. a small round

stone for casting lots, from גורל
small round stone (see גורל-V.),
with the diminutive termination
ל- (comp. גורל); next—1) lot.
To cast the lot ירה, ירה, השלך.
החיל, החיל the lot is
cast, נפל; the lot falls on some-
body, על or על-ה-; the ob-
ject, however, for which the lot is
cast, constr. with על; 2) the in-
heritance acquired (by lot); next,
heritage in general; the fate that
meets one.

גורל (Ketib) see גורל.

גורל (not used), to heap together, re-
lated to the root גורל which see;
herefrom—

גורל m. heap, clod, especially of a
clod of earth; hence Job 7:5,
“My flesh is clothed with worms,
and clods of dust.”

גורל (plur. const. גורל) m. that which is
cut off, shorn off, shearing (of
sheep, of meadows), “the king’s
mowings” (Amos 7:1) were pro-
bably the first.

גורל (plur. גורל, sing. probably
גורל; in modern Heb., however,
the pl. is גורל), Heb. and Aram.
m. master of the funds, a manager
of the treasury. The word is de-
rived from the Persian, though גורל
treasure, is also Semitic; גור is a
Persian formative syllable.

גורל (not used) equiv. to גורל to cut,
to hew, to allot, from which גורל.

For גורל (Ps. 71:6), see גורל.

גורל f. formed from גורל shearing.

גורל (like שילה, or probably גורל
quarry), p.n. of a place.

גורל (fut. גורל, apoc. גורל, inf. גורל, גורל) to
cut off (wool); to shear off, to
shave (the hair); but also, gene-
rally, to cut off, to sever.—Niph.
to be cut off, annihilated.

גורל p.n. m. (shearer).

גורל fem. the hewing (of stones),
גורל hewing stones, free stone;
later also גורל alone, signifying
the same.

גורל (fut. גורל) to take off the skin,
to flay (related to גורל, גורל,
גורל, גורל), to tear away (snatch
something out of one’s hand; a
child from the mother’s breast),
to take away; transferred to: to
rob, e.g. גורל a house, גורל fields,
גורל judgment; with accs. of
the person, to despoil. Niph.
pass., e.g. גורל the sleep.

גורל (const. גורל) m. robbery, piracy.

גורל f. (the same).

גורל (not used) equiv. to גורל; and
probably גורל (in גורל) to cut,
to cut off; hence, eating off (used
of beasts grazing), like גורל.

גורל m. locust, caterpillar, on accoun.
of its devouring.

נָזַם p.n. m. (devourer).

נָזַע (not used) equiv. to נָרַע to hew down.

נָזַע (with suff. נָזַעוּ) m. stock, roots the branches of which are all hewn down; hence, stem generally.

נָזַר (fut. יִנָּזֵר, יִנָּזַר) equiv. to קָצַר to cut: hence—1) to cut off, to fell (wood); 2) to slaughter, to murder; 3) to divide (יָלַד, יָלַם); 4) to decide (comp. הִתְקַדַּשׁ), with fut. יִנָּזַר to separate the sheep from the flock, i.e. to remove them. Niph. pass. of all significations; נִנָּזַרְתִּי I am cut off (from the land of the living).

נָזַר Aram. (like in the Heb.; part. pl. נִזְרִין to determine, to decree; נִזְרִין sorcerers, one that casts nativities. Hith. אֶתְנַזֵּר to tear oneself away; 3 pers. fem. אֶתְנַזְּרַת, הִתְנַזְּרָה).

נָזַר (pl. נִזְרִים) m. 1) piece, portion, a division (of the sea); 2) p.n. of a town on the western border of Ephraim (declivity).

נָזַרְתָּ (not נִזְרָה, const. נִזְרַת) Aram. f. resolution, decision (of fate); transferred to that which is decided, decreed.

נִזְרָה adj. f. from נָזַר divided, burst (from heat); hence אֶרֶץ נִזְרָה a land bursting from dearth, viz. desert.

נָזַרְה f. 1) cut (of the body); hence, sketch, form, shape (comp. קָצַב); 2) a parted hall in the temple, from נָזַר.

נָזַרִי (that which is cut off, severed) p.n. of a people (Ketib נִזְרִין).

נָזַחַן (const. נִזְחֹן) m. that which is bent, crooked: hence, belly, only of creeping animals.

נָזַחַן (also נָזַח) p.n. m. (one who diminishes, negates; נִזְחֹן equiv. to כִּפְחֵשׁ).

נָזַחַל (not used), to glow, to burn, related to קָלָה.

נִזְחָלִית (pl. נִזְחָלִים, const. נִזְחָלִי), fem. burning, glowing coals, figuratively for lightning (Ps. 18:8); חָתַתָּה אֶל־רֹאשׁ־שׁ to heap burning coals upon the head, i.e. mortify deeply (Proverbs 25:22). To extinguish burning coals, i.e. to destroy the last vestige.

נָזַחַם (not used), equiv. to נָזַחַל to glow.

נָזַחַם p.n. m. (glow, he that glows).

נָזַחַן (not used), to bow, to cringe; hence, to be bent, crooked; from which נִזְחֹן.

נָזַחַר (not used), probably equiv. to נָזַחַל to glow, to burn.

נָזַחַר p.n. m. glow, the glowing one, equiv. to נָזַחַם.

נָזַי (also נָזִיא; Zech. 14:4, נָזִיא; Isa. 40:4, נָזִיא; const. נָזִיא, נָזִי, plur. נִזְיָאוֹת, נִזְיָאוֹת), com. originally—

1) earth, **גִּי**; next, transferred to lowness, valley; 2) with the article, **גִּי הַזֶּה** p.n. of an encampment in the Moabite territory. **גִּי** is often used to signify places; as, **גִּי הַנֶּחֱמִי** (בְּנֵי) valley of Hinnom, also called **גִּי הַנֶּחֱמִי**; **גִּי הַמֶּלַח** valley of salt, on the Red Sea; **גִּי הַחֲרָשִׁים** valley of carpenters, p.n. of a valley; **גִּי הַצִּבְעִים** (valley of game).

גִּיד m. band, hoop, cord, sinew, from **גָּדַד** to bind; "thy neck is an iron sinew" (Isa. 48:4), i.e. stubborn.

גִּיחַ see **גִּיחַ**.

גִּיחַ (Aram.) see **גִּיחַ**.

גִּיחַ (a place of wells), p.n. of a place near Hebron.

גִּיחֹן (whirlpool, stream), p.n. of rivers.

גִּיחֹי see **גִּיחֹי**.

גִּיל (verb) see **גָּל**.

גִּיל m. 1) whirling; hence, rolling time, age, period of time; next, like **דֹּר** generation; 2) triumph, joy; originally, the whirling motion of the dance.

גִּילָה f. (the same).

גִּילָה see **גִּילָה**.

גִּינַת p.n. m. (protection, protector).

גִּיר (verb), see **גָּר** IV.

גִּיר (גָּר) m. lime, from its bubbling when mixed.

גִּיר (Aram.) the same.

גִּיר see **גָּר**.

גִּישׁ see **גִּישׁ**.

גִּישׁוֹן p.n. m. (the dirty one).

גִּל (pl. **גִּלִּים**) m. 1) ruin, a heap of stones; 2) a spring, from its rolling. Root **גָּלַל**.

גִּל m. oil-bottle, that which contains oil, probably from **גָּלַל**, equiv. to **גָּלַל** to deepen out, to excavate.

גִּלָּה (גָּלָה, part. act. **גִּלָּה**, הִגִּיל, pause pass. **גִּלִּי**, **גִּלִּי**) Aram. to uncover, to reveal. Aph. the same; see **גָּלָה**.

גִּלָּב (not used), to shear off, to shave off (the beard), equiv. to **גָּלַח**, which see.

גִּלָּב m. one that shaves off the beard (barber).

גִּלְבָּעַי p.n. of a mountain in the territory of Issachar; prominent heap.

גִּלְגָּל (pl. **גִּלְגָּלִים**) m. 1) wheel, especially a wheel for drawing water; 2) whirl, from **גָּלַל** to whirl, to turn round.

גִּלְגָּל Aram. the same.

גִּלְגָּל m. 1) a wheel, of a carriage; 2) p.n. of a place (rolling away) and **בֵּית הַגִּלְגָּל** is the same.

גִּלְגָּלִית f. skull (hence **גִּלְגָּלִיתָא** Γολγοθᾱ, situation of the skull), head; figur. for an individual; so called on account of the round form of the body (belly).

גִּלְגָּל (not used) to crust, to cover round, to enclose (comp. **גָּלַל**).

גָּלָה (with suff. גָּלָהּ) m. originally, peel, but only used in the signification of skin.

- I. גָּלָה (fut. יִגְלֶה, ap. יִגָּל) equiv. to גָּלַח to make bare, naked, bald, to uncover, e.g. the nakedness; hence, figur. to lay a thing open, naked; to communicate something without reserve, to reveal; to uncover the ear of some one, i.e. to communicate to somebody; generally, to manifest; to uncover a secret, i.e. to reveal, to pronounce; to uncover a book, i.e. to throw it open. Niph. pass. to be uncovered, to uncover oneself; and figur. to manifest itself; to appear publicly. Pi. גָּלָה (fut. apoc. יִגָּל to uncover nakedness, a covering), to open (the eyes), generally, to reveal, to uncover (something hidden); to lay bare the guilt (with עָל). Pu. to be uncovered. Hith. 1) to uncover oneself; 2) to reveal oneself.
- II. גָּלָה equiv. to קָלַע, גָּלַע to fling, to drive, to chase away; hence, to drive into exile (comp. טָלַח, modern Hebrew טָלַח exile). But especially intransitive: "The mirth of the land is gone," Isa. 24:11 (banished); "Until the day of the captivity of the land" (Judg. 18:30). Niph. (only Isa. 38:12) to be driven away. Hiph.

to cause to go into exile. Hoph. pass. I. and II. are therefore etymologically not connected.

גָּלָה see גָּלָהּ.

גָּלָה (district) p.n. of a town on the mountain of Judah; gent. גִּילְתִּי.

גָּלָה see גָּלָהּ.

גָּלָה fem. 1) equiv. to גָּל well; 2) a capital in the form of a basin, dome of the capital of pillars, from גָּלַל to roll; 3) a stone bottle for containing oil—to גָּל, from גָּלַל = גָּלַל to deepen out.

גָּלִיל (only pl. גָּלִילִים) m. roller, round log; figur. idol. Perhaps identical with גָּלַל.

גָּלוּם (const. pl. גָּלוּמִי) m. garment for wrapping up, cloak.

גָּלוּן (Keri) see גָּלוּן.

גָּלוּת f. exile, captivity; sometimes concrete for exiles.

גָּלוּת Aram. f. like in Heb. גָּלוּת exiles.

גָּלָה Kal not used) to be bare, bald see גָּלָהּ. From which Pi. גָּלַח to make bald, to shave (the head, beard), to shave off (hair of a man), figur. to devastate (the land). Pu. pass. Hith. to shave one's own hair.

גָּלִיּוֹן (pl. גָּלִיּוֹנִים) masc. 1) a smooth tablet (for writing), from גָּלָה I., especially, of metal; 2) metal plate for a mirror.

גלל adj. m., גלל fem., pl. גלל—

גלל—rolling, turning; as a subst.

1) a swinging door; 2) socket

(Cant. 5:15 and Esther 1:6); 3)

circle, circumference, district.

גלל (ruins, fragments) p.n. of a place north of Jerusalem.

גלל p. n. masc. (captivity, captor).

I. גלל (גלל, pl. גלל; imp. גל, גל

גל to roll); גלל to roll away

(reproach); גלל על, גלל to roll up,

to burthen with (affairs). Niph.

גלל fut. (גלל) pass.; 1) to be rolled

together, like a book; 2) to roll

oneself away. Pu. to be rolled

away. Hith. to roll oneself over

(גלל) some one (enemy), to attack;

גלל to roll. Hiph. גלל, like Kal,

to roll.

II. גלל (not used) to excavate, to

deepen out, related to גלל, from

which גלל, גלל:

גלל (Aram.) masc. a roller, a stone

which one rolls; hence, complete,

גלל אבן free-stone.

גלל (const. גלל) m. 1) a heap (=to

גלל); hence, heap of dung; 2)

turning, circumstance, affair, but

only connected with גלל, and as a

prep. (with suff. גלל, גלל) for the sake of, like גלל; the

modern, גלל; 3) p.n. m.

גלל (with suff. גלל, pl. גלל, const.

גלל) m. equiv. to גלל dung-hill.

גלל p. n. m. (the moveable one).

גלל (future גלל) to roll together;

hence, to wrap up.

גלל (with suff. גלל) m. that which

is rolled together, a lump; hence,

something in embryo.

גלל (not used) sterile, unfruitful.

גלל (f. גלל) adj. m. originally, hard

(of a rocky soil); figur. unfruitful

(of woman), lonely, solitary, un-

happy, etc.

גלל (Kal not used) to push, to drive,

to crowd. Hith. to push one

another, to crowd (in strife); next,

to excite oneself.

גלל (not used) to be hard, rough.

גלל: 1) p. n. m. (the hard, the rough

one), patron. גלל; 2) p. n. of a town,

and district between the Jabok

and Arnon.

גלל p. n. of a hill (hill of testimony).

גלל (once) to descend (from a moun-

tain).

גם a particle, signifying addition

(cum, com), not traceable to a

verbal root; 1) also, even: "Even

a child is known by his doings"

(Prov. 20:11); emph. with a re-

petition of the pronoun; e. g.

גם היא "she, even she her-

self" (Gen. 20:5); גם אני "Bless me, even me also" (Gen.

27:34); or connected with כי

as, גם כי even though,

although; or adversative, even so
=yet; 2) together, e. g. **גַּם שְׁנֵי**
ambo, **גַּם שְׁנֵי** *duo*.

גָּמַל (Kal not used) to sip, to im-
bibe (comp. Aram. **גָּמַל**. Talm.
גָּמַל).

גָּמַל m. papyrus, from which also
reeds are made, so called from its
imbibing water (**גָּמַל**).

גָּמַל (not used) equivalent to **גָּמַל** to
shorten, to cut off; hence, synom.
with **גָּמַל** to measure.

גָּמַל m. that which is cut off; hence,
a stave; used as a measure, a
yard.

גָּמַל (pl. **גָּמָלִים**) m. equiv. to **אִישׁ מְדָה**
a tall man, a giant. According
to others, from **גָּמַל** short one,
dwarf.

גָּמַל see **גָּמַל**.

גָּמַל p. n. m. (the mature one, the
one grown up).

גָּמַל (pl. **גָּמָלִים**) m. 1) award, recom-
pense, complete **גָּמַל יְדִים** recom-
pense, in a good and bad sense,
גָּמַל לְעַל, גָּמַל לְשָׁלֵם to reward
some one for his deeds; 2) reward
generally.

גָּמַלָּה f. (the same).

גָּמָזוֹן (for **גָּמָזוֹן** sycamore-plant, from
גָּמַז probably only a transposition
from **שָׁקָם** sycamore) p. n. a town
in the territory of Judah (Talm.
אִישׁ גִּמְסוֹן a Gimsonite).

I. **גָּמַל** (fut. **יִגְמַל**) 1) to carry (a
load), from which **גָּמַל**; 2) to a-
ward, generally constructed with
לְ and **עַל**, figur. to reward, benefit,
to recompense good or evil. The
root is only a secondary form
from **עָמַל** and **הָמַל** 2.

II. **גָּמַל** (fut. **יִגְמַל**) I) intrans. to ri-
pen (of fruits), to become mature
(of a child); complete **גָּמַל לְבָב** to
become ripe, in reference to dis-
pensing with the mother's milk;
2) trans. to make ripe (fruit); to
wean (the child being then con-
sidered as mature).

גָּמַל (plur. **גָּמָלִים**) com. that which
bears burden, i. e. beast of burden,
camel.

גָּמָלִי p. n. m. (a camel-driver).

גָּמָלִיאל (goodness of God).

גָּמַל (not used) to gather, to heap up,
to connect, from which **מְגַמֵּל**,
which see. Perhaps the root is
גָּמַל = גָּמַל, as the ancients ex-
plain it.

גָּמַץ (not used), after the Aramaic,
to dig, probably it is equiv. to
קָבַץ to gather, so that **גָּמָצִין** sig-
nifies a place of gathering, like
מְקוֹה.

גָּמַר (fut. **יִגְמַר**) 1) intrans. to cease,
to end; 2) to conclude, **גָּמַר עַל**
to finish a thing for some one; i. e.
to lead his cause.

נָמַר (part. pass. נִמְרָא) Aram. to make complete, to finish.

נָמַר 1) p. n. of a people; 2) p. n. f. (perfection).

נִמְרָא p. n. m. (perfection of God).

נִמְרָא p. n. m. (the same).

נִן (with suff. נִנִּי, plur. נִנִּים) com. a hedged place, garden, orchard; נִן אֶדֶן of Eden; נִן הַיָּרֵק kitchen garden. Root נָנַן.

נָנַן (part. pass., נִנְנָתִי with י parag., fut. יִנְנֹב) denom. from נָנַן; hence, to put aside, to steal; figur. to deceive; to steal the heart of some one, i.e. to deceive sorely. Niph. pass. Pi. to deceive frequently. Pu. (inf. abl. נִנְנֹב) pass. with אָל to come to some one secretly, clandestinely.

נִנְבִּי (plur. נִנְבִּים) m. a thief; חֲבֵרֵי נִנְבִּים gangs of thieves.

נִנְבָּה f. that which is stolen, theft.

נִנְבָּת p. n. m. he that is stolen.

נִנְה (pl. נִנְהוֹת) f. equiv. to נִן.

נִנְה (later) f. garden.

נָנָן (not used) to gather, to heap, equiv. to נָנַן.

נָנָן (const. pl. נִנְנָנִי) that which is gathered, collected, treasure; trans. also to a chest for preserving or keeping things in.

נָנָן (plur. נִנְנָנִין) Aram. m. the same; נִנְנָנִית treasury.

נִנְנָנִי (formed from נָנָן) m. treasury.

נָנַן (1 pers. pret. נִנְנֹתִי, inf. abs. נִנְנֹן) to cover, veil, shelter (comp. נִנְנֹן), constr. with עַל. Hiph. (fut. יִנְנֹן) to shelter; const. with עַל and בָּעֵד.

נָנַן (not used), Aram. to cover, to veil (related to the Heb. נָנַן, נָנַן, נָנַן, from which נָנַן wing, from נָנַן (נָנַן), like נָנַן according to some from נָנַן).

נִנְנָתִי p. n. m. (builder of gardens).

נִנְנָתֹן p. n. m. (the same).

נִנְנָה to bellow (crying of the bull).

נִנְנָה (place of bullocks) p. n. of a place.

נִנְנָל (fut. יִנְנֵל) to defile, to desecrate (comp. נִנְנָל, נִנְנָל); hence, to pollute; figur. to abhor, to despise, reject. Niph. to be defiled, e.g. "for there the shield of the mighty is vilely cast away," i.e. defiled by disgraceful flight (2 Sam. 1:21). Hiph. to reject (to fail in bearing, applied to animals, Job 21:10).

נִנְנָל p. n. m. desecration, pollution, a defiler.

נִנְנָל m. abhorrence, disgust.

נִנְנָר (fut. יִנְנֵר) to cry (comp. נִנְנָר); hence, to rebuke, to cry against, with בָּ of the person, to scold, to deny, to ward off; with the accus. נִנְנָר rebuke the devourer, i.e. to ward off the vermin (Mal. 3:11); נִנְנָר to corrupt the seed (Mal. 2:3); נִנְנָר rebuked the sea, that it dried up (Ps. 106:9).

נָעַרָה (const. נִעְרָה) f. threat, rebuke, reproof.

נָעַשׂ (fut. יִנְעֹשׂ) to be pushed to and fro, to be violently moved, used of an earthquake (comp. שֶׁנִּשְׁעַן). Pu. שָׁעַשׂ pass., of the tottering of nations. Hith. of the shaking of the earth, of the waves, of the reeling of a drunkard.

נָעַשׂ (quaking, shaking), p.n. of a part of the mountain of Ephraim.

נִעְתָּם p.n. masc. (probably equiv. to נִתְנָם haughty one).

נָבַ (plur. const. נִבִּי) m. equiv. to נָבַ back; hence, the high point; figur. person, the body in general; בְּנִפְּוֹ with his person, i.e. alone.

נָבַ (pl. נִבִּי) Aram. m. wing; comp. נִבִּי. The root is נִבִּי.

נָבַ (not used) bent, crooked, equiv. to נָבַ, which see.

נָבַ (with suff. נִבִּי) com. branch of vine: נָבַ שֶׁנִּשְׁעַן wild grape, especially vine; complete נִבִּי.

נָבַ (not used) equiv. to נָבַ to be arched, hilly, from which נָבַ. Probably the root is נִבִּי, equiv. to נִבִּי.

נָבַ (not used) equiv. to נָבַ, נָבַ to be strong, hard, especially of a tree.

נָבַ m. hard tree, used for ships, and from which also flows a kind of gum. The species of the tree is not known.

נָבַ (formed from נָבַ) f. a gum of the gopher tree; a kind of pitch, generally translated brimstone.

נָבַ (participle) m. נָבַ f. dwelling, sojourning. Root נָבַ.

נָבַ (נָבַ) m. dweller (in a land), i.e. he who only sojourns in a country, but is not born therein; hence, foreigner, stranger; figur. guest, pilgrim. Comp. נָבַ, נָבַ.

נָבַ see נָבַ.

נָבַ equiv. to נָבַ a young beast.

נָבַ p.n. m. (stranger, foreigner).

נָבַ (not used) to pluck, to scratch, to scrape (comp. נָבַ).

נָבַ masc. scurvy, so called from scratching.

נָבַ p.n. m. despoiler, plucker.

נָבַ (pl. const. נִבִּי) m. berry, later grain; from נָבַ = נָבַ to be round.

נָבַ (pl. נִבִּי, const. נִבִּי), f. gurgle, throat, from נָבַ to gurgle, to swallow.

נָבַ p.n. of a territory (marshy ground), from which gent. נָבַ.

נָבַ (Kal not used) equiv. to נָבַ to engrave; next, scraping, scratching in general. Hith. to scratch oneself, with נָבַ of the instrument used for it.

I. נָבַ (Kal not used) equiv. to נָבַ to glow, to burn, to be angry; hence, Pi. נָבַ to excite passion, strife (נָבַ). Hith. to put one-

self in a passion, (ג) with some-body; hence, to dispute, to enter into strife.

II. גרה (not used) equiv. to גדר to swallow, to gurgle.

גרה (after the form ספה) f. 1) that which is swallowed down, from גדר to swallow; גרה or גרה to chew the cud; 2) germ, grain, bean (of the carob), used as the smallest weight, from גרה = גלל to be round.

גרון (const. גרון) m. neck, throat; to cry with the throat, i.e. loudly; to walk with a stretched out neck, i.e. proudly. Root גרה.

גרה f. a lodging, inn, from גרה.

גרה (Kal not used), to divide, to part; hence, Niph. to be separated, i.e. to be destroyed.

גרה p.n. of a desolate tract of land; hence, גרה or גרה a people inhabiting that place.

גרה p.n. of a mountain, seat of the Gerezites.

גרה m. axe, hatchet, from גרה, equiv. to גרה.

גרה (not used), equiv. to גרה to deepen out, to hollow out (to receive something); from which גרה, which see.

גרה belongs to גרה, see גרה, and גרה Prov. 19:19. Ketib; probably גרה stands here for גרה.

גרה (pl. גרהים) masc. skin, covering (comp. Talmudical גרה); transferred to body, bone, and next, like גרה for self; from which

גרה denom. to flay. Pi. to take the skin off the bones, figur. to suck the sherds.

גרה Aram. bone. Pl. גרהים.

גרה p.n. m. (bony one, strong one).

גרה (not used) to make smooth.

גרה (with suff. גרהי, pl. גרהות, const. גרהות) fem. threshing-floor, barn; originally, a smooth place, גרהי son of my thrashing floor, i.e. my crushed people.

גרה equiv. to גרה to break, to crush. Hiph. to break to pieces, to dash out (the teeth).

גרה (fut. גרה) to diminish; hence, to withdraw (the eyes), i.e. to turn away; גרה is elliptic. Transferred, to take the beard off; to keep to oneself (גרה), e.g. wisdom, i.e. to cut it off from others. Niph. to be diminished, withdrawn, reduced. Hiph. to cause to diminish, —to fail.

גרה to pluck off; (comp. גרה) to scrape away, earth.

I. גרה (fut. גרה) to draw (in a net), to draw up (food), i.e. to chew the cud; related to which is גרה to flow, and to which belongs the part. Niph. גרהות. Hith. גרהות (1 Kings 17:20) belongs to גרה like

that in Hosea 7:14, but the one in Jer. 30:23 belongs to גַּרַר equiv. to גַּלַל to roll along.

II. גַּרַר (not used) a secondary form from גַּלַל to roll; hence, to be round; comp. גַּרַר.

III. גַּרַר (not used) to swallow, to gurgle.

IV. גַּרַר (Kal not used) to saw to pieces; hence Pual, to be sawn to pieces.

גַּרַר (a circle, from גַּרַר II.) p.n. of a town in Philistia.

גַּרַשׁ (not used) equivalent to גַּרַם to pound, especially of grain.

גַּרְשָׁה (גַּרְשָׁה) masc. that which is pounded.

גַּרַשׁ (fut. יִגְרַשׁ) 1) to drive away, comp. יָרַשׁ; next, to drive out, to send away (a wife), to clear out (slime), to plunder (the possession, מִגְרַשׁ); figur. to drive out (compare יִגְרַשׁ), produce, fruit; 2) equiv. to יָרַשׁ to possess; hence מִגְרַשׁ.

גַּרְשָׁה masc. the driving out, producing fruit, production (of the month).

גַּרְשָׁה (pl. גַּרְשָׁה), fem. driving out, concr. those that are driven out.

גַּרְשָׁה p.n. m. (he that is driven out); patron. גַּרְשָׁה.

גַּרְשָׁה p.n. m. (a stranger there).

גַּרְשָׁה (bridge), p.n. of a Syrian province; gent. גַּרְשָׁה a people at

the foot of the Hermon, but also in southern Palestine.

גַּרְשָׁה (Kal not used) hissing, raining. Hiph. to cause to rain.

גַּרְשָׁה (pl. גַּרְשָׁה, const. גַּרְשָׁה) m. 1) rain, pouring down; גַּרְשָׁה and גַּרְשָׁה are only emphatic terms; 2) p.n. m. (corpus, body); (see גַּרְשָׁה Aram.) for which also גַּרְשָׁה.

גַּרְשָׁה (with suff. גַּרְשָׁה) m. equiv. to גַּרְשָׁה.

גַּרְשָׁה (with suffix גַּרְשָׁה, גַּרְשָׁה, Aram.) m. body, the root is not connected with גַּרְשָׁה.

גַּרְשָׁה p.n. m. (physical, bodily).

גַּרְשָׁה p.n. of a territory in Egypt, and also the name of a country in the mountain of Judah.

גַּרְשָׁה (not used) to flatter, probably equiv. to גַּרְשָׁה.

גַּרְשָׁה p.n. m. (the flatterer).

גַּרְשָׁה (not used) equiv. to גַּרְשָׁה to bind; hence, to throw a bridge, from which גַּרְשָׁה.

גַּרְשָׁה (only Pi.) to seek after something, to grope; related with the root in גַּרְשָׁה.

גַּת (pl. גַּתות) f. 1) hole, from גַּת, not from גַּת; the wine-press, or the cavity where the grapes are pressed; hence, גַּת; 2) p.n. of a Philistine city formed like a cave; gent. גַּת; גַּת well of a wine-press, p.n. of a city in the

territory of Zebulun; (זֶבֶּלֶן רִמּוֹן) wine-press of Rimmon), p.n. of a town in the territory of Dan.

זִנְתָּיִת f. an instrument in the form of a cave; according to others it stands for זִנְנָתָיִת, from זִנָּן, which, however, is improbable.

זִנְתַּיִם (double wine-press) p.n. a town in the territory of Benjamin.

זִנְתָר (= זִנְתָר שֶׁבִּזְרָא) p.n. of a district in Aramea.

זָחַת (not used) to deepen out, to receive something; from which זָחַת.

ד

ד, called *Dalet* דָּלֶת (pl. דְּלֵתִין). It signifies nearly the same as דֶּלֶת door, from the old shape of this letter; as a numeral, it signifies 4. It interchanges with letters of the same organ of speech, and also with ז.

דָּ dem. pron. fem. (from the m. דֵּן this; דָּא לְדָא one to the other).

דָּאב (inf. דָּאבָה), equiv. to דָּאב to languish, especially of the eye (עֵינַי), and of the soul (נַפְשִׁי).

דָּאבָה f. the languishing, perishing (with anguish).

דָּאבֹן (formed from דָּאב m. from דָּאבָה, like רָעֲבוֹן from רָעַב; const. דָּאבֹן), masc. languishing of the soul (נַפְשִׁי).

דָּאנָא (fut. יִדָּאנָא) to fear, to be sor-

rowful, const. with accusative and מִן, also with לְ of the person for which one is sorrowing, and with מִן of the object of which one is in fear.

דָּאנָא a secondary form, from דָּן, which see.

דָּאנָא p.n. m. (the one that sorrows).

דָּאנָה f. grief, care, affliction, after the form דָּאנָה.

דָּאנָה (fut. יִדָּאנָה, apoc. יִדָּאנָה), to fly swiftly, to soar, applied to the Deity, that soars (עָלָה) on the wings the wind; but also used of birds of prey, or eagles.

דָּאנָה f. a swiftly flying bird, bird of prey. See דָּאנָה and דָּאנָה.

דָּאנָל (not used) equiv. to דָּלָל to be reduced, poor.

דָּאנָר see דָּוָר.

דָּב (plur. דְּבִים) epic, a bear, a she-bear; דָּב שֶׁבִּזְרָא a she-bear robbed of her young. The root is רַבֵּב.

דָּב (Aram.) the same.

דָּבָא (not used) to flow, to flow in, related to דָּבָא, which see.

דָּבָא (with suff. דְּבָאָה) masc. influx, fulness; hence, Deut. 33:25, "And as thy days, so shall thy strength (thy prosperity) endure," i.e. for life.

דָּבָב to go sneaking, to slander; properly, tripping, but this signification is probably only a denom.

from דִּבֶּה. The original signification is to speak; next, to bespeak, to make speak: "Causing the lips of those that are asleep to speak," Cant. 7:9, i.e. according to the Talm., quoting the sayings of departed authors.

דִּבְהָ f. talk, gossip; especially, slander, evil report.

דִּבֵּה (not used) to cause to flow out, to empty (the body).

דִּבּוֹרָה (pl. דִּבְרוֹת) fem. 1) a bee, a wasp, from דָּבַר to seize; 2) p.n. f.

דָּבַח (Aram.) equiv. to the Heb. זָבַח to offer, to sacrifice; origin. to slaughter.

דָּבָח (pl. דִּבְחִין) Aram. m. offering, sacrifice, equiv. to the Heb. זָבַח.

דִּבְיוֹן (only plur. דִּבְיוֹנִים) m. efflux (from the body), dung.

דִּבְרִי m. 1) the back part (of the temple), western hall, from דָּבַר to be behind (comp. דִּבְרִי modern Heb., back). 2) p.n. of a city in the dominion of Judah.

דִּבְרָה (not used) equiv. to דָּבַק to join together, to connect, from which נִדְבָרָה.

דָּבַל (not used) to press tightly together; also, to make a circuit; comp. גָּבַל, חָבַל, פָּגַל.

דִּבְלָה (const. דִּבְלָת, pl. דִּבְלִים), fem. a mass pressed together, fig-cake;

sometimes with the addition of תִּמְנִים.

דִּבְלָה (a circle, a round) p.n. of a town; Ezek. 6:4, from the Arabian desert until Dibla. In the Syriac דִּבְלָת is the name of Antiochia.

דִּבְלִים p.n. m. (double circle).

דִּבְלָתִימָר (with הָ finis דִּבְלָתִימָר) p.n. of a Moabite town (double circle), for which also דִּבְלָתִימָר.

דָּבַק (for דָּבַק as it appears in pause, fut. דָּבַקָה, inf. דָּבַקָה to cleave to, the tongue to (לָּ, אֶל) the roof; to be attached to, with דָּ and לָּ; to strive after, in order to join with an object, with אַחֲרֵי; hence transferred, to pursue, to chase, with the accus. דָּ and אַחֲרֵי in order to detain the one pursued; hence also, to overtake. Pual, closely to be attached. Hiph. to cause something to be pursued, attached, chased, with אַחֲרֵי and accus. and then like in Kal, to overtake, to apprehend. Hoph. to be made to cleave (the tongue), const. with the accusative.

דָּבַק (part. pl. דָּבֻקִּים Aram.) the same.

דָּבֻק m. adj. attached, faithful, const. like the verb with דָּ.

דָּבָק (pl. דָּבָקִים) m. attachment.

I. דָּבַר to arrange, to regulate, to string together, e.g. words, i.e.

to speak, *verba serere*. Niph. דִּבֶּר (in pause דִּבֵּר); to converse mutually, const. with דָּ and עַל. Pi. דִּבֶּר (in pause דִּבֵּר); 1) to speak, where that which is spoken need not follow like after אַחֲרָי, and may, therefore, stand quite absolute. The person spoken to with אֵל, לְ, עִם, אֶת (אִתּוֹ). Addressing oneself to somebody, constructed with דָּ, seldom with the accus.; speaking of somebody, with אֵל, עַל, דָּ, and accus.; speaking against somebody, with עַל and דָּ; 2) to promise, with accus. and עַל of the person; to command, to exhort, to sing (a poem), according to the context. To address a girl (with דָּ, לְ), i.e. to woo her; דִּבֶּר עַל לֵב to persuade, to console; but when לֵב is joined with the suff. of the person speaking, to speak inwardly; דִּבֶּר טוֹב עַל to vouchsafe good to some one; דָּ רָעָה עַל to predict evil; דָּ אֶל טוֹבוֹת אֶת to speak friendly; דָּ שְׁלוֹם עִם to speak peaceably with some one; but with אֵל and אֶת to predict; with דָּ to wish blessings, and with לְ to speak in favor; דָּ מִשְׁפָּט אֶת to pronounce sentence of punishment on some one. Pu. to be spoken to; figur. to be wooed. Hith. (particip. מִדְּבָר) to have mutual conversation.

II. דָּבַר (Kal not used), to drive (cattle), to drive home (a herd); next, to drive (of a raft), also to drive away, to snatch (of pestilence); to destroy. Hiph. הִדְבִּיר to drive, to carry, with תַּחַת under the dominion of some one, i.e. to subject.

דָּבָר (const. דְּבָר, pl. דְּבָרִים) m. 1) speech, origin. the stringing together of words; hence נְבוֹן דָּבָר an orator; figur. command, ordinance, sentence of God, or of a king, whose words are commands; עֲשֵׂת הַדְּבָרִים the ten commandments, decalogue; next, promise, prediction, oracle, revelation, sentence, advice, proposal, report, intelligence, etc.: הִירָא דְּבָר ה' עַל upon some one; with אֵל, addressed to some one; 2) contents, subject-matter (also פֶּתֶחַ; comp. res. from פֶּתַח): e.g. הַדְּבָר הַזֶּה this matter, i.e. this event (דְּבָרֵי) the events or acts of Solomon; the events of days, i.e. history; concern, business, affair; the affair (דְּבָר) of justice, i.e. cause also, reason, cause of: עַל דְּבָרֵי something, anything; הַדְּבָר הַיּוֹם the daily concern, i.e. the daily want; בַּעַל דְּבָרִים one who has דְּבָר מִשְׁפָּט, i.e. law-

suits; **דָּבָר** אין דָּבָר it is nothing, i.e. no matter. Root **דָּבָר** I.

דָּבָר (plur., Hos. 13:14) m. carrying away (from life), snatching away; hence, destruction, pestilence, from **דָּבָר** II. The plur. signifies the various kinds of death, the most horrible of which is **בְּכוֹר מוֹת**, Job 18:13.

דָּבָר (with suff. **דְּבָרוֹ**, **דְּבָרָם**) m. 1) driving,—cattle, **בְּדָבָרָם** as they are generally driven, leading to the pasture; 2) pasture. Root **דָּבָר** II.

דָּבָר m. a sentence, a word.

דְּבָרָא (only constr. **דְּבָרַת**) Aram. f. equiv. to the Heb. **דְּבָרָה**, which see.

דְּבָרָה (only pl. **דְּבָרוֹת**) f. sentence, word; **נָשָׂא מִן דֵּי** “to receive of the words,” (sentences of God) Deut. 33:3.

דְּבָרָה (not **דְּבָרָה**, formed from **דָּבָר**, only constr. **דְּבָרַתִּי**, **דְּבָרַת**) fem. equiv. to **דָּבָר** II., matter, cause, kind; **עַל־דְּבָרַת** on account of, in order to.

דְּבָרַת (only pl. **דְּבָרוֹת**) f. that which drives, i.e. a raft.

דְּבִישׁ (not used) to be moist, fat, equiv. to **מִפֶּשֶׁת**.

דְּבִישׁ (pause **דְּבִישׁ**, with suff. **דְּבִישִׁי**) masc. that which is tender, soft; hence, honey either from bees or berries.

דִּבְשָׁת f. 1) lump of fat, **מִפֶּשֶׁת** figur. the hump which is like a lump p.n. of a place (fruit di

דִּגְיָ (plur. **דִּגְיִים**, const. **דִּגְיָ**) originally, the swimmer, through the water. See

דִּגְיָה (constr. **דִּגְיָת**) f. the collective.

דִּגְיָה (fut. **יִדְגְּיָה**) denom. fr multiply like fish.

דִּגְנוֹן p.n. of an idol, in the fish (from **דִּגְיָ**). In the the fem. is called **דִּגְיָתָא** fish-deity in the form of

דִּגְלָל (not used) according equiv. to **גָּדַל** to be great position of the same; to others, like **נִסְדַּם** stand shine; according to o cover, for which, however no analogy in the langu

דִּגְלָל (with suff. **דִּגְלִי**, pl. **לִים**) m. standard, bann is perceived from a dista

דִּגְלָל (fut. **יִדְגַּל**, part. pass. **לִ** nom. from **דִּגְלָל** to erect ard; hence, figur. to di Niph. **נִדְגַּל** to furnish on a banner, i.e. to arm hence, particip. **נִדְגָלוֹת** have a standard, i.e. the warriors.

דִּגְנָן (not used) to sprout,

forth fruit (especially of the sprouting of ears of corn).

דגן (const. דגן) m. fruit of ears, corn, wheat, barley, rye; but it also signifies bread which is prepared from דגן.

דגן according to Targ. and LXX., to gather, to collect, e.g. to gather the young, to shelter, and to warm them, applied to the great owl and to the partridge: hence, Jer. 17: 11, "As the partridge sitteth on eggs, and hatcheth them not, so he that getteth riches," etc.

דג see דג.

דג (dual דגים, const. דג) f. breast (of woman), to suckle, equiv. to שד.

דג (Kal not used) to drive away, a redoubled form, from the root דג.

—Hith. דגדג, from דגדג to

drive oneself away; hence, דגדג

כל שנותי I shall drag all my years

along (Auth. Vers., Isa. 38:15, "I

shall go softly"); דגדג ער בית

Ps. 42:5, "I made a pil-

grimage to the house of God, and

caused the multitude (המון חונג)

to go with me."—Pi. דגדג, and

Hith. דגדג.—In the Talm. דגדג

signifies to drive, to cause to run;

related to the root דג is דג, which see.

דג (with דג finis דג) 1) p. n. of a people and district on the

Persian Gulf; 2) p. n. of a people and district in North Arabia. Gent. דגנים.

דגנים p. n. of a people, who derive their origin from Javan. See דגנים.

דג (not used) to glisten, to sparkle, equiv. to דג. See דגדג.

דג (not used) Aram. the same.

דג (def. דג, דג) Aram. m. gold. Heb. דג.

דג (patron. from דג, def. pl. דגים) an inhabitant of Dahistan, or of the village דג.

דג (Kal not used) to be astounded, to stare. Niph. to be horrified.

דג 1) to run, to trot (of the horse; 2) figur. to continue its course, i.e. to endure, to be uninterruptedly vigorous. See דג.

דג (pl. const. דגים) f. course, trotting, running.

דג see דג.

דג (only Hiph. דג, equiv. to דג, from דג, and identical with דג to dissolve.

דג (Kal not used) equiv. to דג, only intrans. to push oneself along, i.e. to swim; from which Hiph. in abbrev. form דג for דג to drive along. If the Hiph. is not a denom. from דג in the signification of, fishing.

דג (Ketib) m. fisherman.

תַּנְחָה f. the fishing, fishery.

I. תַּנְחָה (not used), equiv. to תַּנְחָה to love, to compose love songs: From which תַּנְחָה and תַּנְחָה.

II. תַּנְחָה (not used) to receive, to adopt, to comprehend, to contain, used of a vessel deepened out.

תַּנְחָה (תַּנְחָה, plur. תַּנְחָה) masc. 1) love, friendship, an amorous song, caressing; the pl. is especially used in this manner: תַּנְחָה רַחֵם to be intoxicated with love; תַּנְחָה time of love; 2) concrete, friend, lover; especially uncle, father's brother, sometimes תַּנְחָה stands for תַּנְחָה בֶּן. Root תַּנְחָה I.

Root תַּנְחָה I.

תַּנְחָה (pl. תַּנְחָה and תַּנְחָה) m. basket (comp. modern Heb. תַּנְחָה, from תַּנְחָה), which receives something poured into it; next, kettle, pot, etc. Root תַּנְחָה.

תַּנְחָה (according to later orthographers, תַּנְחָה), p.n. m. (formed from תַּנְחָה beloved). Comp. the classical proper names: Agapetus, Philomenus, Φιλήτης, Φιλήμων, Έραστος, Erasmus, Carus, and others.

תַּנְחָה (formed from תַּנְחָה) fem. aunt, origin. female friend, father's sister.

תַּנְחָה p.n. m. (the beloved one).

תַּנְחָה p.n. m. (for תַּנְחָה the beloved of God).

תַּנְחָה p.n. m. (the beloved one).

תַּנְחָה (pl. תַּנְחָה, comp. תַּנְחָה, plur.

תַּנְחָה) adj. m. in the form of a basket or kettle; next, as a noun:

1) a vessel in the form of a basket to receive figs; 2) name of a herb (a mandarin) or apple, which either has blossoms in the form of a kettle, or which itself resembles a kettle in shape.

I. תַּנְחָה (inf. const. תַּנְחָה) 1) to be sickly, especially of the sickness of women during their menstruations: hence, תַּנְחָה separation for her infirmity; 2) to be sad, down cast.

II. תַּנְחָה (not used), to clothe, induce, from which תַּנְחָה.

תַּנְחָה adj. m., תַּנְחָה f.; 1) infirm, sick, especially of a woman during the time of her periodical purification. Hence, Isa. 30:22, something unclean in general; 2) sad, mournful, miserable, i.e. sick at heart.

תַּנְחָה (Kal not used) equiv. to תַּנְחָה, תַּנְחָה to drive, push, cast away; hence, Hiph. תַּנְחָה to reject; figur. to wash away (guilt of blood); hence, to purify.

תַּנְחָה (after the form תַּנְחָה, const. תַּנְחָה) adj. m. but as a noun. 1) sickness: hence, תַּנְחָה the sick bed; 2) that which is loathsome, unclean (of food); hence, תַּנְחָה "sorrowful meat," Job 6:7.

מָרָא (a form in a higher degree from
מָרָא) adj. m. sick, morbid (of the
heart), i.e. melancholy.

מָרָא see מָרָא.

מָרָא equiv. to מָרָא to push, to pound
(in a mortar).

מָרָא f. name of a bird, according
to some, the lapwing; according
others, the whoop, or wood-cock;
the name arose either from מָרָא
stone, and מָרָא lord, i.e. inhabitant
of rocks; or from מָרָא cock, and
מָרָא. The former is the most
probable.

מָרָא (not used) equiv. to מָרָא to be
silent, mute; trans. to rest.

מָרָא f. 1) stillness, noiselessness;
hence, figuratively for the grave,
the region of the dead; 2) p.n.
of a place in Arabia; 3) p.n. m.

מָרָא adj. f. (formed from מָרָא) 1)
silent, still; hence, figur. sub-
missive, confiding; 2) as a noun,
submission, rest, ease; probably it
has been formed from מָרָא after
the form of מָרָא, and the מ inter-
changed with the פ.

מָרָא (from מָרָא with the adverbial
termination מָרָא), adv. still, mute,
noiseless, submissive; as a noun,
however, it may be derived from
מָרָא, and signifies stillness, mute-
ness.

מָרָא p.n. of the well-known city

of Damascus, and is only the rare
form for מָרָא.

מָרָא (not מָרָא; past. מָרָא, fut. מָרָא for
מָרָא) 1) to tread under the feet
(like מָרָא), to subject, related to
מָרָא; hence, to rule, as in Gen.
6:3, "My spirit shall not always
rule with man" (Auth. Version,
"strive with man"); 2) to judge,
to decide, which, in the East, is
identical with ruling; but in this
sense it only occurs in the ab-
breviated form מָרָא. Niph. מָרָא
judging one another, i.e. to dis-
pute, to strive; the same as
מָרָא. Hiph. מָרָא, but only in
the abbreviated form מָרָא, fut. מָרָא
1) to rule over; 2) to judge, of
God and man and every relation,
e.g. to procure justice, to punish,
to carry through a legal proceed-
ing, etc.; and with מָרָא is almost
like Niph.

מָרָא (part. pl. מָרָא) Aram. the same.

מָרָא (only Keri) m. judgment. Ketib
מָרָא.

מָרָא (מָרָא) m. wax, from מָרָא to be
soft. The radical of which is
found in מָרָא and מָרָא.

מָרָא (fut. מָרָא) to hop, to dance;
hence generally to rejoice.

מָרָא (not used) to observe, to look
about; especially, proving and
searching.

דחך (Aram.) belongs to דחך and דחך.

I. דחך (not used) to tear, to prick (of thorns), related to דחך in the radical; to cut into with the hatchet, from which דחך.

II. דחך to make a circuit, to turn; next, figur. to continue, to endure, like all verbs signifying encircling, making a circuit; trans. to inhabit, to dwell; originally, to move somewhere.

דחך (Aram.) the same, especially in the signification of dwelling; part. pl. דחך, דחך.

דחך (דחך; pl. דחך, דחך) m. circle of time, period, from דחך II.; next, period of the human age, generation; דחך דחך from generation to generation, i. e. for ever; also, דחך דחך, דחך דחך. In the signification of generation, the pl. is always דחך, but דחך is used only in the phrase דחך דחך and in the sense of eternity.

III. דחך (not used) to arrange, to string together, equivalent to דחך, and is to be found in the syllabic root from דחך.

דחך m. a pile of wood, something that is generally properly arranged; comp. דחך.

דחך (also דחך p. n. of a city not far from Carmel (circuit)).

דחך p. n. of a plain in Babel (circuit).

I. דחך (fut. דחך, inf. abs. according to some דחך for דחך) the stamping (of the bull), to thresh, to lead the threshing bull. Niph. דחך; inf. const. דחך pass. from Kal to be trodden down. Hiph. דחך for דחך like often with the דחך; the signification is like Kal. Hoph. pass. from Hiph.

II. דחך (not used) equiv. to דחך to spring, to hop; from which דחך, which see.

דחך (Aram.), like דחך I. in Heb.

דחך to push, to drive away, to reject, equiv. to דחך, דחך. Niph. דחך (fut. once דחך for דחך) pass. from Kal; the same as Pual דחך.

דחך (only pl. דחך), Aram. fem. a table, from דחך, equivalent to דחך to spread out; like דחך is from דחך; hence figuratively, food.

דחך (pause דחך) m. overthrow, fall. Root דחך.

דחך (part. דחך, pass. דחך) Aram. to fear; דחך fearfully. Pi. to frighten, to terrify.

דחך m. millet, gremil. The derivation is obscure.

דחך to push, to beat, to drive; fig. driving on, to hurry; hence דחך driven on, hurrying. Niph. דחך to hurry oneself.

דחק (fut. ידחק) to press, to oppress.

דחק oppressor.

די (const. די, with suff. די; after the form די, די) m. sufficiency; next as an adj., sufficient; with suff. די sufficient for thee, די their requirement. Hence די as is sufficient; figur. according to measure, די for the want, i.e. for: e.g. די for the fire; די for nothing, but also like די so often; די almost like די. The root is די to suffice, *δύω*, like די to flow, related to די water.

די (Aram.) origin. like די demonstr., but in use it is; 1) a relat. pron. for sing. and pl., which; but also at the slightest relation, where in Heb. the mere genit. or no relation is expressed at all externally; e.g. the temple in Jerusalem (די בירושלים) a stream of fire, די נהר; 2) a relative conj. that, so that, because; it is used in this manner like די and די; sometimes also where a whole sentence is introduced relatively, די as, since, equiv. to די; די from the time, when.

די (gold region, gold district) p.n. of a place in the desert.

די (marshy district) 1) p.n. of a Moabite city, for which also די

as an allusion to די; 2) a city in the territory of Judah, for which also די.

די see די.

די masc. a fisherman, in Ketib for which די.

די (not used) to be black, for which די and די, but the derivation is obscure.

די (after the Aram. form די; plur. modern Heb. די) f. ink, probably not even black, since, according to Josephus, the Hebrews used several colors for writing.

די see די.

די see די.

די verb, see די.

די (Aram.) see די.

די m. the judging (originally infin. Hiph. from די); next, trans. 1) the judgment, also when it signifies the assembly of judges; 2) cause of justice, legal punishment, sometimes strife in general. די, די to carry on legal process; די judgment-seat; די to proclaim judgment.

די (def. די) Aram. m. the same.

די (formed from די, const. די) m. judge.

די (Aram.) the same.

די p.n. f. (justice).

די gent. n. from די an Assyrian province, the population of which

was transplanted to Samaria. The def. pl. is **מִיָּנִי**, according to the Syriac form.

תִּפְחָ see **תִּפְחָ**.

פָּחָ (ancient particip. form, from **פָּחַ**) m. a watch-tower, fort; **פָּחָ**, **לָעַל** to erect a place of observation upon the walls.

פָּחָ see **פָּחָ**.

פָּחָ m. origin. the threshing; next, time of threshing. Root **פָּחַ** I.

פָּחָ m. 1) a species of mountain goat, from **פָּחָ** II. 2) p.n. masc. (an antelope, the springer).

פָּחָ p.n. m. (the same).

פָּחָ (Aram.) dem. pron. m. **פָּחָ** f. this, formed from **פָּחָ** and **פָּחָ**.

פָּחָ (in pause **פָּחָ**) adj. m. oppressed, humbled, miserable; next, also as a subst. The root is **פָּחַ**, and formed therefrom like **פָּחָ**, from **פָּחָ**, **פָּחָ**.

פָּחָ (Kal not used) equiv. to **פָּחָ** to beat down, to bruise; figur. to humble, to oppress. Niph. pass. in the figur. sense. Pi. **פָּחָ** (inf. with suff. **פָּחָ**) to bruise, to trample upon; and also, figur. to oppress. Pu. pass. in both senses; as also the Hithpa. **פָּחָ**, with dagesh replacing the **פָּ**.

פָּחָ (pl. const. **פָּחָ**) adj. m. ground, pounded; next, figur. pressed down, contrite, e.g. in mind (**פָּחָ**); but

also as a subst., that which is ground down, dust; **פָּחָ** **פָּחָ** to turn back to dust (Auth. Vers. "Thou turnest man to destruction." Ps. 93:3).

פָּחָ (inf. **פָּחָ** Ken) equiv. to **פָּחָ** to bruise, to beat down. Pi. to beat into pieces, e.g. **פָּחָ** bones, Niph. to be beaten, in a figur. sense.

פָּחָ fem. bruising (of the testicles); hence, **פָּחָ** wounded by bruising.

פָּחָ (only with suff. **פָּחָ**) m. the beating (of the waves), breaking of the waves.

פָּחָ (after the form **פָּחָ**, only that it appears in the intensive form), adj. m. the humbled, miserable, unfortunate one.

פָּחָ dem. pron. pl. **פָּחָ** and **פָּחָ** these, but also const. with the sing.

פָּחָ (not used) Aram. to penetrate, to bore (of a spit), equiv. to **פָּחָ**; hence, figur. to impress (on the memory), to think, to retain.

פָּחָ (only pl. **פָּחָ**) Aram. m. origin. equiv. to **פָּחָ** m. but also specially the masc. of a sheep, a ram, *ἀρῆς*, *ovis*.

פָּחָ (def. **פָּחָ**) Aram. m. worthy of being remembered, memorable.

פָּחָ (def. pl. **פָּחָ**) m. equiv. to **פָּחָ**; hence, **פָּחָ** book of record, chronicle.

לָלַךְ (pause לָלַךְ, plur. לָלָכְךָ) adj. masc.

1) to move to and fro, to totter, from weakness; hence, weak, poor, unhappy, humble, and, like all adjs. used also as subst. Root לָלַךְ.

2) subst. equiv. to לָלַךְ gate, door (from לָלַךְ), or elevation, as the ancients explain it.

לָלַךְ to hop, to spring, with לָלַךְ to leap over. Piel לָלַךְ to hop, to spring; also, to leap over, with accus. or לָלַךְ, without varying the sense.

לָלַךְ (fut. לָלַךְ) 1) to move to and fro, to hover, equiv. to לָלַךְ; 2) trans. to raise, to lift up, to draw up. Pi. לָלַךְ to elevate, to save. לָלַךְ see לָלַךְ.

לָלַךְ fem. 1) thread-work, thrum, so called from the moving of the threads; hence, figur. a lock of hair (comp. לָלַךְ); 2) poverty, neediness; transf. from the first sense; next, also concrete, the poor, the humble; pl. לָלַכְךָ the humble amongst the people.

לָלַךְ (fut. לָלַךְ) intrans. to be muddy, dirty, equiv. to the root in לָלַךְ; next, also trans. to cause mud by stirring with the feet.

לָלַךְ (with suff. לָלַכְךָ, as from לָלַךְ) m. vessel for drawing water up, pail. Root לָלַךְ.

לָלַךְ p.n. m. (reared by God).

לָלַךְ p.n. m. (the same).

לָלַךְ p.n. fem. unhappy, miserable one, or tender, weak one.

לָלַךְ (pl. לָלַכְךָ) fem. branch, bough, from its moving to and fro.

לָלַךְ (1 pers. לָלַכְךָ, 3 pl. לָלַכְךָ, לָלַכְךָ for which occurs once לָלַכְךָ; 1) to move to and fro, to hover, thus equiv. to לָלַךְ; hence, to suspend, from (לָלַךְ) something; e.g. לָלַכְךָ the legs; 2) tottering, i.e. to be weak, unhappy, low; figur. of the water, shallow; of the eyes, languishing. Niph. pass. of signification 2).

לָלַךְ (gourd-place, from לָלַכְךָ) p.n. of a place in the territory of Judah.

לָלַךְ (fut. לָלַכְךָ) to slide along; hence figur. to flow along, to pour down (of the rain): לָלַכְךָ לָלַכְךָ "the house droppeth through" (of rain); to drop tears (from the eyes); to melt, to flow (of the mind).

לָלַךְ m. a gutter, a gutter from the roof; in Talm. לָלַכְךָ bleared-eyed.

לָלַךְ p.n. m. (the swift-one).

לָלַךְ (fut. לָלַכְךָ) to glow, to burn, to kindle, with לָלַכְךָ; figur. of arrows, the lips; next transf. to hotly pursuing, with לָלַכְךָ or the accus. Hiph. to kindle (fire), to become hot (e.g. with wine).

לָלַךְ (Aram.) the same.

לָלַכְךָ (originally inf. Pi.) fem. fever (burning).

דָּלַת (dual דָּלָתַי, const. דָּלָתַי, pl. דָּלָתוֹת, const. דָּלָתוֹת), fem. gate, door, the dual signifies a folding-door, double door, but also a gate consisting of two parts; figur. wing of a door (דָּלָת); side or column of a scroll resembling a door. The root is דָּלַת in the signification of pending, as the door hangs on its hinges.

דָּם (const. דָּם, with suff. דָּמִי, דָּמָךְ, pl. דָּמִים) masc. 1) blood: דָּם לֶעֱלֹם to eat with the blood; דָּם נָקִי innocent blood; next also, guiltiness of blood, murder; the pl. especially is used so: e.g. עִיר דָּמִים town, house, man, of blood, i.e. of murder. The noun appears to be primitive, and the verb דָּמָה derived therefrom; 2) juice, of grapes; figur. (only Ezek. 19:10, דָּמָה), sap, freshness of life; if the reading is not דָּמָה.

I. דָּמָה (fut. דָּמָה, imp. דָּמָה) to be placed in relation to something; next, to be similar, alike, always const. with לְ and לִּי; therefore, דָּמָה Jer. 6:2, does not appear to belong to this root. Niph. to be compared, to become alike; const. with the accus. or בְּ. Pi. דָּמָה to compare, with לְ and לִּי to recite in parables (related to מִשְׁלָל) to contemplate something

(evil) against somebody with לְ. Hith. דָּמָה to compare oneself, with לְ somebody. The root is דָּמָה.

II. דָּמָה equiv. to דָּמָה to cut off, hence to annihilate, to make an end of; figur. to cease; e.g. my eye weepeth and ceaseth not וְעֵינִי תָדָמָה. Niph. (only pret. and inf.) pass. to be destroyed, of nations, towns, and countries.

דָּמָה (Aram.) equiv. to דָּמָה I.

דָּמָה (for דָּמָה from דָּמָה) fem. a hermitage, seclusion, a place of deathlike stillness. Comp. דָּמָה above.

דָּמָה f. likeness, similarity; hence, image, figure, pattern; adv. like, as.

דָּמָה and דָּמָה masc. stillness, quiet; דָּמָה לֹא "be not still" (Ps. 83:1)? דָּמָה יָמֵי rest of days, i.e. best days.

דָּמָה masc. equiv. to דָּמָה image, likeness.

דָּמָה 3 pers. pl. דָּמָה, fut. דָּמָה, דָּמָה, pl. דָּמָה, דָּמָה, which may be also the fut. forms of the Niph.; 1) to be quiet, to be silent, either from horror and amazement, from pain and grief, or from quiet submission; with לְ to appear silent before somebody; next, like דָּמָה, to cease; 2) equiv. to דָּמָה II., to destroy, to annihilate, generally

only in Niph. Niph. דָּנָה (fut. דָּנָה, דָּנָה, pass. of signification 2; דָּנָה stands for דָּנָה. Pi. דָּנָה to make silent, to appease. Hiph. דָּנָה to destroy.

דָּנָה f. stillness, דָּנָה קול or דָּנָה קול voice of stillness, stillness in voice, i.e. a soft voice.

דָּנָה (not used) to manure, probably secondary from דָּנָה.

דָּנָה m. manure, dung. The root is of uncertain extraction.

דָּנָה (place of manure), p.n. of a city in the territory of Zebulun.

דָּנָה (future דָּנָה) origin. to flow, to run; hence, to weep, to shed tears.

דָּנָה m. tear, only from the juice of olives and grapes.

דָּנָה (pl. דָּנָה) fem. tear; collect. tears.

דָּנָה belongs to דָּנָה, see under דָּנָה.

דָּנָה (also with the dagesh analysed דָּנָה) p.n. of the city of Damascus, capital of Syria. According to the Arab. place of industry, from דָּנָה to be industrious; once דָּנָה occurs for דָּנָה a native of Damascus.

דָּנָה m. damask, silk stuff, so called from דָּנָה the place where it was manufactured.

דָּנָה 1) p.n. m. (judge); 2) p.n. of a

city, formerly דָּנָה so called by the Danites.

דָּנָה (Aram.) demonstr. pron. m., דָּנָה f. this one; דָּנָה equiv. to דָּנָה so, thus, origin. like this: דָּנָה like דָּנָה for this; דָּנָה like דָּנָה upon this.

דָּנָה see דָּנָה.

דָּנָה (not used) to be soft; the syllabic root is also to be traced in דָּנָה.

דָּנָה (lowliness) p.n. of a city in the territory of Judah. The root is דָּנָה to be lowly.

דָּנָה (place of spoil), p.n. of a city in Idumæa; equiv. to דָּנָה, from דָּנָה to despoil.

דָּנָה (habitation of the ostrich), p.n. of a town in the territory of Judah.

דָּנָה p.n. m. (God is judge). For דָּנָה occurs also דָּנָה.

דָּנָה (origin. inf. plur. דָּנָה) masc. the knowing, knowledge. The root is דָּנָה. דָּנָה one perfect in knowledge.

דָּנָה (inf. f. from דָּנָה), knowledge.

דָּנָה imper. from דָּנָה which see.

דָּנָה p.n. m. (confidence of God), once דָּנָה occurs for it, which is the same.

דָּנָה (fut. דָּנָה) originally lengthened from דָּנָה to tread down; transf. to extinguish (of a light). Niph. figur. of the drying up of water. Pu. דָּנָה

figur. to be extinguished, destroyed. See עך.

עך see עך.

עך (inf. from עך, therefore sometimes const. with the accus.), fem. knowledge, insight, wisdom; עך to possess knowledge; עך unintentional, unawares.

עך (not used) to provoke, mock, blaspheme, the root is to be traced in עך.

עך (pause עך) m. mockery, blasphemy.

עך to push, to drive, to press, e.g. to drive violently (cattle), to knock violently at (עך) the door; the root is found also עך, עך, עך, עך. Hith. to push oneself against (עך) the door.

עך (a drove of cattle), p.n. of a city in the desert, now called El-Tobbacha.

עך adj. m. עך fem. to be bruised, pounded (in small particles); hence, fine (of dust), or dust itself; figur. tender, thin, consumptive, soft, etc., in contrast to fat, strong, and full. Root עך, which see.

עך m. thinness, concr. that which is thin, a veil, a thin covering.

עך (place of palms), p.n. of a district in Arabia.

עך (fut. עך equivalent to עך); 1)

transl. to pound, to beat in pieces, to bruise; 2) to be bruised. Hiph.

עך (inf. עך and עך) fut., with suff. עך stands for עך to pound, to bruise; inf. עך used as an adv. thin, fine. Hoph. pass.

עך (3 pers. pret. plur. עך for עך) Aram. equiv. to עך in Heb.; Af. עך (3 pers. fem. עך; 3 pers. plur. עך, fut. עך) to pound, to bruise.

עך (fut. עך) to pierce, to bore through, to stab. Niph. to be pierced. Pu. עך the same; figur. also of death from hunger. The root is also in עך, עך.

עך p.n. m. (equiv. to עך) lance-bearer.

עך masc. pearl, so called from its brightness. See עך.

עך (Aram.) masc. equiv. to עך in Hebrew.

עך see עך.

עך (not used) equiv. to עך found under עך to tear to pieces; figur. the heart, to rend the mind with pain.

עך (const. עך) m. destruction, pain, grief.

עך (not used) to pierce (with a pointed instrument), to plough up (arable land), related to עך, which see.

עך (pl. עך) m. goads (a point-

ed instrument for driving on the cattle).

דָּרַג (not used) equiv. to דָּרַג to pace, to tread; from which, מִדְּרָגָה a step, stairs, degree.

דָּרָה p.n. m. (pearl of knowledge), for which once the contraction דָּרָה.

דָּרוֹם m. south, meridional country.

The derivation is obscure. Probably the root is דָּרַם, equiv. to Aram. *daram*, to glow, to seeth, to burn.

דָּרוֹר m. the running, hovering about; hence—1) wild, roving, bird; 2) freedom, unshackled; מִדְּרוֹר myrrh of freedom, i.e. myrrh flowing by itself. See דָּרַד.

דָּרְיוֹשׁ p.n. m. (Darius, king Darius.)

דָּרְיוֹשׁ see דָּרַשׁ.

דָּרַךְ (fut. יִדְרֹךְ), equiv. to דָּרַג to pace, to ascend; next, to tread; with דָּ to tread upon; with מֵן to tread forth; with עַל to tread forward; sometimes also, to tread to pieces. To tread the bow, i.e. bend the bow; for which also sometimes דָּרַךְ חֲצִיץ; with יָקַב, נָרַת, וְיָן, פָּנָה, וְנִית, and דָּרַךְ only, to press. Hiph. הִדְרִיךְ 1) to cause to tread; with דָּ, to lead; but also with the accus.; to tread the tongue, i.e. to let it run. 2) to overtake, to reach, according to the Aram. use.

דָּרָךְ (dual דָּרְכִים, pl. דָּרְכִים, const.

דָּרָךְ) com. walk, way (as action, like: דָּרַךְ דָּרָךְ, דָּרַךְ דָּרָךְ to take a walk, to go a way; next, concrete, the road which one treads upon, e.g. דָּרָךְ הַמֶּלֶךְ the king's road, i.e. the high way. To go the way of all flesh, i.e. to die; figur. 1) manner, mode, way, walk of life; 2) path appointed for some one, i.e. fate, destiny.

דָּרַחְמָן (only plur. דָּרַחְמָנִים) masc. a drachm, a Persian gold coin.

דָּרַחְמָן see under דָּרַחְמָן, where the verb is already explained.

דָּרַחְמָן is the complete form for דָּרַחְמָן, which see.

דָּרַחְמָן (plur. with suff. דָּרַחְמָנִי) Aram. com. equiv. to the Hebrew דָּרַחְמָן arm. See דָּרַחְמָן.

דָּרַחְמָן p.n. m. a secondary form of דָּרַחְמָן.

דָּרַחְמָן p.n. m. (bearer), from דָּרַחְמָן, equiv. to דָּרַחְמָן to bear.

דָּרַחְמָן (not used) only found in the derivations דָּרַחְמָן and דָּרַחְמָן. 1) to glimmer, to shine, which root may be traced in דָּרַחְמָן, דָּרַחְמָן. From which דָּרַחְמָן. 2) to rove about, like דָּרַחְמָן and דָּרַחְמָן, which words have the same signification. From which דָּרַחְמָן, which see.

דָּרַחְמָן (fut. יִדְרֹחְמָן) origin. to tread down, related to דָּרַחְמָן Aram.; or, to cut in, to cut through, related to the

root in שׁוּרַח: hence—1) to penetrate into a matter, to press on somebody, to request, to search (comp. the etymology of שׁוּרַח to study); 2) to seek, to search, to enquire, to ascertain, and generally to concern oneself about something. The construction is manifold: לִשְׁאוֹף to seek out (a place), to enquire after (at somebody's), to enquire of (oracles and idols); לִשְׁאוֹף to press on some one with a request; לִשְׁאוֹף to visit; לִשְׁאוֹף to seek after; לִשְׁאוֹף to request, to enquire; לִשְׁאוֹף to ask through or from some one, etc. Niph. pass. to be sought, searched; or, reflexive, to be entreated. Pi. only inf. שׁוּרַח for שׁוּרַח.

שׁוּרַח originally, to be fresh (comp. the root in שׁוּרַח; next, to sprout. Hiph. שׁוּרַח to cause to spring forth, vegetate.

שׁוּרַח m. grass, green, verdure.

שׁוּרַח to become fat. Pi. to make fat; hence, of sacrifices to be considered acceptable; figur. to anoint. Pu. to become fattened, satiated. Hothp. שׁוּרַח to become fat, satiated, of the sword. See שׁוּרַח.

שׁוּרַח (pl. שׁוּרַחִים) adj. m. fat, full of sap, vigorous.

שׁוּרַח (with suff. שׁוּרַחִי) m. 1) fatness, *nutriment*; 2) ashes from the fat

of the animals of sacrifices, or from carcasses; hence different from שׁוּרַח.

שׁוּרַח Pi. denom. from שׁוּרַח; 1) to turn into ashes, or become ashes; 2) to clear ashes away. The denom. Pi. forms may receive both significations.

שׁוּרַח (const. pl. שׁוּרַחִי) fem. law, edict; the etymology is uncertain.

שׁוּרַח (def. שׁוּרַחִי) Aram. the same.

שׁוּרַח (def. שׁוּרַחִי) Aram. m. grass, herb, equiv. to שׁוּרַח.

שׁוּרַח (def. plur. שׁוּרַחִים) Aram. m. teacher of the law, judge; formed from שׁוּרַח.

שׁוּרַח (also שׁוּרַח) p. n. of a place in Northern Samaria (double well).

שׁוּרַח p. n. m. (Fontanus).

ח

ח called חֵה he, as a numeral 5; but thus ח 5000. As a guttural it interchanges with ח, ח, ע, e. g. חֵה-חֵה, חֵה-חֵה, חֵה-חֵה, חֵה-חֵה, חֵה-חֵה, but while it interchanges with ח and ע, it corresponds also with ח, ח, and י: e. g. חֵה-חֵה, חֵה-חֵה, חֵה-חֵה, חֵה-חֵה, and since like ח in the beginning of words it is only as an aspirate, it interchanges with the vowel-letters.

חֵה enclytic particle, the most fre-

quent and common to denote direction. Its use is twofold: (a) in nouns, and non-personal objects it is mute: e.g. שְׁמֹרָנָה towards Samaria; הָהָרָה towards the mountain. If the terminating vowel of the noun is quiescent, it vanishes altogether by the addition of this particle, e.g. אֶרֶץ, אֶרֶץ, קִדְמָה, מִזְמָה, מִזְמָה, from אֶרֶץ, קִדְמָה, מִזְמָה, sometimes the nominal vowel of the root is abridged, like הָרָה from הֵר, or contracted, like שְׁכֻמָּה from שְׁכָם, or loses the accents, like in צוֹעֶרָה, אֲהֵלָה; it is joined to constructive as well as to absolute nouns; e.g. מִדְבָּרָה from the constructives מִדְבָּר, מִדְבָּר; also to nouns fem. by adding ת: as מִדְבָּרָתָה from מִדְבָּרָה. In nouns terminating הָ this enclytic particle is joined after the dropping of the terminating letter: e.g. מִדְבָּרָה downwards, from מִדְבָּרָה declining; מִדְבָּרָה upwards, from מִדְבָּרָה rising: (b) in verbs to denote the purpose, hence only in the fut. and the imper., and even there in the short forms: e.g. אֶמְרָה (אֶמֶר), אֶזְמַר (אֶזְמֹר), אֶתְבַּאֶר (third pers.), אֶתְבַּאֶר (from אֶתְבַּאֶר), and in the imperatives אֶמְרָה, אֶזְמַר, אֶתְבַּאֶר. Like in the nouns,

the η - is not used in roots terminating with a vowel, and only exceptionally occurs in the forms $\eta\eta\eta$ (from $\eta\eta\eta = \eta\eta\eta$), $\eta\eta\eta$ (from $\eta\eta\eta$), $\eta\eta\eta$ (from $\eta\eta\eta$).

ה abbrev. from הָ is closely connected with the noun, and is originally a demonstr., but generally used as an article. The original ל, which never appears, is replaced by the *dagesh forte*; e. g. הַנֶּזֶר, הַמִּדְבָּר, or it entirely vanishes when the first letter has no vowel; e. g. הַצִּמְרִיעַ, הַמִּבְנֶה, or when it is a guttural; e. g. הַחֵיל, sometimes before, gutturals we find הֶ or הֵ; e. g. הָעָם, הָרְחוֹק, הָאָרֶץ, הָעֵפֶר, הַחֶכֶם.

ה interr. pron. introduces a question equiv. to ה, whether direct or indirect, whether an affirmative or a negative answer is expected. Preceding gutturals, it sounds ה; e.g. הַאֵלֶּךְ (or הָ; e.g. הִתְחַבֵּם): also before י, like הַיֵּיטֵב, and where the first letter has no vowel, e.g. הַמִּשְׁלָּ. Before א, it has sometimes אַ, e.g. הַאֲתָם.

הָ, הֵּ, see הֵּ, הָ.

𐤀𐤓𐤌 Aram. interj. behold ! origin. demonst.

נָה interjection, here! i. e. behold!
See **נָה**.

חנה (Aram.) the same חנה see, like as.

חנה (compounded from חנה and חנה) interj. ah! ah! exclamation of joy, or triumphant shout.

חנה see חנה.

חנה (pl. only חנה) m. an offering, a burnt offering; comp. חנה.

Root חנה.

חנה (fut. חנה) to breathe, to wave (in the Talm. to steam); fig. to be vain; orig. like a transient breath, or also to act vainly, to hope vainly, to pursue idolatry. Hiph. to make vain, to incite to idolatry.

חנה (const. חנה after the form חנה, with suff. חנה, pl. חנה, const. חנה) m. 1) breath, but also a vapour; next as a figure of transientness, nothingness, vanity; and in this sense also, idols, and idolatry; 2) adv. vainly, in vain, i. e. the subst. is used as an adv.; 3) p. n. m. (transientness).

חנה see חנה.

חנה (not used) to be hard, equiv. חנה, which see.

חנה (only pl. חנה) m. (from חנה) stony, hence pl. ebony, so called from its hardness.

חנה (rare) to divide, to cut to pieces, especially to divide into parts; hence חנה, to divide the heavens into certain departments,

according to the system of astrologers.

חנה p. n. m.

חנה (not used) equiv. to חנה, to speak, to pronounce softly, to whisper; next also of the soft language of the heart. The same root is traced in חנה.

I. חנה (fut. חנה) 1) to murmur, to sound dull; e. g. of the plaintive sound of the harp, of the cooing of the dove, of the sighing of lament, of the whispering sorcerer, of the rolling thunder; 2) to speak, to sing, of audible intelligible sounds; 3) of the soft tones of the heart; to think, to contemplate, especially if it is done with inward vivacity. Poel חנה, but only inf. חנה, if this inf. is not to be derived from II. חנה or חנה. Hiph. only particip. חנה, to murmur, to whisper (of a sorcerer).

II. חנה (inf. חנה) equiv. to חנה, II. to divide, to separate dross; next, figur. to remove (the violent tempest). Po. (according to some) only inf. חנה, to separate.

חנה masc. murmuring, whispering; hence lament, complaint; next the rolling sound of thunder, inward emotions of the heart, quite like the verb

תנח f. soliloquy of the heart, thought.

תנח p. n. m.

תנח (with suff. תנחי) m. equiv. to תנח, inward lament, emotion (of the heart).

תנח (const. תנחי) m. 1) the dull sound, especially the soft motion of the harp; (synom. תנחי), hence a kind of music, either subsiding tones as a pause, or a particular kind of music; 2) like the verb, meditation, contemplation, thought.

תנח adj. m., תנחי f., suitable, appropriate, fitting. See תנח.

תנח (not used) equiv. to תנח, to surround closely: hence figur. to fit exactly.

תנח (not used) to flee, after the Arab.

תנח 1) p. n. f., flight, fugitive; 2) p. n. of a district on the Persian (Gulf, from which the gent. noun תנחי, pl. תנחיים, תנחיים (from תנחיים) the people of that district. תנח Arab. Heg'r, as was formerly called the present province Bahrein.

תנח m. equiv. to תנח, shout of triumph, cry, from תנח to sound, which see.

תנח (only pl. תנחים) Aram. m. royal council, council of state; probably also a priest appointed over the state papers, after the Persian *Dibir*.

תנח (not used) equivalent to תנח, to raise the voice loudly, to sing, and related to תנח. Comp. תנח.

תנח p. n. of a Syrian deity, then also a masc. name in general.

תנח p. n. masc. (Hadad is the help).

תנח p. n. after the Targum, contraction from תנח לבן תנח; according to others, the p. n. of a place.

תנח to seize, to lay hold of, to stretch out (the hand) for seizing, just as תנח is to תנח; comp. hand and pre-hand-ere.

תנח (for תנח, תנח) p. n. of a country, India.

תנח p. n. of an Arabian population, the Aromites, between the Himjarites and the Sachalites.

תנח p. n. m. (the joyful one), shouting with rejoicing, in a parallel passage תנח.

תנח equiv. to תנח to trample upon, with תנח to tread down,

תנח (not used) equiv. to תנח (under תנח), to stamp down, to stamp down with the feet.

תנח (only const. תנח) m., origin. something that is stamped down; hence תנח that which is trodden upon with the feet, i. e., footstool, steps; compare Aram. תנח stool, from תנח to tread.

הַרֵם (Peal not used) to cut asunder.

Pa. הַרֵם to cut to pieces.

הַרֵם (only pl. הַרֵםִּין) Aram.m.piece, ruin.

הַרֵם (pl. הַרֵםִּין) m.myrtle. The etymology is obscure.

הַרֵםִּין p.n. fem. (myrtle), the former name of Esther.

הַרֵם (inf. הַרֵםִּין) to push away, to push back, to eject.

הַרֵם (fut. הַרֵםִּין) origin. to shine; next figur., to be magnificent; transf. to honor, to decorate, to glorify; comp. הַרֵםִּין. Niph. הַרֵםִּין to be honored, glorified. Hith. to shew oneself glorious.

הַרֵםִּין (Aram) the same. Pa. to honor, to glorify.

הַרֵםִּין (pl. הַרֵםִּיןִּין) m. brightness, ornament, highness; hence, of God, majesty, glory.

הַרֵםִּין (later) masc. ornament. הַרֵםִּין מַלְכוּת ornament of the empire, equiv.to הַרֵםִּין הַיָּבֵיט land of beauty.

הַרֵםִּין p.n. m. (majesty, glory).

הַרֵםִּין (fem. from הַרֵםִּין, const. הַרֵםִּיןִּין) fem. the same, especially of the splendour of a feast.

הַרֵםִּיןִּין p.n. m. (is another reading for הַרֵםִּיןִּין).

הַרֵםִּין interjec. woe, from which הַרֵםִּין arose.

הַרֵםִּין see הַרֵםִּין.

הַרֵםִּין (pl. הַרֵםִּיןִּין) person. pron. he,

and the plur. they, origin. it is a demonstr., especially God is so called; with the article הַרֵםִּין it signifies that one, after the noun or pronoun it is either translated "self," or it remains untranslated and strengthens the preceding pron., sometimes it stands for the copula "is"; the pl. הַרֵםִּין is abbrev. from הַרֵםִּין, like הַרֵםִּין from הַרֵםִּין which is seen in the Aram. That הַרֵםִּין was originally a gen. com. and is also used for the later הַרֵםִּין is known by the grammar.

הַרֵםִּין (Aram.) the same.

הַרֵםִּין (imper. הַרֵםִּין, fut. הַרֵםִּין, contr. from הַרֵםִּין) equiv. to הַרֵםִּין. 1) to thrust down (according to the Arab.), as the most modern explain; but better is the original signification, to wave: hence, הַרֵםִּין wave down upon the earth; 2) to be, originally to breathe, to live.

הַרֵםִּין (also הַרֵםִּין; fut. הַרֵםִּין = הַרֵםִּין; pl. הַרֵםִּין m., הַרֵםִּין f.) Aram. to be, like the Heb. הַרֵםִּין.

הַרֵםִּין (not used) to roast, to burn. In the Aram. Pa. הַרֵםִּין to roast. See הַרֵםִּין.

הַרֵםִּין (not used) 1) equiv. to הַרֵםִּין to sound, to sing; hence, to praise, to exalt; 2) like הַרֵםִּין to shine; hence, to bloom.

הור m. 1) shouting, with joy; as, הור קול rejoicing of the voice; 2) brightness, glory, ornament; figur. transf. to bloom, freshness of youth; 3) p.n.m. youthful appearance. Comp. אֲתִיהוּר, אֲבִיהוּר.

הורוּה p.n. m. (fame of God), from הורוּה.

הורוּה p.n. m. (the same).

הורוּה p.n. m. (glory of God).

הורוּה p.n. m. (majesty of God).

הוּה (part. הוּה, imper. הוּה) equiv.

to הוּה, origin. to blow, to breathe, aspirate (like הוּה); hence—1)

figur. to live, to be, to exist; 2)

to desire, to pant for something,

adspirare ad aliquid, if not in this sense, a secondary form of הוּה;

3) to breathe the last, expiring;

hence, to perish, to die.

הוּה (pl. הוּה) f. 1) desire, lust (from

הוּה 2); 2) perishing, death; hence

figur. perishableness.

הוּה f. equiv. to הוּה 2, destruction.

הוּה p.n. m. (God of the multitude).

הוּה interj. woe! equiv. to הוּה excla-

mation of sadness, threat, and ex-

hortation; once הוּה occurs for it.

הוּה (only fut. יִהְיֶה, inf. מִהְיֶה), Aram.

to go; it is not connected with

הוּה.

הוּה (only pl. הוּה) f. folly, mad-

ness. The termination הוּה—ap-

pears only to be a secondary form

from הוּה—, and is, therefore, the sing., just as הוּה.

הוּה f. the same.

הוּה see הוּה.

הוּה equiv. to הוּה, הוּה to roar, to

make a noise, to throw things into

confusion (by uproar, alarm).—

Niph. (fut. יִהְיֶה) to get into con-

fusion, uproar. Hiph. to cause a

noise, an uproar; from Kal only

the pret. occurs; from Niph. and

Hiph. the fut. only.

הוּה p.n. m. (confusion), from which

also הוּה.

הוּה (Kal not used) 1) equiv. to הוּה 1.

to blow, to breathe; hence, like

in הוּה figur. to be vain; in Hiph.

הוּה to make vain, to act fool-

ishly; 2) equiv. to הוּה 2 and הוּה

to earn, to gain—in this sense it

is only a secondary form of הוּה.

הוּה (pl. הוּה) masc. equiv. to הוּה

wealth, riches; hence value: e.g.

הוּה בְּלֹא הוּה without value; or suffi-

cient property, sufficiency in gen-

eral.

הוּה (not used) equiv. to הוּה to cut

to pieces, to divide; from which

הוּה a weapon.

הוּה (pl. const. הוּה) m. 1) equiv. to

הוּה mountain; hence הוּה (ac-

cording to some readings) the

everlasting mountains; like הוּה

2) p.n. of two mountains.

הַיְשָׁמָע p.n. m. (knowledge of God).

הַיְשָׁע p.n. m. (salvation, help).

הַיְשָׁעִיָּה p.n. m. (salvation of God).

הָוָה (Kal not used) to persecute, to hate. Pi. הָוָה to hate violently, to rush upon somebody in a persecuting spirit; const. with עַל.

הַוָּתִיר p.n. m. (the saved one).

הָנָה (rare) to gape, gaping (an intoxicating sleep.)

הֵי interj. like הוֹי woe! next also as a subst.

הִיא (pl. הֵנָּה, הֵנָּה) pers. pron. f. she, sometimes also a neuter, it; as manifold in its use as הוּא. The pl. הֵנָּה arises from הָנָה.

הַיְרָד mas. (shout of joy or victory) from הָרָד which see.

הַיְדָת (only pl. הַיְדָת) f. a choir, a choir of singers. The form is without analogy.

הָיָה (fut. יִהְיֶה, apoc. יִהְיֶה, inf. הָיָה, later הָיָה) orig. to breathe, but commonly: 1) to be, either signifying to exist, live, or to be located somewhere; or to be, connecting the subject with the predicate. With לְ of the person: to belong to, to serve for something; with עַל to take one's part; connected with the inf. of another verb, it signifies to be, in order to do something, it must, or one intends to do; 2) to be called into

existence, to arise, to become (with לְ or accus.) לְהָיָה to become a man, i.e. to conduct oneself as a man, sometimes to be allotted to a man, to be married; 3) to happen, occur. Niph. נִהְיָה happened, the wish has occurred, i.e. fulfilled; to be done for, e.g. "I was done for (נִהְיִיתִי) and I became sick" (Dan. 8:27); "the sleep was gone (נִהְיִיתָ) from him." (Dan. 2:1.)

הָיָה (Keri for הָיָה) f. destruction, death (from הָיָה equiv. to הָיָה 3.)

הֵי conj. equiv. הֵי how, especially in modern writings.

הַיְכָל (const. הַיְכָל, pl. הַיְכָלִים, הַיְכָל) com. a palace, a temple, sometimes only the superior part of the temple, a castle; poet. of heaven as being the palace of the world.

Root הַיְכָל.

הַיְכָל (def. הַיְכָלִי) Aram. com. the same, especially royal palace.

הַיְכָל m. splendour; next, bright star, the morning star. Root הַיְכָל. Another form הַיְכָל belongs to הַיְכָל and is the imper. of the Hiphil, which see.

הָיָה see הָיָה.

הַיְכָל p. n. m. (destruction).

הַיְכָל p. n. m. (faithful one), equiv. to הַיְכָל particip. of הַיְכָל.

הָיָה m. name of a measure for fluids. The root הָיָה or הָיָה is only a secon-

dary from of תו or תו, which see, and signifies to contain.

תו (not used) to contain, to receive; equiv. to תו, תו; Aram. תו, from which תו.

תו only occurs once in the form תו, which stands for תו, probably extended from תו = תו and belongs to תו, which in Hiph., with תו, signifies to decide upon something.

תו .f. recognising, distinguishing, e.g. תו, of the person, partiality in judgment.

תו 1) demonst. particle, forming the foundation to תו, and for the article; from which arose תו, the verb תו, and the adv. תו. The original signification is: there, yonder, far off; 2) the Heb. art. for which see תו; 3) the interrog. particle, which always changes into תו, and once (Deut. 32:6) occurs in its complete form.

תו formed from תו, but only with the תו of motion, תו to yonder side, further off, used of place as well as of time. תו, from thence, and further; תו, from the other side of. From which the Niph. תו, to be distant; the particip. of which is תו, distant.

תו (only pl. תו) m. rejoicing,

song, feast of joy (of the vintners,, origia. praise.

תו demon. pron. com. this. The complete form is:—

תו m., תו f., this; both, however, pointing to something at a distance; comp. from תו, תו, תו, תו, where תו indicates the distance.

תו (pl. תו) m. step, walk, pace.

תו (formed from תו) .f. 1) walk, march; 2) manner, system; 3) caravan.

תו (fut. תו, but תו belongs to תו; inf. תו 1) to go, in the most versatile applications, and also of inanimate objects; e.g. of the spreading of a report, of the stretching of territory, of driving, of a vessel, flowing, streaming, etc.; also of the continuation of action. In this last sense תו is connected with the word expressing the action continued: as תו, or תו, or תו, or תו; 2) either to walk, i.e. to live, to follow; with תו or the accus., of the way which one walks, or in the sense of going away, disappearing, dying. In the first sense, the place to which one is going is const. with תו, תו, and accus., seldom with תו; with תו it signifies to enter, with accus. it signifies also to

march through; with **הָ** to go with something; with **עָם, אִתּוֹ**, to have intercourse with somebody; **הָ' אַחֲרַי**, to follow. Niph. **נִהְלָךְ**, to vanish. Pi. **הִלְךְ**, to walk along, *grassari*. Hiph. (only part. **מְהַלְכִים**) to lead, otherwise, however, only formed from **יָלַךְ**. Hith. **הִתְהַלֵּךְ**, to walk by oneself, sauntering (hence **מְתַהַלֵּךְ**, wanderer); next to live, to conduct oneself, especially of walking before God (a pious life).

הִלְךְ Aram. the same. Pa. **הִלְךְ**, like **הִלְךְ**. Af. **אִהְלַךְ**, like Hiph.

הִלְךְ masc. 1) walk, procession; 2) concr. a traveller.

הִלְךְ Aram. m. money to pay for the road, toll.

הִלְלָה (fut. **יִהְיֶה**, inf. **הִלֵּל**, with suff. **הִלְלִי**)

1) to shine; hence also fig. to boast.

In this sense the part. **הוֹלֵל** boaster, bragger, a fool, if it does not stand for **מְהוֹלֵל**, and derived from Poel;

2) to echo, to sound (related to **צִלַּל**). Pi. **הִלְלָה** to sing, especially praises, to laud, to praise, with

accus. or with **לָּהּ, בָּהּ**. Pu. pass. to be praised, to be sung; particip.

מְהַלְלָה worthy of praise (of God). Poel **הוֹלֵל** to make a fool of (comp.

Kal 1). Poel pass. hence particip. **מְהוֹלֵל** one acting foolishly. Hiph.

to diffuse light, i.e. to shine. Hith.

to prove oneself worthy of praise, to boast of (**בָּהּ** or **בָּהּ**), a subject. Hithpoel to feign folly, the two principal significations of the root are closely connected, inasmuch as the latter is the figurative idea of the former.

הִלְלָה p. n. m. (the praiseworthy one).

I. **הִלְלָה** originally to beat down; next, to strike, to push, to pound, to bruise; figur. to be beaten down by wine, i.e. to be drunk; of the dispersion of an army, etc.

II. **הִלְלָה** (not used) equiv. to **הִלְלָה** to be hard. From which **יִהְיֶה**, which see.

הִלְלָה (**הוֹלֵל**) m. a blow, a push.

הִלְלָה p. n. masc. (*Malleolus*, one that strikes on the anvil).

הִלְלָה (formed from **הִלֵּל** with the termination **לָהּ**) adv. of place: hither, **עַד הִלְלָה** unto, hither, or without sense of motion, here.

הִלְלָה f. orig. abstract, the striking, but also concrete, a hammer.

הִלְלָה p. n. of a place (multitude, wealth, comp. *Turba* in Spain, and *Copia* in Italy).

I. **הִלְלָה** (after the form **הִלְלָה**, only pl. with suff. **הִלְלָהָם** for **הִלְלָהָם**) m. tumult, noise, assembly of people.

II. **הִלְלָה** (with **הִלְלָה** parag. **הִלְלָה**) pl. from **הִלְלָה** they, and is used like the sing., sometimes even for the fem., or also for the verb subst.

הָמָה (fut. **יִהְיֶה**, part. f. **הוֹמָה** and **הוֹמִיָּה**) to hum, to break forth in sound, e.g. of the growling of the bear, the snarling of the dog, the cooing of the dove, sighing of man, the clang of instruments, the splashing of rain, the rolling of a carriage, the buzzing of a mob, moaning of the heart (from anguish, etc.); **הוֹמִיָּה** the noisy one, i.e. the street; **הוֹמָה שָׁכָר** the intoxicating drink confuses; figur. staggering, to be giddy, to reel.

הָמָה see **הָם**.

הָמוּ see **הָמוֹן**.

הָמוֹן (const. **הָמוֹן**, with suff. once **הָמֹנְכֶם** where the **־** is shortened, pl. **הָמוֹנִים**) com. 1) noise, tumult, multitude, in the same manifold significations as the verb; 2) p. n. from **אָמוֹן** which see.

הָמוֹן (also **הָמוּ**) Aram. person. pron. pl. they, like the Heb. **הֵם**.

הָמוֹן נָא p. n. masc. (dominion of Amon).

הָמוֹנָה p. n. of a city in the vicinity of **גִּי הָמוֹן צִוָּנָה** so called in the prophetic vision.

הָמִיָּה f. the noise of the viol.

הָמַל (not used) to associate, to assemble, the Root may again be traced in **נָצַמַל**: next, to accumulate.

הָמָלָה (also **הָמוּלָה**) fem. multitude,

troop; hence **קוֹל הָמָלָה** noise of a multitude.

הָמַם (in the pret. only once **הִמַּמְתִּי**; fut. **יִהְיֶם**) to confuse, to set in motion (by fright), i.e. in confusion, or without the secondary idea of confusion, e.g. to set the wheel of a waggon in motion **הָמַם גִּלְגָּל**. Fig. to destroy, to uproot, origin. to rout through confusion.

הָמָן p. n. of a Persian.

הָמָנִיָּה (according to the Ketib **הָמָנִיָּה**) Aram. m. bracelet, *μανιάκης*, but the Greek origin cannot be proved.

הָמַם (not used, and only supposed to be connected with the following **הָמַם**) to break, to crush.

הָמַם (only pl. **הָמָמִים**) m. something broken off, the branches of a tree. The Targ., LXX., etc., have analysed the pl. in **יָם הָמָם**.

הָמַר (not used) equivalent to **פָּמַר** to twist, to plait, from which it is a softened form. Herefrom **מִהָמַר** = **מִכָּמַר**.

I. **הָן** plur. from **הָיָא**, also **הָנָה** and joined with **בְּכָל־לָם**, the original form appears, e.g. **פָּהָן**, **לָהָן**, **מָהָן**, where the connection with **ל** forms an exception, since **לָהָן** differs from **לָהָן** so that the former is only a prepos., on account of, therefore, equiv. to **לָהָן**.

II. **הָן** (with makkaph **הָן**) a demonst.

particle this, these; hence also,
1) interjec. there! behold! lo! for
which, however, the lengthened
form תִּנִּי generally occurs; 2)
subjunctive particle, if; for which,
however, אם commonly stands;
3) interr. particle, whether.

תִּי (Aram.) like תִּי II. in Hebrew,
but only in the signification, 1 & 2.

תִּנִּי 1) the pl. from תִּנִּי they, f. pl.
with the article תִּנִּי even they,
like the shorter form תִּי it is joined
with the prepos. בְּכִל; 2) adv.
here, hither, hitherto; תִּנִּי—תִּנִּי
here—there; תִּנִּי—תִּנִּי hither
and thither.

תִּנִּי (seldom תִּנִּי) interjec. behold!
see there! (pointing), lengthened
from תִּי; with suffix it includes
the verb subst., e.g. תִּנִּי (pause
תִּנִּי, תִּנִּי) behold here I am, etc.,
joined with the participle it gene-
rally points to the future tense.

תִּנִּי (from תִּנִּי) f. granting of rest,
e.g. remission of a tax.

תִּנִּי p.n.m. to whom formerly be-
longed the valley on the south-
eastern side of Jerusalem, where
later children were sacrificed to
Moloch; hence תִּנִּי, תִּנִּי, תִּנִּי,
תִּנִּי the valley (of the son,
of the sons) of Hinnom, whose
western portion was subsequently
called תִּנִּי (field of blood).

תִּנִּי n. pl. of a town in Mesopotamia.

תִּנִּי inf. Hiph. from תִּנִּי, which see.

תִּנִּי (Kal not used) to rest, to be
silent, equiv. to תִּנִּי. Pi. only

imp. תִּנִּי, תִּנִּי to be quite mute.

The imp. is used as an interj.

or an adv. Hiph. (fut. apoc. תִּנִּי)

to silence, to appease.

תִּנִּי f. origia. fatigue, ceasing, in-
terruption. Root תִּנִּי.

תִּנִּי (fut. תִּנִּי) to turn (the hand),
to turn round (the neck), to turn
back (to flee), to turn a thing
into (accus. or לְ) something else;
figur. to destroy (a town, a city),
to pervert (words), or of a moral
perversion, e.g. תִּנִּי your per-
version. Niph. תִּנִּי to turn one-
self, to be turned into (לְ, לְ)
something, e.g. "her palms turned
upon her" (תִּנִּי), 1 Sam. 4:19;
to turn against (לְ) something, to
turn into (לְ or accus.) something,
i.e. to be destroyed, to turn with
his tongue, i.e. to use the tongue
skillfully. Hoph. to turn oneself
against (לְ) somebody. Hith. to
turn itself (of the drawn, glittering
sword), to change into, to roll
along. The root תִּנִּי is related
to תִּנִּי, which see.

תִּנִּי m. contrary, opposite, origin.
turned round.

תִּנִּי m. the same.

הפך connected with הפכּוּ is an
inf. from הפך.

הפכה fem. upsetting, destruction,
devastation, the same as הפכהּ.

הפכהּ (a redoubled form from הפך)
adj. masc. very crooked, perverse,
equiv. to עקל.

הפלה f. deliverance. Root נפל.

הפץ (not used) supposed to be con-
nected with הפץ; according to
some, to be entrenched, or equiva-
lent to צן to shield, from which
צנה.

הפץ m. weapon, from הפץ, equiv. to
פץ (to cut to pieces); this ter-
mination פ- is also found in הפץ,
הפץ, הפץ and others.

הר (with the article הר, with ה of
motion הר, with the article ad-
ded thereto הר, with suffix,
however, הר, הר; pl. הרים,
const. הר, but also הר; with
suff. הר, but also הר) masc.
mountain, mountainous region,
sometimes used for Zion, Sinai,
etc., הר is often joined with proper
nouns.

הרמ mountainous country, p.n. for
Media Magna, great Media, Arian,
hence in a parallel passage, 2 Kings
17:6, it is expressed by מר, but
especially the mountainous dis-
trict of Media.

הרמ m. equiv. to הרמ, הרמ,

burnt-offering altar, from הרמ, to
burn.

הרג (rat. הרג) to slay, to murder,
to kill, to destroy; of men, of
beasts, and plants, with the accus.,
and ל; with ב, to slay among
others. Niph. and Pu. pass. The
original signification is to over-
whelm, and is related to the root
רג in Aram.

הרג m. murder, strangling.

הרגה f. slaying, strangling, slaugh-
tering; hence, 'הרגה valley of
slaying, 'הרגה צאן sheep for slaugh-
ter.

הרה (part. הרה, plur. הרות) 1) to
conceive, to be pregnant, origin.
equivalent to the Aram. הר, and
therefore connected with הר hill;
הרות parents; 2) figur. to con-
ceive in mind, to brood (mis-
chief). Pual (הרה, infin. הר) to
become pregnant.

הרה (origin. part.) adj. m. הר f.
(const הר, but the pl. הרות
and הרות; comp. הר, הר, for
(הרה, הר), to be with child:
the m., as a matter of course,
does not occur.

הרה (the Pa. form) Aram., to per-
ceive, to hear, to conceive, in
mind.

הרה (Aram.) m. perception, thought;
pl. of the cogitations in a dream.

הָרֹן from הָרִין which see.

הָרִיה from הָרָה which see.

הָרִין masc. conception, pregnancy,
with suff. once הָרִינָה for הָרִינָה.

הָרִיסָה f. pulling down; concr. ruin.

Root הָרַם.

הָרִיסָה f. destruction.

הָרַם (not used) to raise oneself,
equiv. to הָרַם and הָרַם.

הָרַם p.n. m. (the exalted one).

הָרַם p.n. m. (the same).

הָרִכּוֹן p.n. masc. abbrev. in popular
language from הָרִכּוֹן. Accord-
ing to some it is a p.n. for Ar-
menia, as the Targum renders it.

הָרִין p. n. m. (an inhabitant of moun-
tains).

הָרַם (fut. יִהְרַם) to pull down (cities,
walls, posts), to pull out (teeth),
figur. to destroy, to do something
violently. Niph. pass. Pi. is only a
stronger form of Kal, to destroy
something from the foundation.

הָרַם m. destruction, but in one pas-
sage הָרַם is rendered sun, or הָרַם
is to be taken as a softened form
from הָרַם.

הָרַם (not used) to raise oneself, to
be exalted, from which הָרַם.

הָרִי (also הָרִי) adj. m. (from הָרַם,
inhabitant of a mountain).

הָרִי p.n. m. (the brilliant one, equiv.
to הָרִי), in a parallel passage הָרִי
(equiv. to הָרִי).

הָרִי (inf. Hiph.) f. announce-
ment, proclamation. Root הָרַם.

הָרִי p. n. m. (announcement).

הָרַם (inf. Hiph.) m. melting.

הָרַם (Persian) p. n. m.

הָרַם (a secondary verb formed from
the Hiph. of הָרַם), only Pi. הָרַם,
(fut. יִהְרַם) to mock, to scorn, to
despise). Root הָרַם II.

הָרַם (pl. only הָרַם) m. mocking,
scorning.

הָרַם see הָרַם.

ו

ו *vav* (וּ), signifies hook; the shape
of the letter is taken from the
signification of the word. As a
numeral it signifies 6. As a con-
sonant ו interchanges with all la-
bials; e.g. וָו-וָו, אָו-אָו, as a
vowel, with א, ה, י. Where ו appears
in the root, the beginning, middle,
and end, must be distinguished:
1st, in the beginning of the root
the ו is omitted, and replaced by
a י. The language has, however,
made a distinction between those
roots originally commencing with
ו and those originally commencing
with י, and the following roots
may be placed under ו, since they
only appear with ו at the begin-
ning: וָו I. (only וָו) II.
(וָו) וָו, וָו, וָו (וָו).

(הוֹעִיל) וְעַל, (נוֹלָד) וְלָד, (נוֹכַח) וְכַח where the *yod* substitute never occurs. 2) in the middle of the roots, the י only appears as a consonant, חָוֶה, אֶל but the עֵץ are according to historical and analytical inquiry, generally but monosyllabic roots, with $\frac{1}{2}$ intermediate vowel, which the conjugation and the analogy confirm. 3) At the end of roots, where the י has always the power of a consonant.

י (but י before sheva and a labial, י, if the accent immediately follows it), conj.: and, to connect words and sentences; sometimes as an expletive: and indeed; sometimes contrasting: and yet; it is altogether of very manifold significations, according to its position before causal, consequent, and objective sentences.

י (with dagesh following) is the copulative י of the fut., in the pret. it is י, the action is thereby placed in a certain contingency; this י, therefore, does not change the tense, but further develops it; hence, the unfitness of the name י conversive.

יָיִל p.n. of a district having two rivers in Arabia, not far from Gaba.

יְמֹאב p.n. of a place in the territory of Moab.

יָו (pl. יָוִים) m. nail, hook.

יָיִתָא p.n. m. (the pure one).

יָלָד (and also וְלָד) m. descendant, progeny.

יָנִיהָ p.n. m. (tameless).

יָפָסִי p.n. m.

יָשָׁנִי p.n. m.

יָשָׁתִי p.n. f. (the beautiful one).

י

י Zain (יֵי) signifies weapon, and takes its shape from the signification of the name of the letter. As a numeral it signifies 7. It interchanges with the dentals: שָׁה-זָה; דָּבֵל-זָבֵל; טָבַח-זָבַח; זָהָר; צָהָר; סָהָר-זָהָר; צָהָב-זָהָב; זָלָל; דָּקָר-זָכָר; סוּר-זוּר; טָהָר-זָלָל; זָנַב; צָמַם-זָמַם; תָּלַחַל, סָלְסַל; זָעַק; דָּעָד-זָעָד; צָנַח-זָנַח; סָנַף; צָעַר-זָעַר; צָעַק-זָעַק.

זָאָב (not used) equiv. to זָעַף to be furious, grim, from which זָאָב.

זָאָב (pl. זָאָבִים, const. זָאָבִי) masc. 1) a wolf. The form is a participle equiv. to זָאָב. 2) p.n. m.

זָאָת dem. pron. f. this one, or this, neut. The form arose from זָאָ = זָאָ, Aram. זָאָ, with the addition of ת, and appears once lengthened in זָאָתָה. Respecting its manifold applications, comp. זָאָה.

זָכַב (not used) to be dispersed, scat-

tered, hovering about. From which
זבוב.

זָבַד (rare) to present, to give.

זָבֵד m. gift.

זָבֵד p.n. m. (the giver, donor).

זָבֵדִי p.n. m. (donor).

זָבֵדֵאל p.n. masc. (the present from
God).

זָבֵדִיה p.n. m. (the same).

זָבֵדִיהוּ p.n. m. (the same).

זָבֵב (pl. const. זָבָבִי) m. origin. a
little swarming insect, especially
the fly, the gad-fly: זָבָבִי mortal
fly; זָבָבֵאל the Baal who kills
flies, i.e. a deity protecting from
vermin.

זָבֵד p.n. masc. (the presented, the
given one).

זָבֵד p.n. m. (the giver).

זָבֵדָה p.n. fem. (the gift), in Ketib
זָבֵדָה (the same).

זָבֵל (with ז mobile, זָבֵלָה) masc.
1) surrounded place, habitation,
dwelling. In the Talmud, זָבֵל
veiling. 2) p.n. m. (the weak one),
originally, wrapped, like זָבֵלָה

זָבַח (fut. יִזְבַּח) to slaughter, σφαγ,
to sacrifice to some one (ל or
לְפָנַי). Piel יִזְבַּח to sacrifice fre-
quently.

זָבַח (pl. זָבָחוֹת, זָבָחִים) m. 1) offer-
ing of sacrifice, every offering
which is slaughtered; next, offer-
ing (sin, trespass, or thank offer-

ing), feast for offering, eg. זָבֵדֵאל
annual feast of offering; next,
feast (of that which is slaughter-
ed), meal in general; 2) p.n. m.
(offering, offerer).

זָבֵי p.n. m. (one roving about).

זָבֵדָה see זָבֵדָה.

זָבֵינָא p.n. m. (one that is bought).

זָבַל (fut. יִזְבַּל) 1) (not used) to roll,
to heap together, equiv. to זָבַל;
hence, modern Heb. זָבַל hill (of
dung); 2) to encircle, encompass;
figur. conjugal cohabitation.

זָבֵלָן (also זָבֵלָן, זָבֵלָן) p.n. m. (the
presented one). Gent. זָבֵלָנִי.

זָבַל (Aram.) to purchase, to acquire,
to gain; זָבַלָהּ to gain time.

זָבַל m. skin of the grape, husk, from
זָבַל to enclose.

זָבַל (origin. a particip. form, pl. זָבָלִים)
m. haughty, barefaced, presump-
tuous, one. Root זָבַל.

זָבַל (const. זָבַל) masc. presumption,
haughtiness, from

זָה 1) demonstr. pronoun masc., this
one, this, always pointing to the
present, and seldom connected
with a fem. noun. It generally
follows the noun (זָהֶם הַיּוֹם), but
if it precedes the noun, it includes
the verb subst., e.g. זָה הַיּוֹם, this
is the day. It often stands alone,
זָה-זָה, this, that; זָה אֶל זָה, one
to another; זָה מִי, who (is) this

one; 2) relat. pronoun, he who, that which, e.g. the place which (ת) thou hast founded; but this signification of ת is confined to the poetic books of scripture; 3) as a demonst. particle, here, there, e.g. ת, from hence; ת ת, this (is) the sea; ת ת, from hence and thence, but also of time, now, at present, e.g. ת ת, just now; ת ת, now so many years since, and in these significations it often strengthens the interrog. particles, e.g. ת ת, why then; ת ת, wherefore then; 4) connected with prepositions in demonst. relations, e. g. ת, here, then; ת, as such; ת ת, so and so, this as well as that: the manifold significations of ת are similar to those of ת. ת (the original and usual form of the fem. equiv. to ת in ת), pron. demonst., this one, only used in modern writings, but always in connection ת ת. ת (only 1 Sam. 17:34) a secondary form from ת, a lamb. ת (not used) equiv. to ת, to shine, to glitter, especially of the yellow colour. ת (const. after vav ת) m. gold, glitter of gold, transf. to the gold shekel if preceded by numbers.

ת (Kal not used) to be dirty, unclean; related to ת. ת, To make loathsome, disgusting. ת p.n.m. (loathsomeness, concrete: unclean one). ת (Kal not used) equiv. to ת, ת, ת, to shine, to luminesce, from which Hiph. ת, to diffuse light (of the skies), but often in a morally metaphorical sense, to enlighten, to illustrate, to instruct (with double accus.), to clear up, to warn against (ת) something. Niph. to be cleared up in (ת) something; to be warned of (ת) something. ת (Aram.) the same part. pass. ת, cautious, warned, watchful. ת m. brightness (of the sky). ת (also ת) m. splendour, blossom: hence name of the month of blossoms; complete ת in Aram. The root is ת (ת) related to ת to shine, to glitter. ת only a secondary form from ת. ת demonst. pron. comm. stands also for ת and ת. ת (fut. ת) equiv. to ת to flow (of the monthly courses of women, or of the discharge by man), overflowing (of blood, milk), dissolving, i.e. languishing, pining. ת m. the flowing, whether of the monthly courses of women, or of the discharge from man.

זו (not used) to enclose, from זו husk.

זו origin. to seethe (comp. זו); hence figur. the rising (of passion), to be presumptuous against (ל, על) somebody. Hiph. זו (fut. זו) to boil, to prepare (e.g. זו pottage), figur. to act presumptuously, wickedly against (על) somebody.

זו (Aram.) the same. Af. inf. זו, like the Hiph. in Heb.

זו (not used) equiv. to זו to glitter, to sparkle, from which זו and זו which see; but in זו the root is not זו, but זו. See זו.

I. זו (not used) to produce in fulness, plentifully, especially of the productions of the field. (The form זו is doubled from זו, also for זו). From which זו.

II. זו (not used) to be prominent, origin. to shine, to excel; hence to be conspicuous. Comp. נם, נם, נם. (The form is redoubled from זו, From which זו. Aram. זו).

III. זו (not used) to move to and fro (redoubled from זו, equiv. to זו). From which זו.

זו p.n. of the ancestry of Amon. (probably the prominent ones, giants).

זו p.n. m. (removing, remover), from זו.

זו (only pl. זו) f. corner (which is prominent), from זו, like זו, from זו in the same sense, corner stone.

זו equiv. to זו, to throw—to squander away, related to זו, which see. Hiph. זו (Aram. form for זו) to throw away, to despise, e.g. זו, those that honour one.

זו f. removal, but only const. זו; and with suff. as a prep. and conj., besides, otherwise; except.

I. זו (Kal not used) to nourish, to maintain. Hoph. זו to be nourished, to become strong. See זו.

זו (Aram.) the same. Hithpa. זו pass.

II. זו (not used) to sharpen, to point, Related to זו.

זו f. 1) harlot, whore, part. f. from זו. 2) weapon, orig. that which is pointed, from זו II. only 1 Kings 22:38.

I. זו (fut. זו) to move, figur. to tremble. Pi. reduplicate זו to make tremble, to shake.

II. זו (not used) to drip, perspire, equiv. to זו, from which זו.

זו (part. pl. זו in the Keri, זו in the Ketib) Aram. like זו I. in Hebrew.

זָעָה f. unstableness, shaking, fright,
the Keri has always **זָעָה**.

זָהָה (not used) 1) equiv. to **זָהָה** to melt,
to flow; 2) according to the Aram.
to borrow; from which **זָהָה**, **זָהָה**.

I. **זָהָה** to be estranged, to turn away
(from God, or relatives), hence
the particip. **זָהָה** stranger, foreigner;
figur. heathen, barbarian, sinner,
etc., inasmuch as the alienation
was considered an evil: **זָהָה** **זָהָה**
זָהָה "my breath is strange to
my wife," (Job 19:17) i.e. dis-
agreeable; related to **זָהָה**. Niph.
only Isa. 1:6, to estrange oneself
from God. Hophal, to become
estranged. part. **זָהָה**.

II. **זָהָה** (fut. **זָהָה**, apoc. **זָהָה**) 1) to tie
fast, to gird; **זָהָה** Isa. see **זָהָה**.
זָהָה part. pass. for **זָהָה**. From
which **זָהָה**, **זָהָה**, and **זָהָה**; 2) to
press together (**זָהָה** an egg), to
squeeze (**זָהָה**) by pressing together;
related to **זָהָה**.

זָהָה (not used) to be agreeable, love-
ly, especially of lovely fragrance.
From which **זָהָה**.

זָהָה (Kal not used) to move; hence
Niph. (fut. **זָהָה**) to move oneself
away. The root is also in **זָהָה**.
זָהָה to crawl (of serpents); figur. to
sneak, to be afraid. Comp. **זָהָה**.
זָהָה (אָהָה) p.n. of a place near Je-
rusalem (stone of terror).

זָהָה see **זָהָה**.

זָהָה (after the form **זָהָה**, from **זָהָה**)
adj. m., tossing (of the waves),
swelling with pride.

זָהָה (Aram.) m. splendour, serenity
(origin. brightness of the counte-
nance). See **זָהָה**.

זָהָה m. 1) fulness, plenty, superfluity,
from **זָהָה** I., only Isa. 66:2, ful-
ness of glory, it stands parallel with
זָהָה breast. It is possible, how-
ever, that **זָהָה** is here only a softer
form for **זָהָה**; 2) according to
Kimchi and Abulwalid) animal,
game, from **זָהָה** III.

זָהָה p.n. m. (the shining one, the
brilliant one).

זָהָה p.n. m. (splendour, ornament).

זָהָה p.n. m. the same.

זָהָה p.n. (the terrified one).

זָהָה 1) (melting-place) p. n. of a dis-
trict in the territory of Judah;
gent. **זָהָה**; 2) p.n. m. (like **זָהָה**
the one lent).

זָהָה see **זָהָה**, from which it is the pl.

זָהָה (pl. **זָהָה**, from **זָהָה**, after the
form **זָהָה** from **זָהָה**) m. olive-oil,
complete **זָהָה**, **זָהָה**; also,
olive-tree, complete **זָהָה**; es-
pecially the fruit; hence, **זָהָה**
to press olives. The root is **זָהָה**
and not **זָהָה**.

זָהָה p. n. m. equiv. to **זָהָה**.

זָהָה p.n. m. (planter of olives).

זָהָה (pause זָהָה) adj. m. זָהָה f. purified, figur. also in a moral sense.

זָהָה (not used) Aram. purified; hence figur. to be morally pure.

זָהָה (fut. זָהָה) equiv. to זָהָה, זָהָה, זָהָה to be purified; hence morally, to be pure, pious. Piel זָהָה to cleanse (the heart). Hith. זָהָה to cleanse oneself.

זָהָה (const. זָהָה, def. זָהָה) Aram. f. cleanliness; moral purity.

זָהָה f. origin. that which is purified, transparent; especially, crystal, glass. Root זָהָה.

זָהָה masculine, equivalent to זָהָה male.

זָהָה p.n. m. (man).

זָהָה p.n. m. (pure, innocent, pious one).

זָהָה (3 pl. pret. זָהָה) to sieve; hence, figur. (intrans.) to be pure, clean, pious. Compare זָהָה. Hiphil, to cleanse, to wash clean.

זָהָה (fut. זָהָה) origin. to penetrate (comp. זָהָה); hence, to impress, to remember (with accus. or זָהָה, זָהָה), to retain in, or to recall to, the memory. Niph. to be considered (of somebody, or of some subject), to be mentioned to (זָהָה) somebody. Hiph. to call to memory, to mention, especially, in favor; hence, to praise, to bring an offering of remembrance or of thanks, to record

annals, etc.). Sometimes like Kal. Comp. זָהָה.

זָהָה m. origin. the male-kind (that which penetrates, comp. זָהָה); next, the male (of man and beast), from which denom. Niph. זָהָה to be born a male.

זָהָה (sometimes זָהָה) masc. memory, remembrance, memorial, name, mark of distinction; figur. fame.

זָהָה p.n. m. (glory, the famous one).

זָהָה (const. זָהָה, pl. זָהָה) m. equiv. to זָהָה; hence, זָהָה stone of remembrance; זָהָה offering of remembrance; but also figur. noting down something for memory, remark; זָהָה the book of memory; also, day, feast, sentence of memory, etc.

זָהָה p.n. m. (the celebrated one).

זָהָה p.n. m. (fame of God).

זָהָה p.n. m. (the same).

זָהָה (not used) to drop, to flow in drops; from which perhaps זָהָה.

זָהָה fem., baseness, vileness, only Ps. 12:9, "when the vilest of men are exalted." Root זָהָה.

זָהָה (only pl. זָהָה) m. equiv. to זָהָה, זָהָה; bough, branch, especially of the vine. Root זָהָה.

זָהָה (part. זָהָה) origin. to move to and fro, especially of the shaking of branches (compare זָהָה) from which זָהָה; hence figur. to strew

about, to squander; **זָלַל** spend-thrift; **זָלַל בָּצֵר** squanderer of the body, i. e. profligate. Squandering being considered bad, an evil, **זָלַל** signifies also to be bad, base. Niph. **זָלַל** to be strewed about:

זָלַל (pl. **זָלַלִּים**, constr. **זָלַלִּים**); glow, heat, e. g. of the wind (simoom), of famine. The root appears to be formed from **זָלַל** and **זָלַל**. **זָלַל** (not used) to drip, to fall in drops; related to **זָלַל**.

זָלַל pan. f. (juice of myrrh, fragrance):

זָלַל f. 1) spinning of deceit; hence, an abominable deed, vice; next, shame, for whoredom; 2) spinning of thoughts, plan, design. Root **זָלַל** I.; 3) p. n. m. concoction.

זָלַל f. thinking, thought, only plur. **זָלַלִּים** for **זָלַלִּים**—, according to others it is the inf. of Pi. almost in the same sense; or the 3 pers. pret. for **זָלַלִּים**.

זָלַל (pl. but with suff. **זָלַלִּים**) f. the shaking branch, bough.

זָלַל (only pl. **זָלַלִּים** p. n. of a race of giants (swarm)).

זָלַל (const. **זָלַל**) m. after the form **זָלַל**, **זָלַל**, **זָלַל**— tune of the feast (song) of vintage, or harvest; next, triumphal songs generally.

זָלַל (only pl. **זָלַלִּים**) fem. 1), song,

song of praise, triumphal song; 2) p. n. masc. vintage, cutting of grapes.

I. **זָלַל** (1 pers. pret. **זָלַלְתִּי** and **זָלַלְתִּי**; fut. **זָלַלְתִּי**; pl. **זָלַלְתֶּם** for **זָלַלְתֶּם**) origin. equiv. to **זָלַל** to bind, to plait, to spin; hence, to spin plans, to devise good or evil. Pi. (inf. **זָלַלְתִּי** according to some, like **זָלַלְתִּי**, **זָלַלְתִּי** the same.

II. **זָלַל** (not used) to roar, to bawl. From which **זָלַל**.

זָלַל m. equiv. to **זָלַל** plan.

זָלַל (Kal not used), to number, to measure; hence Piel, to arrange, determine something. Pu. pass. (**זָלַלְתִּי**); appointed times. Related to **זָלַל**.

זָלַל of a modern date (pl. **זָלַלִּים**) m. time, fixed, appointed time.

זָלַל (Aram.) like **זָלַל** in Heb. Hith. **זָלַלְתִּי** to make mutual appointment; but only in Keri, the Ketib has af. **זָלַלְתִּי** in the same sense.

זָלַל (def. **זָלַלְתִּי**, pl. **זָלַלְתִּי**) Aram. equiv. to **זָלַל** time, period, but like **זָלַלְתִּי** also of a holy period, or time, festival. The plur. is used as an adv., times, e. g. three times.

I. **זָלַל** (fut. **זָלַלְתִּי**) to prune (the vine), but also, cutting off in general; e. g. trimming the light; hence **זָלַלְתִּי** (related to **זָלַל**). Niph. pass. from Kal, to be pruned.

II. זָמַר (Kal not used) to clatter, to tune; hence Pi. to sing (with the voice), to tune (by string-instruments).

זָמַר (def. זָמַרָא) Aram. m. the tuning of instruments, playing.

זָמַר (plur. זָמַרִין) masc. a player on stringed instruments, a singer.

זָמַר m. name of a gazelle, the wild goat, or the giraffe.

זָמְרָה (const. זָמְרָת) f. song, sound (of the harp), figur. praise; i.e. the best part (of the country).

זָמְרָה see זָמְרָה.

זָמְרָה see זָמְרָה.

זָמְרִי p. n. m. (vintner), but this form is also patron. from זָמַר.

זָמַר p. n. m. (the celebrated one).

זָמְרָת f. equiv. to זָמְרָה song, fame, praise.

זָנָה (pl. זָנִים) m. form; next, kind, manner, way. Root זָנָה.

זָנָה (Aram.) the same.

זָנָה (not used) equiv. to זָנָה (in זָנָה) wagging, moving to and fro.

זָנָה (pl. זָנָה, const. זָנָה), m. a tail; next, anything that drags behind.

זָנָה (Pi. denom. from זָנָה) to remove, destroy that which drags behind.

זָנָה (fut. apoc. זָנָה) whoring, also committing adultery, with the accus.

זָנָה, of the person with whom it is carried on; with זָנָה to

follow some one with the object of whoredom; with זָנָה, זָנָה, זָנָה, זָנָה, to desert the person whom one followed in whoredom; Particip. זָנָה (or זָנָה) a harlot. Figur. apostatising from God, of intercourse with idolatrous nations. Pual זָנָה pass. Hiph. זָנָה (fut. apoc. זָנָה) to cause, to seduce to, profligacy.

זָנָה (marshy ground), p. n. two places in the territory of Judah.

זָנָה (from זָנָה equiv. to זָנָה) m. plur. whoredom; figur. apostasy (from God), intercourse with idolaters.

זָנָה (pl. זָנָה) f. the same.

זָנָה (fut. זָנָה) 1) trans. to push away, to desert, to reject (עָנָה, עָנָה) with accus. זָנָה to forsake some one; 2) (not used) to remove; hence, to decrease, to dry up (of the water) related to זָנָה (see זָנָה). Hiph. זָנָה to reject, to banish from (זָנָה) something. The Hiph. זָנָה, see under זָנָה.

זָנָה belongs to זָנָה see זָנָה.

זָנָה (Kal not used) to hasten away. Pi. זָנָה to spring forth, with זָנָה of the place.

זָנָה f. perspiration, from זָנָה.

זָנָה f. Keri, equiv. to זָנָה Ketib, shaking, fright. Root זָנָה.

וַעֲרָה p. n. m. (the affrighted one).

וַעֲרָה m. a little, a trifle, but also as an adv. small, little.

וַעֲרָה (Aram.) adj. m. **וַעֲרָה** f. small, little, formed from **וַעֲרָה**.

וַעֲרָה equiv. to **וַעֲרָה** to quench, to extinguish; figur. to vanish. Niph. to vanish.

וַעֲרָה (fut. **וַעֲרָה**, imper. **וַעֲרָה** for **וַעֲרָה**) to snort, to foam; figur. to be wroth, especially when the anger indicates punishment, with the accus. or **עַל**; hence, also to denounce, to curse. Niph. to be wroth, to be vexed; **פָּנִים נִעְרָמִים** angry countenance.

וַעֲרָה (with suff. **וַעֲרָה**) m. anger, especially the anger of God, punishment; anger of the tongue, i.e. chastising language.

וַעֲרָה (fut. **וַעֲרָה**) to seethe, to snort, to foam; i.e. to be wroth, const. with **עַל** and **עַם**; or look sad, to appear sad or melancholy, origin. to be violently moved.

וַעֲרָה adj. m. angry, snorting.

וַעֲרָה m. anger, the foaming (of the sea).

וַעֲרָה (fut. **וַעֲרָה**, inf. **וַעֲרָה**, **וַעֲרָה**) equiv. to **וַעֲרָה**, which appears later, to cry (from pain); to call, with **עַל** upon some one; also with **עַל** and accus.; the object for which one cries, with **עַל**, **עַל** and **מִלְפָּנֶי** Niph.

to be called together, to assemble.

Hiph. to cry, to call (with the accus.)

to assemble together, to assemble.

וַעֲרָה (pl. **וַעֲרָה** in the Targ.) Aram. the same.

וַעֲרָה m. lament, outcry, like **וַעֲרָה**.

וַעֲרָה f. equiv. to **וַעֲרָה** cry, lament, tremulous cry.

וַעֲרָה (not used) equiv. to the old form **וַעֲרָה**, origin. to compress; hence, to be little, small, to be straitened. Aram. **וַעֲרָה**.

וַעֲרָה (sweet of odour) p. n. of a northern border town in Palestine, which in the Targum is rendered **קֶרֶן זְכוּתָא**.

וַעֲרָה (from **וַעֲרָה**, like **נֶפֶת** from **נֶהַ**; **נֶפֶת** from **נֶהַ**; **נֶפֶת** from **נֶהַ**; f. pitch.

וַעֲרָה (only pl. **וַעֲרָה**) m. 1) flame, spark, especially the flaming arrow, from **וַעֲרָה** I. 2) fetter, bond, from **וַעֲרָה** 2.

וַעֲרָה (const. **וַעֲרָה**) m. chin, beard. The root is **וַעֲרָה** to sprout, to germinate, perhaps connected in its root with **וַעֲרָה**.

וַעֲרָה (fut. **וַעֲרָה**) grey, white hair, to be old, but only used of man. Hiph. **וַעֲרָה** (like **וַעֲרָה**) to have grey hair, to be white; also of inanimate nature.

וַעֲרָה (const. **וַעֲרָה**, plur. **וַעֲרָה**) m. age, hoary-man; hence also elder, signifying some one distinguished.

זָקֵן m. hoary age.

זָקֵנָה f. the same.

זָקֵנִים m. pl. the same, זָקֵן a son
got in old age.

זָקַף equiv. to שָׁנַף and זָקַף to fasten,
to support; next, to raise (the
humble one).

זָקַף (Aram.) the same, to hang up;
origin. to raise a piece of wood.

זָקַף (fut. יִזְקֶה) 1) equiv. to זָבַף to
sieve, to purify; next also in a
moral sense, to cleanse: 2) to
burn, to flame, to glow, related to
זָחַף, from which זָקַף: 3) to bind,
to tie; fig. (Talm.) to compel. Pi.
זָקַף to refine (gold). Bu. pass. to
be purified (of metals or wine).

זָר (part. from זָרַח) m. a stranger;
see זָר I.

זָר m. that which encompasses an ob-
ject; hence clasp (of a table),
border, from זָרַח II.

זָרָה f. equiv. to זָרַח (from זָר) strange,
bad, disgusting; hence זָרָה לְזָרָה
becoming loathsome.

זָרַב equiv. to זָרַב, זָרַב to glow, to
burn. Pual זָרַב to dry up (of
rivers).

זָרַבָּל p. n. m. (scattered to Babel,
equiv. to זָרַבָּל).

זָרַב p. n. of a valley and river, now
called Wadi El-ahsa.

I. זָרַח to strew, to scatter about;
hence, winnowing. Niph. to be

scattered about. Pi. to scatter
about (a people), to winnow. Pu.
pass. the part. זָרַח is for זָרַחָה.

II. זָרַח only Pi. in Ps. 139:3, equiv.
to זָרַח to encompass, to encircle,
to hedge in (זָרַח), i.e. to watch
closely.

זָרַח see זָרַח.

זָרַח see זָרַח.

זָרַח (from זָרַח) masc. a shower of
rain, the form is contracted from
זָרַחָה.

זָרַח (from זָרַח equiv. to זָרַח) masc.
girded (of the loins); hence, name
of the war-horse, or, probably, of
a warrior in general. See זָרַח II.

זָרַח (fut. יִזְרַח to shine forth, e. g. of
the morning sun, of the light, or
of the majesty of God, transf. to
the sprouting of plants, of the
coming forth of the child (from
the mother's womb), of the break-
out of leprosy.

זָרַח m. 1) shining forth, the rising
of the sun; 2) p. n. masc. rising;
patron. זָרַח.

זָרַחָה p. n. masc. (arisen through
God).

זָרַח (after the form זָרַח, זָרַח m.
shower of rain, equiv. to זָרַח but
only in Isa. 1:7.

זָרַח equiv. to זָרַח, זָרַח to flow, to
carry away by a flood; to flow
away, e.g. Ps. 90:5, "thou carriest

them away as with a flood." Pu.
to stream forth.

זָרַח m. shower of rain, flood (water,
hail, etc.); זָרַח זָרַח flood against
the wall.

זָרַח f. flow of semen, of the stal-
lion.

I. זָרַע (fut. יִזְרַע) equiv. to זָרַח לִי to
strew, to scatter about; hence, to
sow (also for plants), to spread
the seed (with double accus.) to
fertilize; next, figur. to sow, i. e.
spread justice, meekness, vanity,
happiness. Niph. pass. from Hal,
to be sown, fertilize. Pu. the
same. Hiph. to beget (by sowing,
fertilizing), to produce seed, i. e.
to have offspring (of a woman).

II. זָרַע (not used) to carry, to bear.
Aram. זָרַע, from which זָרַע;

זָרַע (const. once זָרַע) m. 1) concr.
seed of trees, of corn, and of men;
but also that which arises from
the seed, like plants, corn, fruit;
and of man, children, descendants,
family in general, generation, tribe;
2) abstr. the sowing, planting;
hence also, the seed-time.

זָרַע (Aram.) the same.

זָרַע (also זָרַע; pl. זָרַע, זָרַע) com.
the limb adapted for lifting and car-
rying of burdens, the arm; hence,
also power, strength, might, e. g.
זָרַע זָרַע human might; זָרַע strength

of the hand; זָרַע, זָרַע, זָרַע
to destroy the power, power and
strength are used either in a good
sense, for help, support, or for
violence.

זָרַע (pl. זָרַע; but also זָרַע plur.
זָרַע) m. that which is sown,
vegetable.

זָרַע (only pl. זָרַע) m. vegetable,
and the food prepared therefrom.

זָרַע (not used) equiv. to זָרַח (זָרַח)
to flow, to stream; from which
זָרַע.

זָרַק (fut. יִזְרַק) to sprinkle, to moisten;
hence, to sprinkle water or blood,
but it is also used of dry things,
to strew, and figur. of the increase
of grey hair (זָרַק). Pu. pass.

זָרַד (only Po. זָרַד) equiv. to זָרַח,
זָרַע to scatter about; hence Pa.
זָרַד to throw out (phlegm), also,
to sneeze. In Latin and Greek,
sternuo, πρᾶνω, proceed from
the same idea.

זָרַשׁ (Persian) p. n. f. (origin. golden)
Zendic, *zairish* from *zair*.

זָרַת fem. the little finger, contracted
from זָרַת; see זָרַע.

זָרַח p. n. m. (a sprout, from זָרַח =
זָרַח).

זָרַח (equiv. to זָרַח) p. n. m. (olive-
planter).

זָרַח (Persian) p. n. m. (offerer) Zendic
zabtar.

ח

ח cheth (חַיִּים=חַיִּית) signifies, hedge, wall, so called on account of its position and shape. ח is the eighth letter, and as a numeral signifies 8. It interchanges with ג, כ, ק; e.g. חָבֵא with חָפֵא; חָבֵל with חָבַל and חָבַל; חָפֵר with חָפַר; חָבֵשׁ with חָבַשׁ; חָרַד with חָרַד; but as a guttural ח often interchanges with א, ה, and ע: e.g. חָרַד with חָפַר; חָוֵשׁ with חָוֵשׁ, etc.

חֵב (with suff. חֵבִי) m. concealed, hidden place, bosom, lap; Aram. hence also חֵבֵי.

חָבֵא (Kal, not used) to conceal, to hide; related to חָפֵא and חָפַח. Niph. (in the inf. חָבְהָ and חָבְהָ) stands for א), to hide, secrete oneself. Pu. the same. Hiph. חָבֵא (3 pret. f. has חָבֵאָהּ for חָבֵאָהּ to conceal, to secrete. Hoph. pass. Hith. like Niph.

חָבַב (only part. חָבֵב) equivalent to חָבַב, origin. to cover, to shelter (hence חֵב bosom), transf. to love, origin. to protect.

חָבֵב p. n. m. (the beloved one) the second name of Jethro.

חָבֵה equiv. to חָבֵא, but found only in the imper. חָבֵה (equiv. to חָבֵה) and in חָבֵהוּ.

חָבֵהוּ (Aram.) f. hurt (in a moral sense) fault. See חָבֵל.

חָבֵר p. n. of a stream in Assyria (Arab. *chabur*), the mouth of which is Yakuti in the Tigris, and distinct from חָבַר in Mesopotamia, which discharges itself in the Euphrates. As an Assyrian province, the Talmud takes it for the whole territory of Adiabene (חָבֵר). See חָבַר.

חָבֵהָ f. a stripe, only Isa. 53:5.

חָבֵהָ f. the same; see חָבַר.

חָבַט (fut. יַחְבֹּט) to strike; transf. to knock off, fruit; to beat out grain from the ears, also of the striking of water against something. Niph. pass.

חָבֵהָ p. n. m. (protection from God):

חָבֵהוּ m. cover, veil, from חָבַב=חָבֵא.

חָבֵהוּ (but only pl. חָבֵהוּ for חָבֵהוּ) m. a pan which is deepened out and encloses the contents. Compare in modern Heb. חָבֵהוּ cask, from חָבַה.

I. חָבַל (fut. יַחְבֹּל, יַחְבֹּל) 1) to bind, related to חָבַל, חָבַל, hence חָבַל sail, cord (see חָבַל); 2) figur. to pledge. In this signification חָבַל is constr. with double accus. 3) to act perversely, comp. עָקַשׁ, עָקַל. Pi. to wince (from pain), hence to travail: comp. חָוַל.

II. חָבַל equiv. to חָבַר to wound, to hurt. Niph. to hurt, wound one-self. Pi. to destroy, to ruin. Pu. pass.

חָבַל (only Pa. חָבַל) Aram. equiv. to חָבַל Heb. under חָבַל II. to hurt, to destroy, to annihilate. Hithp. pass.

חָבַל (pl. חֲבָלִים, const. חֲבָלִי) m. pain, pang, throes (of a woman in labor); next, pain generally. חָבַל לְ some one being attacked with pain; שָׁלַח חֲבָלִים to cast out pain (Job 39:3), i.e. to bear young with pain; according to others, to be delivered from pain.

חָבַל (with suff. חֲבָלִי, pl. חֲבָלִים, const. חֲבָלִי and חֲבָלִי) com. 1) band, cord, from חָבַל to bind; next, measuring line, or that which is measured with a line: hence, portion of inheritance; next, territory, land, and district generally. 2) snare. 3) band, troop, clique. All significations proceeding from the original sense, to bind. See חָבַל I.

חָבַל (def. חֲבָלָא) Aram. m. wound, hurt, injury.

חָבַל m. pledge, הָשִׁיב הָ to return the pledge, חָבַל הָ to take in a pledge.

חָבַל m. according to some a denom. from חָבַל (cord), i.e. ship's sails;

probably however, חָבַל, חָבַל, חָבַל descend from חָבַל in the sense of יָבַל to lead, hence חָבַל rudder, helm.

חָבַל m. steersman, pilot, man at the helm, captain, from חָבַל to lead. See חָבַל.

חָבַל f. equiv. to חָבַל pledge.

חָבַץ (not used) equiv. to חָמַץ to be sharp, e.g. of the smell; hence, to smell strong; of colour, hence, to be of a light dazzling colour.

חָבַצְלֶת f. a light coloured or strong smelling flower, about the name of which the biblical interpreters disagree. As to the form, it originates from חָבַצֵל, a masc. form changed into a fem. one, by the termin. חָ. In חָבַצְלֶת the dimin. form חָ is affixed to the root חָבַץ.

חָבַצְנִיָּה p. n. m. (Divine assembly, from חָבַץ after the Aram. to assemble; comp. חָמוּצָא).

חָבַק (inf. חָבַק) equiv. to חָבַק II., to clasp, embrace (a child). Pi. the same, to embrace closely. חָבַק יָדַיִם to fold the hands (of the sluggard), but only with a subst.

חָבַק m. the folding (of hands).

חָבַקוֹן (a double form, from חָבַק) p. n. m. folder of the hands.

I. חָבַר to be joined, fraternised, e.g. of the union of nations, of the

joining of two subjects; transf. to spell-bind by sorcery. Pl. to join (two subjects); with **עם** to enter into a covenant with some one. Pu. **חִבְּרָה** pass., e.g. of a city with which the neighbouring towns are united: **הֲיִחַבְּרֶהָ** (Ps. 94:20) "Shall — have fellowship with thee?" which stands for **חִיחְבֻּרָהּ**. Hiph. to act prudently, which signification also **חִבֵּר** has. Hitbp. to unite oneself.

II. **חָבַר** (Kal, not used) to cut in. Hiph. **חִבְּרָה** to make an incision, fig. to penetrate, to hurt by speaking (**בְּמַלִּים**).

חִבְרָה (contracted from **חִיחְבֻּרָהּ**) adj. m. **חִבְּרָה** (c. **חִבְּרָה**) f. joined, fraternized; also a subst. associate, colleague, friend.

חִבְרָה (Aram.) m. the same.

חִבְרָה (pl. **חִבְּרִים** m. 1) association, union; e.g. **כֹּהֲנִים**, of priests; 2) the spell of sorcery; 3) p.n.m. (for which also occurs **חִבְרָה**) a sorcerer; patr. **חִבְרִי**.

חִבְרָה m. (pl.) associates in business, who negotiate on something (**פָּרָה עַל**), or who dig pits (comp. Job 6:27) to ensnare something; perhaps from **חָבַר** II., to cut, to pierce, and **יָבִרוּ עָלָיו חִבְּרִים** "shall the piercers (who conquer the Leviathan) pierce him?" (Job 41:6,

author. version, "shall thy companions make a banquet of him?")

חִבְרָה (Aram.) f. female associate, female companion, equiv. to **חִבְּרָה** in Heb.

חִבְּרָה (pl. **חִבְּרִים**) f. stripes (of a leopard) from **חָבַר** II.

חִבְּרָה f. association, society, company.

חִבְרִון (court) p.n. of an ancient city in the territory of Judah, now called by the Arabs El-Khalil.

חִבְּרָה f. juncture, place of joining.

חִבְּרָה see **חִבְּרָה** under **חִבְרָה**.

חָבַשׁ (fut. **יִחְבֹּשׁ** and **יִחְבֹּשׁ**) to bind, to tie round (the root is related to **חָבַשׁ** with a turban (**חִבְּרָה**), and like all these kinds of verbs with double accusative; but seldom with **ל** of the person (Jonah 2:6) and **ע** of the object (Ezekiel 16:10 and Job 40:13). Transf. to bind, equiv. to hold fast, to rule (syn. **עָצָר**), to bind up, equiv. to saddle; to bind round, equiv. to heal, etc. Pi. 1) to bind up, to heal; 2) to prevent (the streams **נִהְרֹת** from running). Pu. to be bound up (of a wound).

חִבְּרָה (not used) equiv. to **חִבְּרָה** to enclose, to conceal, related to **חִבְּרָה**, equiv. to **חִבְּרָה**, **חִבְּרָה**, from which the root is only extended. Comp. Talm. **בִּיבְרָה** basket.

חג (const. חג, pl. חגים) m. celebra-
tion of the feast (by circuits) feast,
generally, or festival-offerings.
עשה חג. to celebrate a fes-
tival, especially the feast of Taber-
nacles. Root חגג.

חגג (for חגג from חגג) f. fear, ter-
ror, trembling; from חגג to totter,
to reel.

חגג (not used) to pluck off, to cut
off (like חגג) related to חגג in
the rabbinical; or the root is only
an extension from חג, above, from
which חגג.

חגב (pl. חגבים) masc. 1) locust, like
חגב so called from “nibbling.”
The Samaritan name חגב is
the same with the Tinterpolated;
2) p.n. m.

חגבה p.n. m.

חגג to make a circuit (comp. חגג) to
proceed in a circuit; hence, in a
good sense, to dance; in a bad
sense, to reel (of a drunkard), fig.
to go in procession, or on a pil-
grimage.

חגה (not used) equiv. to חקה, to cut
in, syn. with חק, חק, חק.

חג (after the form חג, חג, חג;
pl. const. חגים) m. cleft of a rock,
gulf, equiv. to חק, חק, חק,
חק and others; next, refuge,
since these cliffs served as a place
of refuge: Root חגח.

חג (const. pl. חגים) adj. m. (after
the form חג) to be girded, with
the accus. of the object..

חג (after the form: חג, חג) m.
girdle; it is the masc. of:—

חג: f. girdle. See חג.

חג p.n. m. (festive one, festive).

חג p.n. m. (the same).

חג p.n. m. (feast of God).

חג p.n. f. (the festive one).

חג (not used) to hop, to spring
after the Arabic.

חג p.n. f. partridge.

חג (fut. יחג) to gird round with
double accus. of the limb and the
garment, seldom with חג of the
garment. Transf. to gird oneself
with victory, joy, &c.

I. חג (only once in Heb.) Aram. a
numeral adj. m. חג (חג) f. one
answering to the Hebrew חג and
חג. The masc. חג before car-
dinal numbers multiplies, e. g.
חג שבעה sevenfold, the fem. חג
following as a gen. is a substitute
for the ordinal number. חג is
also used as an adverb.

II. חג adj. masc. חג f. sharp (of a
sword). חג p.n. of a place;
see חג.

חג (fut. יחג for יחג after the form
יחג, יחג, יחג) to be sharp, pointed
(related to חג, חג) transf. to be
rash, vehement. Hiph. (fut. יחג).

for חַרַּר (יִחַר) to sharpen, to point (iron), transf. to sharpen the sight.

Hoph. pass.

חַרַּר p.n. m. (sharpsighted one).

חַרַּר (fut. apoc. יִחַר) to rejoice, to be cheerful. Pi. to cheer, to gladden.

The original signification is, to shine, related to חַרַּר, and next, to be bright, adding the idea of joyfulness.

חַרַּר m. sting, thorn, point; from חַרַּר.

חַרַּר f. joy, cheerfulness, from חַרַּר.

In Aram. the same.

חַרַּר (only in the pl. חַרַּר, with suff.

חַרַּר) Aram. m. breast, equiv. to חַרַּר in the Heb.

חַרַּר point, top of a mountain, p.n. of a mountainous city of the Ben-jaminites.

חַרַּר (also חַרַּר; fut. יִחַר) to cease, to vanish, to abate; hence in the Targum פָּסַח to desist from something; with חַרַּר to forsake. Hiph. to forsake.

חַרַּר (const. חַרַּר) adj. masc. 1) forsaken, joyless; 2) omitting.

חַרַּר (pause חַרַּר) m. place of desertion, rest; figur. grave. Compare חַרַּר.

חַרַּר p.n. masc. lazy one, or resting one.

חַרַּר (not used) to pierce, to cut in, related to חַרַּר; but the root is

חַרַּר, which is found again in חַרַּר and חַרַּר.

חַרַּר m. pointed pricking thorn, from חַרַּר, comp. חַרַּר.

חַרַּר m. the same.

חַרַּר (from an origin. form חַרַּר with חַרַּר termination) p.n. of the river Tigris (origin. the rapid stream.)

חַרַּר equivalent to חַרַּר to enclose, to hedge in, comp. חַרַּר; next, to encircle (of a sword).

חַרַּר (const. חַרַּר with חַרַּר mobile חַרַּר, pause חַרַּר; plur. חַרַּר) masc. room, chamber, so called from enclosing. חַרַּר is used of a sleeping-room, bridal-chamber, provision-room, chamber of the heart, etc.; the chambers of the south, i.e. the planetary position of the southerly winds.

חַרַּר p.n. of a town not far from Damascus.

חַרַּר (Kal not used) to be fresh, new, young (the root is found again in חַרַּר). Piel, to renew, to erect anew (ruins of altars, cities), fig. to renew life, the spirit, etc. Hithp. to renew one's youth.

חַרַּר (pl. חַרַּר) com. 1) the new moon, time of the new moon, which was celebrated; next, month in general, חַרַּר 'חַרַּר a month of time, חַרַּר 'חַרַּר a month old: 2) p.n. f. born on the new moon.

חַדָּשׁ adj. m., **חַדָּשָׁה** f. new, young, fresh, and thus in the most various significations: **חַדָּשָׁה** something new; **חַדָּשׁוֹת** news.

חַדָּשָׁה (the newly built one) p. n. of a city of Judah.

חַדָּשָׁה p. n. of a city beyond the Jordan.

חַדָּשׁ (Aram.) equiv. to **חַדָּשׁ** in Heb.

חַדָּשׁ (Aram.) adj. m. equiv. to Heb. **חַדָּשׁ**.

חַדָּשׁ (in Pi. rare) Aram. to say, to relate; origin. to pronounce; hence, Pa. **חַדָּשׁ** to denote, to announce, with the accus. and **ל** of the pers.: Af. to denote, to signify, like Pa. with **ל** and acc. Instead of **ח** at the end a **ה** occurs sometimes in the biblical Aram. as usual.

חַדָּשׁ (Kal, not used) to owe, either a debt of money or goods, or a moral debt. Pi. **חַדָּשׁ** to burden one with a debt, to make one indebted.

חַדָּשׁ m. a debt, debt of money, **חַדָּשׁ** 'ח a pledge for a debt.

חַדָּשׁ (formed like a lap) p. n. of a place.

חַדָּשׁ equiv. to **עִינָה** to encircle, to encompass.

חַדָּשׁ m. circle, arch, especially of the heavenly arch, or of the circle of the earth.

חַדָּשׁ (fut. **יִחַדָּשׁ**) to be tied up, intricate, the root is related to **חַדָּשׁ**,

חַדָּשׁ; hence, to deliver intricate speeches, fiddles. According to others, the origin. signif. is to be sharp, pointed, related to **חַדָּשׁ**; hence, to make sharp, pointed speeches.

I. **חַדָּשׁ** (not used) equiv. to **חַדָּשׁ** to live, to be, to exist; comp. the relationship between **חַדָּשׁ** and **חַדָּשׁ**.

II. **חַדָּשׁ** (only Pi. **חַדָּשׁ**, comp. the Aram. **חַדָּשׁ**) to say, to relate. Pi. to denote, signify, announce, proclaim.

III. **חַדָּשׁ** (not used) to bend, to curve (comp. Aram. **חַדָּשׁ** serpent); hence to enclose, to encircle.

חַדָּשׁ fem. 1) life, from **חַדָּשׁ** I.; hence, p. n. of the first woman, producing life; 2) round tent, circle of a tent, village of tents, from **חַדָּשׁ** III.

חַדָּשׁ (not used) equiv. to **חַדָּשׁ** to look forward, especially of the longing look; hence, **חַדָּשׁ** prospect.

חַדָּשׁ (not used) to cut in, to inscribe, related to **חַדָּשׁ**, **חַדָּשׁ**.

חַדָּשׁ (pl. **חַדָּשׁ**, **חַדָּשׁ**) m. 1) pointed hooks, comp. **חַדָּשׁ**; 2) thorn, brier.

חַדָּשׁ (not used in Heb.) Aram. to bind, to tie, to hoop. Af. of the erecting of a wall pulled down.

חַדָּשׁ masc. thread, cord, from **חַדָּשׁ** to bind.

חַדָּשׁ (inhabitant of a village) p. n. of a tribe.

חֲוִיָּה p. n. of a district: 1) on the Persian Gulf, being the eastern border of the Ishmaelites; 2) in Southern Arabia, on the Abyssinian coast; 3) stands for India and Arabia.

חָוָה (fut. **חָוָה**, apoc. **יָחַל**, **יָחַל**, **יָחַל**) equiv. to **חָוָה**, to turn, to make a circuit, like **חָוָה**; hence, 1) to dance; 2) to wince, from pain and anguish, especially of the throes of a woman in labor (comp. **חָוָה**); next, to tremble, const. with **עַל**; 3) to roll along, of a storm, of the destructive sword, etc.; 4) to be strong, firm (comp. **קָוָה**, **קָוָה**). Hiph. **חָוָה** (fut. **יָחַל**) to cause to tremble. Hoph. **חָוָה** to be born. Po. **חָוָה** the intensive of Kal in all significations. Pu. **חָוָה** pass. Hithp. I. **חָוָה** 1) to wince from pain; 2) the rolling of a tempest; 3) to wait, hope. Hithp. II. **חָוָה** to be affrighted.

חֻל district, department: 1) p. n. of an Aram. country on the borders of the Jordan; 2) name of a bird, accord. to tradition, phoenix, called in the Talmud **אֶרְשִׁינָא**. Others read it in the biblical passage, **חֻל** sand.

חֻל m. sand, from **חָוָה** to heap up, to accumulate, equiv. to **חָוָה**.

חָוָה (not used) to heat through, to

burn black; related to **חָוָה** (comp. **חָוָה**, Aram. **חָוָה**).

חָוָה adj. m. burnt black, dark coloured.

חָוָה (dual **חָוָה**, pl. **חָוָה**) f. a wall round about the town, from **חָוָה** I. to encircle, to enclose.

חָוָה (fut. **יָחַל**, **יָחַל**) to cover, to shelter, to protect: **חָוָה** is related to **חָוָה**; hence, to spare, to protect some one by countenancing, therefore const. with **עַל**.

חָוָה see **חָוָה**.

חָוָה p. n. m. (the protected one) patron. **חָוָה**.

חָוָה (not used) to separate, to divide (comp. **חָוָה**, to separate, in the Talmud), equiv. to **חָוָה**, to divide.

חָוָה (pl. **חָוָה**) m. 1) partition wall, equiv. to **חָוָה**, transf., to outside; hence, pl. **חָוָה**, fields, commons, deserts, heaths; 2) adv. without, with **חָוָה** mobile **חָוָה**, outwards; **חָוָה**, from without, outside; **חָוָה**, outward; **חָוָה**, outward of; **חָוָה**, except.

חָוָה (not used) to conceal, to enclose, to encompass.

חָוָה Ketib for **חָוָה**, see **חָוָה**.

חָוָה (fut. **יָחַל**) to become white, grey; hence, to turn pale (of the colour of the face), related to **חָוָה**, to be grey, in **חָוָה**.

I. **חָוָה** (not used) the same, from **חָוָה**.

II. חור (not used) equiv. to עור, חר, to dig, to excavate. It is not connected with חור from חור.

חור (pl. חורים) m. 1) white linen, related to צר and שר; from חור I.; 2) cave, hole, cave in a dungeon, from חור II.; 3) p.n.m. (noble one, free man) from חור=חור.

חור m. hole, cavity (of the eye, the window, the mountain), from חור II.

חור adj. m. (Aram.) white. See חור.

חורי see חור.

חורי see חור.

חורי p.n.m. (linen weaver.)

חורי p.n.m. (noble one; freeman.)

חורי see חור.

חור p.n.m. (one of noble extraction).

חור p.n.m. (one of noble ancestry); for which also חור.

חור (district of caves) p.n. of an Aram. landscape, Hauran.

חור (fut. יחור, 3 pers. f. תחור for תחור). 1) to flee, to hasten away, equiv. to חור, עור, עור; next, to hasten generally. Past pass. חור, the swift one; 2) of the inward motion. The passage in Eccles. 2:25, חור, "or who can hasten thereunto," from חור k. Hiph. to hasten, to forward, to flee (sometimes similar to Kal).

חור p.n.m. (haste) part. חור.

חור p.n.m. (swift one).

חור p.n.m. (swiftness).

חור p.n.m. (swift one).

חור see חור.

חור m. 1) originally that which is sealed; next, seal-ring; 2) p.n.m. one that seals.

חור (vision of God) p.n. of the king of Syria; hence, חור, Damascus.

I. חור (fut. יחור, apoc. יחור) to see; to behold, to see in the mind; next, to look generally, with חור, to select, to see into the matter, to experience; transf. to visit, with one's presence, i.e. to inspect; next to get sight of, to find, etc.

II. חור (not used) equiv. to חור, to point, to cut.

חור (Aram.) equiv. to חור I.

חור (const. חור, pl. חורות) m. the prominent part of the body, breast (of cattle), from חור, to be prominent, to appear.

חור m. 1) part. from חור, a seer, a prophet; 2) covenant, from חור.

II. Comp. חור from חור.

חור p.n.m. (exhibition, exhibitor).

חור (=חור, def. חור, const. pl. חורי) Aram. f. vision, appearance, form.

חור (const. חור) m. vision, revelation; next, also, subject of revelation.

חור (a secondary form from חור, const. חור) f. revelation.

חֲזוֹת (Aram.), f. look, sight.

חֲזוֹת f. 1) vision (prophetic), revelation; 2) point, e.g. חֲזָן חֲזָן pointed horn, from חֲזָן II.=חֲזָן, according to others, considerableness, dignity, from חֲזָן I.

חֲזָן (not used) to point, according to some related to חֲזָן II. חֲזָץ, to cut in, to bore.

חֲזוֹן p.n. m. (vision of God).

חֲזוֹת p.n. m. (the same).

חֲזוֹן p.n. m. (vision).

חֲזוֹן (const. חֲזוֹן, pl. חֲזוֹנוֹת) m. prophetic vision, revelation, prediction.

חֲזָן (c. חֲזָן, pl. חֲזָנוֹת) m. that which is pointed, arrow, wedge; transf. to thunder bolt.

חֲזָן m. swine, boar, so called from its strength; also *aper*, from strength (see חֲזָן). חֲזָן חֲזָן boar of the forest, wild boar.

חֲזָן p.n. m. (powerful, strong one).

חֲזָן fut. יִחְזֹק to fasten, to support, to maintain; also intrans. to keep fast to, with חֲזָן, to persevere (חֲזָן) in doing something. Next, to be strong, courageous, to prevail (with חֲזָן) to press on (חֲזָן or acc.) some one. Pi. 1) to gird fast, חֲזָן with a girdle, חֲזָן the loins, (with double acc.) to fasten, (חֲזָן, חֲזָן) (to rebuild a ruin); חֲזָן to harden the heart; חֲזָן

חֲזָן to make bold, audacious, חֲזָן, חֲזָן to strengthen the hand (to encourage); חֲזָן to support; חֲזָן חֲזָן to strengthen the bad cause. Hiph. to hold fast (חֲזָן, חֲזָן) to something; to seize something (with חֲזָן acc.), e.g. חֲזָן חֲזָן; חֲזָן חֲזָן; to exercise power, dominion (חֲזָן), to conquer; to afford strength, to support, as manifold as the Kal. Hithpael חֲזָן חֲזָן to strengthen, encourage oneself; to show oneself strong before (חֲזָן) some one; but also in the original signification, to unite with some one, with חֲזָן and חֲזָן.

חֲזָן (pl. חֲזָנוֹת, const. חֲזָן) adj. m. חֲזָן, fem. strong, violent (of a storm, war, disease), hard (of the forehead, i.e. barefaced), hardened (i.e. of the heart, stubborn), audacious (חֲזָן, חֲזָן), etc.

חֲזָן (an old particip. form) adj. m. strong, violent.

חֲזָן (only with suff. חֲזָן) m. might, strength, help, protection.

חֲזָן (with suff. חֲזָן) m. strength (of the hand), power, boldness.

חֲזָן fem. strength (of the wealthy), invigorating; חֲזָן חֲזָן by the strength of the hand of God.

חֲזָן f. 1) erection, fortification; 2) power, strength, hardness, violence.

חֲזָן p. n. m. (strong one).

n. m. (the strength of God).

.n. m. (the same).

used) equiv. to **חֲזָק** to be strong (physically); related to **חֲזָק**.

suff. **חֲזָקִי**, pl. **חֲזָקִים** for **חֲזָקִי**, m. 1) hook, harpoon drawn through the nostrils of animals to restrain thereby; 2) buckle, lace or ornament). The root is **חֲזָק** which see.

pl. **חֲזָקִים** adj. m. from **חֲזָק**, and; next, subst. that which is hooked, hook.

חֲזָקָה (י) originally, to take away, to diminish, related to the **חֲזָקָה** and **חֲזָקָה**; hence, **חֲזָקָה** he has taken away from the holy; 1) to miss, to fail (to **חֲזָקָה** to be perfect); 2) to miss the aim (God), contr. to **חֲזָקָה** to find; hence, 3) to fail in a sense; to miss the aim, the target; next, to sin against (לְ) somebody, (אֵל, אֵל accus.) something. Pi. **חֲזָקָה** denom. **חֲזָקָה**, which see. Hiph. to miss the target (of the archer); 2) to declare as sinful (before the tribunal). Hithp. to restrain oneself, to lose oneself (unable to restrain oneself in terror). Another signification it is a n. from **חֲזָקָה** which see.

חֲזָקָה (contracted from **חֲזָקָה**; with suff. **חֲזָקָה**, plur. **חֲזָקָה**, const. **חֲזָקָה**) m. fault, sin, trespass; 2) punishment, or expiation of sin. Comp. **חֲזָקָה** guilt and punishment of guilt; from which **חֲזָקָה** denom. 1) to expiate, to remove **חֲזָקָה** (the sin); comp. **חֲזָקָה** to clear the stones away (from **חֲזָקָה** stone); 2) to bring a sin-offering, or to remove the sin by an offering. Hithp. **חֲזָקָה** to cleanse oneself from sin.

חֲזָקָה (pl. **חֲזָקָה**) adj. m. **חֲזָקָה** fem. 1) sinner (male or female), sinful; 2) the penitent one. This double signification is also found in **חֲזָקָה**, **חֲזָקָה**.

חֲזָקָה f. 1) sin, trespass; 2) expiation of sin, offering. It is the fem. of **חֲזָקָה**.

חֲזָקָה fem. equiv. to **חֲזָקָה** sin and expiation of sin, punishment, sin-offering.

חֲזָקָה (Aram.) the same. The Ketib has **חֲזָקָה**.

חֲזָקָה (once **חֲזָקָה**, const. **חֲזָקָה**, with suff. **חֲזָקָה**, **חֲזָקָה**, pl. **חֲזָקָה**) f. the same; **חֲזָקָה** water of the sin-offering.

חֲזָקָה (fut. **חֲזָקָה**) 1) equiv. to **חֲזָקָה**, **חֲזָקָה**, to hew, to cut (wood), to fell. 2) to make stripes, to make a thing of checquered colors; hence **חֲזָקָה**

striped, chequered. The idea of making stripes proceeds from that of cutting in. Pu. pass. equiv. to be hewed out.

חֲמִיץ (primitive, pl. חֲמִיצִים, חֲמִיצִין) fem. wheat, חֲמִץ לֶבֶט fat, marrow of the wheat. The plural is used of wheat in the grain.

חֲמִיצִי p.n. m. (assembled one).

חֲמַט (not used) to dig, to search, to explore, like חָקַר.

חֲמִי (with suff. חֲמִיָּה) Aram. masc., equiv. to חֲמִיָּה, חֲמִיָּה.

חֲמִיָּה see חֲמִיָּה.

חֲמִיָּמָא p.n. m. (the searcher).

חֲמִיל p.n. m. (the trembling one).

חֲמִיָּמָא p.n. m. (the spoiled one).

חֲמַל (not used) to totter, to tremble, perhaps related to חֲמַל, so that חֲמִיל signifies the weak one.

חֲמַם (fut. יִחַמֵּם) to close the anger (אָה) against (לְ) some one, only Isa. 48:9, where חֲמַמְתִּי is to be rendered as חֲמַמְתִּי.

חֲמַף (fut. יִחַמֵּף) to snatch away, to rob, to despoil.

חֲמַץ (not used) to support; like שָׁבַט, perhaps connected with חֲמַץ.

חֲמָר m. stave, stock, staff, like שָׁבַט, staff, so called from supporting.

חֲמַשׁ (not used) to assemble (after the Arab.), perhaps equivalent to שָׁחַט to disperse, to scatter (the enemy); from which חֲמַשׁ.

חֲמַח see חֲמַח.

חַי (const. חַי, comp. חַיִּי, חַיִּי, חַיִּי, from חַי, חַי, חַי, only Levit. 25:36, חַי stands in the absolute; pl. חַיִּים) 1) adj. m., חַי (const. חַיִּי, poet. חַיִּיתוֹ, pl. חַיִּיות) f. living, alive, חַיִּים the living; 2) subst. living, alive; חַיִּים the living ones; also חַיִּי living, alive; e.g. חַיִּי חַיִּי, חַיִּי חַיִּי, the living bird, living birds, but generally a subst. living thing, espec. beast, coll. beasts, for which also sometimes the pl. חַיִּיות, and then only it is distinguished from חַיִּי cattle; 3) abstr. life, as also the sing. חַי and חַיִּי, more frequently however, חַיִּים and חַיִּין. The idea of life, is transf. to sustenance, refreshing, quickening, happiness, etc. Also in sig. I. strong, vigorous, fresh, raw, etc. חַיִּי חַיִּי renewal of strength; חַיִּי חַיִּי to fulfil the wants of life.

חַי (def. חַיִּי, pl. חַיִּין) Aram. adj. m. living, alive; pl. life.

חַיִּי p.n. m. (life of God).

חַיִּיָּה f. entangled, intricate speech; hence, riddle, poetry; next, equiv. to חַיִּיָּה proverb, axiom, metaphor, oracle, riddle. The root is חַי, which see.

חַיִּי (for which once occurs חַי, 3 pers. f., once חַיִּי) equiv. to חַיִּי to live, to be, to exist, related to חַיִּי:

next, to live well, to be strong, joyful, youth-like, to recover from (ח) sickness, to live by something; e.g. by the profession of warrior (על חרב). Pi. חיה to give life, to revive, to maintain, to call into life; fig. to rebuild a falling town. Hiph. almost like Pi. to call into life.

חיה (imper. חיי) Aram. the same. Af. אִחַי (for אִחַיָּא, part. אִחַיָּא), to preserve alive.

חיה adj. m. חיה (pl. חיות) f. vigorous, healthy.

חיה only a secondary form of חור (which see); round tent, circle of a tent; hence, camp.

חיה (def. חיה, חיה, const. חיה, pl. חיות) Aram. f. beast, equiv. to חיה. חיה חיה beast of the field.

חיה f. life. אִלְמָנוּת חיה widowhood during the life of the husband, i.e. absence of the husband.

חיה see חיה.

חיה see חור.

חיל (const. חיל, only occurs twice for the absolute, 2 Kings 18:17, and Isa. 36:2; pl. חילים, with suff. חיליהם) m. 1) power, strength, valor; next, like בַּח in reference to the physical power. עָשָׂה חיל to exercise valor: 2) strength, power, transf. to wealth, property, where עָשָׂה חיל signifies to acquire property: 3) power, strength of an

army; hence, warrior, valor, virtue; hence, חֵיל אִישׁ a virtuous man, חֵיל אִשָּׁת a virtuous woman.

All these significations are derived from חור IV.

חיל (const. חיל, with suff. חיליה) (חיליה)

Aram. the same.

חיל see חל.

חיל m. trembling, from חיל II, especially of the throes of a woman in labor.

חילה f. the same.

חילה f. equiv. to חל, moat, rampart, or ditch round a rampart.

חילם (also חילם) p.n. of a city not far from the Euphrates (place of wealth).

חיל p.n. of a city of priests in the territory of Judah.

חיל (extended from חל) m. beauty, grace; see חל and חל.

חיל m. wall, partition, equiv. to חוץ.

From which is formed:—

חיצון (after the form חיצון) adj. m. חיצונה f. the outer one, e.g. the outside building, etc. לְחיצון from without.

חיק (seldom חק) m. bosom, lap, from חק. חקב בחיק to lie at the bosom; חקב אִשָּׁת חיק wife, i.e. she who rests on thy bosom; חקב אֵל חיק to pay in the bosom, i.e. to recompense, likewise חקב אֵל חיק. Lap of the garment, i.e. pocket;

lap of the carriage, i.e. a folding in the same; lap of the altar, i.e. deepening for containing the fire.

חִידָה p. n. m. dignity, nobility.

חִידָם (also חִירוֹם) p. n. m. the same.

חִישׁ swiftmess, haste; next, adv. swift, hasty: see חוֹשׁ.

חָךְ (after the form חָל, חָלָל; with suff. חָכִי) m. palate, comp. מְלָאֲחִים; next, mouth, as organ of speech and taste: see חָכָה.

חָכָה (part. חֹכֶה) to depend on; hence, to trust in, related to בָּטַח, in the original sense. Pi. to trust confidently, to hope (with accus. and לְ), to wait for. Inf. חֲכִי (for חֲכֹה) is like חֲיִה for חֲיִית (Ezek. 21:15), רָאָה (Job 10:15), for רָאוֹת. The root is connected with חָכָה.

חֲכָה f. angle, fishing-hook, from חָכָה, to catch; מִשְׁחָה בָּחַ, to draw up by the fishing hook.

חֲכִילָה (beauty) p. n. of a hill in the desert of Sif.

חֲכִים (Aram.) adj. wise, prudent one, especially Magicians, after the form of חֲכִים, etc.

חָכָה (not used), to seize, to catch according to Aram., related to חָלַח, from which חָלַח.

חָכָל (not used) to paint the face, especially of the red rouge. The root is transposed from חָלַל.

חֲכִלָּה p. n. m. ornament of (const. חֲכִלָּלִי) m. pa

colouring, especially of the hence, in the Targum, קָ

חֲכִלָּלוֹת f. painting, colouring

חָכָם (fut. יִחְכְּמוּ) origin. to next, to be wise, to gain

dom. Pi. to make wise, struct. Pu. to become

shrewd (of sorcerers). H

make wise, discreet, to g

struction. Hithp. to b

wisdom, to conduct one

ningly toward (לְ) some on

חָכָם (const. חָכָם, pl. חֲכָמִים)

חֲכָמָה (pl. חֲכָמוֹת) f. wis

sible, experienced, underst

but generally as a subst.,

prudent, experienced on

Among the branches o

dence and experience (חָכְ

also (like in the verb), cunn

shrewdness inseparable fr

sense of wisdom.

חֲכָמָה f. wisdom, understandi

perience; modern Hebre

knowledge.

חֲכָמָה (def. חֲכָמָתָא) Aram

same.

חֲכָמוֹת or חֲכָמוֹת (secondar

from חֲכָמוֹת) f. wisdom.

חָל (seldom חָלִיל) m. wall, r

moat round a rampart or

from חוֹל.

חל (after the form **חח**) m. that which is profane, not sacred, unfettered, accessible to every one, whilst that which is holy is not accessible to all. The root is **ללל**, loose, free, unfettered, loosened, i. e. not sacred.

חלא (not used) to be covered with dirt, to rust, to be covered with rust;

חלא, to be sick; see under **חלה**.

חלאה (after the form **חמאה**) f. covering of dirt, rust.

חלאים see **חלי**.

חלב (not used) 1) to draw toward something, to be attached to; related to **לב**, and the roots in **אלף**, **לף**, etc.; 2) to be white, related to **עלב**, but not connected with signif. I.

חלב (with suff. **חלבי**) m. milk, quite different from **חמאה**, so called from its whiteness, and not from its fatness.

חלב (only const. **חלב**) m. the same.

חלב (const. **חלב**, with suff. **חלבו**, pl. **חלבים**, const. **חלבי**) m. 1) fatness, fat, stoutness; fig. the best, excellence, the heart; 2) p. n. (stout one).

חלבה (fertility, fatness) p. n. of a city in the territory of Asher.

חלבון (the same) p. n. of a city in Syria, Aleppo.

חלבנה f. galbanum, perhaps so called from the place, Aleppo.

חלד (not used) 1) to hide, to conceal, like **עלם**; next, to cover with rust, like **חלא**, 2) to dig, excavate, from which **חלד**.

חלד p. n. m. concealment.

חלד (with suff. **חלדי**) m. the dark, covered, unlimited time; hence, 1) futurity; 2) world, worldliness. Similar in etymology and signif. to **עולם**.

חלד m. mole, from **חלד** II.; comp. **חפרפר**, which signifies the same animal, from **חפר**.

חלה (fut. **יחלא**, apoc. **יחל**, inf. **יחלות**) to suffer, to be oppressed, to be weak; hence, to be sick, with the acc. of the limb from which one suffers; with **על** to grieve at something; 2) to adorn, to embellish, perhaps related to **פלל**; 3) to flatter, to show tenderness toward some one. The connection of these three significations cannot be traced. Niph. to become ill, weak, to grieve at (**על**) something; **מפרה נחלה**, a morbid wound. Pi. to flatter, to implore, humbly to demand something; 2) to make sick, to weaken. Pu. pass. to become weak. Hiph. to cause illness or grief. Hoph. pass. Hithp. to fret oneself, to feign sickness. **חלדי** p. n. m. (the covered one, stout one).

חֲלָצָה p. n. f. weasel, mole.

חֶלֶת (const. חֶלֶת, pl. חֲלוֹת) f. cake, from its round shape, like כֶּכֶר.

The root is חָלַל to round.

חֲלוֹם (pl. חֲלֻמוֹת), m. dream; figur. folly. Root חָלַם.

חֲלוֹן (pl. חֲלֻנוֹת, חֲלוֹנוֹת) com. a window, origin. hole, opening, from חָלַל to bore, to excavate.

חֲלוֹן (place teeming with caves); secondary form from חָלַן p. n. of a city in Moab, and of one in Judah. חֲלוֹנִי m. window-work; the form is origin. an adjective one.

חֲלוּף m. forsaking, vanishing, perishing, from חָלַף to pass away, to vanish.

חֲלוּשָׁה f. defeat, being conquered; see חָלַשׁ.

חֲלָה p. n. of an Assyrian country, to which the ten tribes were sent into exile; in the Talmud called חֲלוֹן.

חֲלָחַל p. n. a town in the territory of Judah (earthquake).

חֲלָחָלָה f. terror, trembling, anguish, redoubled form from חָלַל; comp. Hithp. II. of חָלַל.

חָלַט (Kal not used) to pull off (equiv. to חָלַץ) to uncover, figur. to do something absolutely, i. e. plainly, uncovered. Hiphil, to explain something exactly, specially, absolutely. In modern Hebrew this form is very common (לחלוטין).

חֲלִי (plur. חֲלָאִים; comp. צָבִי צִבְאִים; חֲלִי pl. חֲלָאִים)

1) ornament, decoration,

חֲלָח II.; 2) (ornament) p.

city in the territory of Ash

חֲלִי (pause חָלַי, with suff. חָלָי)

masculine sickness, grief

dejection, evil, and as mani

signification as the verb; 1

an evil disease, חֲלִי מָרָא

an incurable disease.

חֲלִיָּה f. ornament, decoration

חֲלִיל (plur. חֲלָלִים) m. 1) flute

חָלַל to make hollow; 2

חֲלִילָה and חֲלִילָה in the

Heb., also חֲלִיל and חֲלִילָה

low out; denom. חָלַל, whi

2) that which is unfettere

sacred, profane; next als

which is defiled; hence

mobile, חֲלִילָה as an exclam

"far be it from me" (i. e. it

be a profanation), connect

the dat. of the person and

infin. following; or מִן for

reference to him, from w

be far; e. g. מִן ה' in refer

God, or מִן follows with

ture. See חָלַל II.

חֲלִיפָה f. 1) change (of gar

hence חֲלִיפּוֹת בְּגָדִים ch

suits, i. e. different suits;

times בְּגָדִים is omitted; 2

change of friendship, mutua

3) change (of a military post), figur. of being relieved from difficulties.; 4) the plur. חַלִּיפוֹת as adv. changing. See חָלַף 1.

חֲלִיצָה f. clothing, equipping, arming, garment; from חָלַץ I. to clothe. חָלַץ (not used) equivalent to הָלַךְ to walk, to travel. The ה changed into ח.

חָלַךְ (with ה of motion חָלַךְ, like חָלַץ in pause חָלַץ m. equiv. to הָלַךְ wandering, next concr., wanderer, traveller, and like הָלַךְ transferred to, a poor, unhappy one.

חֲלָצִי (for חָלָצִי, formed from חָלַץ, plur. חֲלָצִים) adj. masc., which changed into a noun, has the same signification as חָלַץ.

I. חָלַל to bore, to hollow out; comp. חָלַל and the derivatives חָלַל, חָלַל and מְחַלֵּל; transf. to pierce, to wound, to hurt, to murder, or in a spiritual sense, e.g. לִבִּי חָלַל my heart is wounded. Pi. parallel with הָרַג to slay, to kill. Po. חוּלַל to kill (the dragon). Pu. חָלַל to be pierced (by the sword). Poal חוּלַל to be wounded, slain.

II. חָלַל (Kal not used) to become loose (that which was fettered), to be free (that which was restricted, prohibited, inaccessible to us as holy); transf. to be unfettered,

free, loosened, accessible, profane, for that which is holy is bound (חֲדָם) for us, whilst the profane is loose (חָלַל); next, generally, to be profane. Pi. to loosen (a tie), to redeem (the otherwise holy vineyard); to expose, e.g. a daughter to prostitution; a plantation, i.e. to loosen it from the bands of holiness; fig. to profane (a priest, the temple, the sabbath, the name of God), to defile (יָצַח the conjugal bed); חָלַל לְאָרֶץ to defile deeply, to disgrace; comp. חָלַל, חָלַל. Hiph. (fut. יַחֲלִיל) to absolve (from a pledge), to defile (the sacred name). Niph. נִחָל (like נָחַל) fut. יִחָל, infin. יִחָל pass. from Pi. to be defiled. Pu. the same.

III. חָלַל (Kal not used) to begin, origin. to open; compare Aram. שָׂרָא to begin, and to absolve. Hiph. יַחֲלִיל (fut. יַחֲלִיל apoc. יַחֲלִיל, rare יַחֲלִיל, as from חוּלַל) to begin, with inf. following. וַיִּחְלְלוּ Hos. 8:10 stands for וַיִּחְלְלוּ "they shall wait for (Author. Vers. "sorrow for") מִמֶּנִּי the burden;" חָלַל Lev. 21:9 is like חָלַל. Hoph. הִחָלַל to be commenced; from which הִחָלַל beginning.

IV. חָלַל to make a circuit, to move in a circuit (comp. חוּלַל); hence, to tremble, to bear (children), to

run along, like חול; from which חלה.

V. חלל denom. from חליל (flute); hence part. חולל player on the flute. Po. חולל the same; hence מחוללות female players on the flute. Pi. the same, מחליל he who plays on the חליל flute.

חלל (const. חלל, pl. חללים) m. 1) subst. one that is pierced, wounded, slain (either by hunger or by the sword); 2) adj. m. חללה f. defiled, unclean; next, subst. the one who is defiled, dishonoured.

חלם (fut. יחלם) 1) to be strong, firm, (comp. חלם, חלם); hence, figur. to be healthy, vigorous, cheerful; 2) to be dumb, to be fettered, fig. to sleep, to dream, to be inactive (comp. חלם). The contr. is חקיץ. Hiph. to cause to dream, to make healthy, strong.

חלם (def. חלמא, pl. חלמין) Aram. m. a dream, a vision in a dream.

חלם p.n. m. (strong one).

חלמה f. white of an egg (from חלב=חלב), or the purslain according to the Syriac.

חלמיש (const. חלמיש) m. hard stone, rock, formed from חלם with the termination שי.

I. חלץ (fut. יחלץ) 1) to withdraw, pass away, slide away (comp. חלץ, חלץ, חלץ), e.g. of a flower that

wITHERS, of a ship that moves a long, of a storm that passeth by: 2) to put aside, e.g. the law; to polish iron (by drawing it through the fire); also, to change, of plants, to grow, sprout again (of renewed courage). Pi. to change (garments), to pull off (a garment, to change it): Hiph. to change the wages (see Kal), to renew strength (חלץ), youth, etc.

II. חלץ (not used) equiv. to חלץ to cut off, to shave off, from מחלץ, which see.

חלץ (not used) equiv. to חלץ to plait (the hair), from which מחלץ.

חלץ (Aram.) to pass away.

חלץ m. 1) change, as an adv. instead; comp. Aram. חלץ, and in Talmud and modern Hebrew חלץ: 2) p. n. of a town in the territory of Naphtali.

חלץ (fut. יחלץ) 1) to cover, to clothe (comp. חלץ Aram. חלץ), from which חלץ cover, garment, and מחלץ; transf. to arm, equip, gird: hence, חלץ armed, חלץ the loins; 2) denom. from חלץ to take off the arms. Pi. to remove (stones), to deliver (from danger), to take the arms (from the enemy). Niph. to be delivered (from danger); also, to equip oneself. Hiph. to equip others, to arm:

חֲלָץ (only dual **חֲלָצִים**) f. the loins, comp. **חֲתָנִים** according to a similar etymology, to gird the loins, to equip; to proceed from the loins, i.e. to be begotten.

חֲלָץ (or **חֲלָץ**) p.n. m. (armed one, strong one).

חֲלָק (fut. **יִחְלַק**) 1) to be smooth, polished, related to **חֲלָק**, **חֲלָק**, **חֲלָק**, from which, 2) to pluck off, cut off (comp. **חֲלָק**); next, to tear off, cut off, to split, to divide. Niph. to be divided, separated (from a whole), to be distributed (either by lot or not). Pi. to divide (booty, inheritance). Pu. pass. Hiph. 1) causative from Kal, to make smooth, to polish (a work of art), words, to smooth the tongue, i.e. to flatter; 2) to distribute, to receive a portion. Hithp. to divide among themselves.

חֲלָק adj. m. **חֲלָקָה** (pl. **חֲלָקוֹת**) f. 1) physically: smooth, bald, of a man without hair, of a mountain without foliage: 2) fig. flattering, deceitful, smooth; the pl. **חֲלָקוֹת** is also used in an abstr. sense: 3) p. n. of a mountain (bald mountain).

חֲלָק (with suff. **חֲלָקִי**, pl. **חֲלָקִים**, const. **חֲלָקִי**, once **חֲלָקִי**) m. 1) smoothness, baldness (of a valley, without foliage), fig. flattery: 2) part, portion, booty; next also,

that which is allotted, property hence also, acre, land which is allotted to one as property: 3) lot (proceeding from signif. 2, if not taken from the idea of smoothness, or smooth stone, by which the lots were cast, comp. **חֲלָקִי**): 4) p. n. m., patr. **חֲלָקִי**.

חֲלָק (with suff. **חֲלָקִי**) Aram. m. part, portion, equiv. to the Heb. **חֲלָק**.

חֲלָק (const. pl. **חֲלָקִי**) adj. m., smooth. of stones: **חֲלָקִי אֲבָנִים** smooth stones, origin. the smooth among the stones.

חֲלָקָה (only pl. **חֲלָקוֹת**) f. flattery, hypocrisy. The form is derived from **חֲלָק**, like **חֲלָקָה** from **חֲלָק**.

חֲלָקָה (pl. **חֲלָקוֹת**) f. 1) smoothness (of the neck), baldness (of the rock), flattery (smoothness of the tongue, lips); hence, plur. **חֲלָקוֹת** flattery, similar to the plural of **חֲלָקָה**: 2) piece of land, acre, field, origin. that which is allotted; hence, more frequent with the addition **שָׂדֶה**.

חֲלָקָה f. division, distribution.

חֲלָקִי p.n. m. (the allotted one).

חֲלָקִיָּה p.n. m. (portion from God).

חֲלָקִיָּהוּ p.n. m. (the same).

חֲלָקִי (after the form **חֲלָקִי**, **חֲלָקִי**) adj. m. **חֲלָקִי** (pl. **חֲלָקִי**) f. smooth, slippery (of localities), smoothness (of the tongue), flat-

tery. The form is redoubled from חלקק.

חלקת (plough-field) p.n. of a city in the territory of Asher.

חלקת הצורים (baldness of the rocks) p.n. of a place.

חלש (fut. יחלש and יחלש) 1) to thrust down, to overwhelm, to conquer; with על, to triumph over some one; fut. יחלש, 2) intr. (יחלש) to stretch down, to encamp, equiv. to חלש; hence, to be weak, sickly.

חלש m. one stretched down, weak, from חלש II.

I. חם (with suff. חמי, חמיה) m. father-in-law, from חמה III, to be united, related by marriage.

II. חם 1) p.n. m. (black one); 2) p.n. of a whole district (southern country); 3) p.n. of Egypt, used by the natives (country of the blacks). Root חמח.

חם (pl. חמים) adj. m. hot, warm, from חמח. The fem. of which is חמה, which see.

חם (with suff. חמו) m. glow, heat, warmth; orig. inf. of חמח, hence often translated as the inf.

חמא (not used) probably a transposition from חמא, to be fat; orig. to anoint. Comp. משה, and Aram. משה, oil. See חמא.

חמא see חמה.

חמא (Aram.) f. glow, anger, from חמא; in Heb. חמא is used for it, from חמה.

חמא (after the form חמא, חמא) f. fat milk (see חמא). That it signifies a fluid, is evident from the passage חמא חמא; and that it signifies fat milk, is evident from חמא.

חמד (fut. יחמד and יחמד) 1) to strive, to seek after, to desire; with acc. 2) to take pleasure in something; fut. יחמד: חמד, that which is desired; beloved; fig. idol. Niph. to be lovely, agreeable, desirable. Pi. to desire vehemently; according to others, to be delighted.

חמד m. desirableness, delight, precious thing.

חמד fem. 1) desire, wish; חמד, without being desired; 2) delight, preciousness; 3) object of desire in a good sense, but also in a bad sense, lust; hence, חמדת נשים (lust of women), name of a female deity, Anaitis.

חמדות (rare חמדות) f. pl. preciousness, loveliness, delightfulness, desirableness.

חמד p.n. m. (lovely one).

I. חמה (not used) to enclose, encompass, hedge in, like חמד. Probably the root of חמה is חמ.

- but the root of חמך is חמך.
- II. חמך (not used) equivl to חמך, to be warm, to glow.
- III. חמך (not used) to join, to connect oneself by marriage; related to חם, חם, etc., from which חך and חמה.
- חמה f. a glow, warmth, poetically for the sun, otherwise שמש; origi. fem. of חם.
- חמה (once חמה) f. glow, wrath, fig. poison, on account of its burning in the body.
- חמה Job 29:6, contracted from חמה; see חמה.
- חמה p.n. m. (joined to God).
- חמה p.n. f. (combining freshness of life).
- חמה p.n. m. (one who is spared).
- חמה (seat of a tower) p. n. of a city in the territory of Asher, and another in the territory of Naphtali, for which also חמה.
- חמה (after the form שדך) m. perpetrator of violence, robber, and שדך preceding it (Isaiah 1:17) signifies, lead on the right path.
- חמה after the form שפול, שפול m. encompassing, enclosing, i. e. gir-
dle. See חמה.
- חמה (pl. חמהים) m. 1) he ass, from חמה, to be red, on account of the reddish colour of the skin of the ass in the south; 2) burden of an

- ass, heap, comp. חמה; 3) p. n. (ass, comp. *Asellus, Asinus*, in Latin).
- חמה, f. burden of an ass, heap, like חמה II., and חמה, only used to play upon the words.
- חמה (after the form חמה) f. from חמה, mother-in-law. Root חמה III., to join, to connect oneself by marriage.
- חמה (not used) to coil, to lie on the ground; according to the Aram. of the Targum, for חמה.
- חמה m. a species of lizard.
- חמה (fortress) p. n. of a city in the territory of Judah.
- חמה adj. m. salt, hence חמה, salt provender, i. e. salt herb, like חמה.
- חמה (seldom חמה) adj. m. שית (pl. שיתות) f. formed from חמה, the fifth; subst., fifth part.
- I. חמה (fut. חמה, inf. חמה) to be benign, tender-hearted, *ἀμαλός, molle*, to be compassionate on (על) some one, to have forbearance with (ל) some one, of things to spare (with ל, על).
- II. חמה (not used) only a secondary form from חמה, orig. to bear.
- חמה f. sparing, compassion; from חמה I.
- חמה (1 pers. חמה, inf. חמה, const. חמה, fut. חמה, apoc. חמה, and the intrans. form חמה; compare חמה, חמה) to be warm, hot, to

glow ; figur. of the heat of passion, anger and lust ; אין נחלת לחם there is no coal to warm one (לחם inf.); but לחם Hag.1:6 is trans. Niph. to glow (of the breast, passion) with א, to which belong several forms of the like לחם, future. Pi. לחם to warm, to brood, to hatch (eggs). Hithp. to warm oneself ; comp. חם and חמה.

חֲמֵן (only plur. חֲמָנִים) m. pillar of the sun, dedicated to the "God of the sun," בעל חֲמֵן.

חֲמָם (with suff. חֲמָמִי, pl. חֲמָמִים) origin. 1) to be sharp, related to חֲמֵץ; transf. to be bold, violent; transf. to perpetrate violence, to violate (נפץ the life, תורה the law), חֲמָם מְנוּמוֹת to sharpen plans against (על) some one; 2) to rob, to thrust down, e.g. שָׁךְ, בָּסָר. Niph. to be robbed, spoiled, i.e. to be stripped.

חֲמָם (with suff. חֲמָמִי, pl. חֲמָמִים) m. 1) violence, robbery ; 2) property gotten by violence and robbery. 3) audaciousness, e.g. עַד חֲמָם audacious, lying witness.

חֲמֵץ (fut. יִחְמָץ, inf. חֲמָץ) equiv. to חֲמָם originally, to be sharp of taste, countenance and mind; hence, 1) to be sour, tough, salt, from which חֲמֵץ, חֲמִיץ; 2) of a sharp colour, i.e. scarlet, חֲמוּץ חֲמוּץ scarlet garments or purple;

3) to be of a violent temper, to perpetrate violence. Hiphil, to make sour, to produce fermentation. Hithp. to turn bitter.

חֲמֵץ (contracted from חֲמִיץ) masc. leaven, sorrel (syn. חֲמֵץ).

חֲמֵץ masc. vinegar, of wine or any other drink.

חֲמָץ origin. to enclose, encompass, equiv. to חָבַב, as is evident from חֲמוּץ; hence, like חָבַב to turn (in order to depart). Hithp. to turn oneself, to rove about.

חֲמָר (fut. יִחְמָר) equiv. to חָמַר to glow, to burn, from which (like in חֲמָר transf. to colour): 1) to be of a burning red colour, to be ruddy, from which חֲמָר, יִחְמָר, חֲמָר and חֲמָר; 2) to glow, transf. to seethe, foam, ferment in consequence of heat. Pu. חֲמָר 1) to ferment, to foam (of inward motion), to glow, to burn (of the face).

חֲמָר see חֲמָר.

חֲמָר (after the form חֲמָר, עֲנָב) m. a species of gum (or pitch), perhaps so called from its red-like colour; from which חֲמָר denom. to smear with gum.

חֲמָר m. fermented drink, wine, see חֲמָר 2.

חֲמָר (def. חֲמָרָא) Aram. m.

חֲמָר (pl. חֲמָרִים) masc. 1) a kind of earth, potter's earth, so called from

its red-like colour; root חמר 1; 2) the foaming, roaring (of the sea), from חמר 2; 3) denomin. from חמור the burden of an ass; hence, heap in general, transf. to measure of a certain lot, measure of dry things.

חמר p. n. m. (the red one).

חמץ (not used) equiv. to חמץ, חמץ to be strong, bold, courageous; from which חמץ and the denom. חמץ are derived therefrom.

חמש masc. loin, body, as the seat of strength (compare חלץ, חלתן of similar extraction); from which:—

חמש denom. to gird the loins, to arm generally; hence, part. pass. חמוש armed (parallel with חלוצין) as the Targum also renders it חרן.

חמש (const. חמש, pl. חמשים, with suff. חמשי (cardinal number, m. חמשה, const. חמשת) f. five, the plur. fifty; חמש captain over fifty.

חמש Pi. denom. from חמש, to give the fifth part for a levy.

חמש m. the fifth, a tax of the fifth part, like the present tithe.

חמשי see חמשי.

חמת (not used) according to some, to become rank, decomposed, but this does not agree with the noun; more correctly it is, therefore, to contain, to comprise; equiv. to

חמת (from which חמת and מחמת), i. e. to be deepened out for receiving something, from which:—

חמת (const. חמת after another reading also חמת Hos. 7:4, Job 21:20) fem. bottle (of leather) so called from its hollowness to receive something; חנקב, as the Targum renders it, has a similar etymology, for חנקב is related to חנקב, חנקב. That this derivation is the only correct one, is evidenced by its use in the Talmud for bag pipe, flask of the shepherd, on account of the hollowness.

חמת (burgh, fortress) p. n. of a city in Syria on the Orontes, Hamat, later Epiphania, next also, to signify the whole district: complete ח' צובה, ח' רבה.

חן (with suff. חני m. 1) inclination, favor, grace; חן מצא חן to find, favor, grace; חן חן to procure favor; 2) loveliness, grace, e. g. חן יעלת חן, a pleasant roe; חן אבן חן a precious stone; חן רוח חן a gracious spirit; 3) p. n. m. (grace, beauty).

חנר p. n. m. (grace of Hadad).

חנה (fut. יחנה, apoc. יחן) to incline, to bend (synon. with חנה and related to חנה); hence, to encamp, with על, to be hostile against somebody; with ל, to encamp round something to protect it; to

dwel: חַנּוּת equiv. to חַנּוּת
חַנּוּת which see.

חַנּוּת (pl. חַנּוּתִּים) f. 1) grace, mercy,
pl. חַנּוּתִּים Ps. 77:10, if it is not the
inf. from חָנַן: 2) object of com-
passion, picture of distress, Job
19:17, וְחַנּוּתִּי “and I am a pic-
ture of distress:” the pronom. suff.
is often used so: 3) p. n. f. grace,
beauty.

חַנּוּתִּי 1) p. n. m. (initiated one), patron,
חַנּוּתִּי; 2) p. n. of a city.

חַנּוּת p. n. m. (the presented one).

חַנּוּתִּי adj. m. gracious, merciful, after
the form חַנּוּתִּי.

חַנּוּתִּי (pl. חַנּוּתִּים) f. place of residence,
tent, hut; later also warehouse for
the sale of goods, or prison, from
חַנּוּת.

חַנּוּת erroneously considered by some
as belonging to חַנּוּת, which see.

חַנּוּת (fut. יַחַנּוּת) 1) to preserve, and
to season things generally (unripe
figs): 2) to embalm with spice.

חַנּוּתִּי (for חַנּוּתִּי, where the dagesh is
analysed by the insertion of נ)

Aram. f. equiv. to חַנּוּת Heb. wheat.

חַנּוּתִּים m. pl. abstract, embalming,
mummifying.

חַנּוּתִּי p. n. m. (grace of God).

חַנּוּתִּי (pl. חַנּוּתִּים) m. the initiated
one, i.e. experienced one: see חַנּוּתִּי.

חַנּוּתִּי f. grace, mercy, from חָנַן.

חַנּוּתִּי (pl. חַנּוּתִּים and חַנּוּתִּי) f.

spear, lance. The root is חָנַן
equiv. to חָנַן (חָנַן), to point.

חַנּוּתִּי (fut. יַחַנּוּתִּי) denom. from חָנַן ori-
ginally to pass something through
the throat, to give the palate
something to taste; hence, 1) fig.
to instruct, to teach, to instil: 2)
to initiate, which idea is taken
from L.

חַנּוּתִּי f. 1) dedication, *tyabana* (of
a house, an altar, or a wall): 2)
the offering of dedication.

חַנּוּתִּי (Aram) f. the same.

חַנּוּתִּי (from חָנַן formed with the suff.
—; comp. חַנּוּתִּי, חַנּוּתִּי) adv. gra-
tuitously (חָנַן), i.e. without recom-
pense or reward; hence next, in
vain, for nothing, for which also
חַנּוּתִּי stands; also, without
cause, guiltless: חַנּוּתִּי innocent
blood.

חַנּוּת (not used) to be hard, firm, re-
lated to חַנּוּת and חַנּוּת, where the
same signification is found.

חַנּוּתִּי p. n. m. (equiv. to חַנּוּתִּי,
grace of God).

חַנּוּתִּי (in pause חַנּוּתִּי) masc. origin.
stone; next however, hail-stone
which breaks the sycamore trees,
formed from חַנּוּת, with the well
known termination ל—. Root חַנּוּת.

Kimchi also says חַנּוּתִּי חַנּוּתִּי.

חַנּוּתִּי (fut. trans. יַחַנּוּתִּי, intr. יַחַנּוּתִּי; with
suff. from חָנַן: יַחַנּוּתִּי; inf.

תִּנְּנָה and תִּנְּנוּ) origin. equiv. to תִּנָּה to incline; next morally, to incline favourably, to be gracious. Niph. תִּנָּן (comp. תִּנְּנָה) to be worthy of compassion. (2 pers. pret. תִּנְּנָתִי). Pi. תִּנְּנָה to make lovely (the voice), comp. תִּנְּנָה, תִּנְּנָה. Pi. 1) to have mercy, with the accus. 2) to implore (comp. Hith.), with the accus. Hoph. תִּנְּנָה to be compassionate. Hith. to implore for mercy; with תִּנְּנָה. Possibly the sense to implore proceeds from the original idea, to incline, like the Aram. תִּנְּנָה.

תִּנְּנָה (inf. תִּנְּנָה) Aram. the same. Hith. תִּנְּנָה to implore, to pray.

תִּנְּנָה p.n. m. (the gracious one).

תִּנְּנָה p.n. m. (grace of God), see תִּנְּנָה.

תִּנְּנָה p.n. m. (the merciful one).

תִּנְּנָה p.n. m. (equiv. to תִּנְּנָה).

תִּנְּנָה p.n. of a town in central Egypt, so called by the Greeks.

תִּנְּנָה (fut. תִּנְּנָה) origin. to cover, to conceal; hence, transf. to flatter, (comp. תִּנְּנָה, תִּנְּנָה); next generally, to lie, to defile, to dishonour, comp. תִּנְּנָה. Hiph. to flatter, to defile, to disgrace, to lead to hypocrisy, to pollute.

תִּנְּנָה adj. masc. (origin. part.), but next a substantive, a flatterer, a sinner.

תִּנְּנָה masc. hypocrisy, dissimulation wickedness.

תִּנְּנָה f. hypocrisy, next wickedness in general.

תִּנְּנָה (Kal not used) to be tight, oppressed, *daḡu, angu*, in Aram. תִּנְּנָה, but it is not connected with תִּנְּנָה. Niph. to strangle oneself. Pi. to strangle, to draw tight.

תִּנְּנָה (graceful one) p.n. of a city in the territory of Zebulun.

I. תִּנְּנָה (Kal not used) orig. to be intimate (with some one), to be friendly, sociable (related to תִּנְּנָה, תִּנְּנָה); hence, Hith. to show oneself friendly, kind: from which תִּנְּנָה, תִּנְּנָה, תִּנְּנָה.

II. תִּנְּנָה (only Pi.) equiv. to תִּנְּנָה to molest, asperse, disgrace, and is not connected with תִּנְּנָה I.

תִּנְּנָה (pl. תִּנְּנָה) m. 1) favour, kindness, love, friendship; next, mercy, benevolence, transf. to piety; 2) shame, molestation, dishonour; 3) p.n. m.

תִּנְּנָה p.n. masculine, (goodness of God).

תִּנְּנָה (3 pers. pl. also תִּנְּנָה, fut. תִּנְּנָה, pl. תִּנְּנָה, תִּנְּנָה) to seek refuge, protection; const. with תִּנְּנָה or accus., or without any case. The usual forms are תִּנְּנָה, תִּנְּנָה, תִּנְּנָה, תִּנְּנָה, תִּנְּנָה, תִּנְּנָה.

תִּנְּנָה p.n. m. (refuge in God).

חֶסֶד adj. m. strong, mighty, wealthy.

See חָקֵן.

חֶסֶד f. refuge, protection, security.

חֶסֶד (pl. חֶסֶדִים) 1) adj. m. kind, pious, lovely, gracious; perhaps חֶסֶדִיה, Job 39:13, is a fem. form of this adj. pious, benevolent; 2) subst. the kind, pious one, sometimes חֶסֶדִי; hence pl. חֶסֶדִי ה', the pious of God, i.e. his pious adorers.

חֶסֶדִיה f. the kind, affectionate bird; name of the stork, on account of her affectionate treatment of the young.

חֶסֶל m. origin. one that nibbles off; hence, the name of a species of locust. The form is extended from חֶסֶל, like חֶסֶלִים from חֶסֶל.

חֶסֶן (const. חֶסֶן) m. mighty, strong one, from חֶסֶן.

חֶסֶר (Aram.) adj. m. defective, equiv. to חֶסֶר in Heb.

חֶסֶל (fut. יִחְסֵל) to nibble, eat off, origin. to tear off, related to חֶסֶל, חֶסֶל, and others.

חֶסֶם (fut. יִחְסֵם) equiv. to חֶסֶם, חֶסֶם, to close, to shut (the mouth of the threshing ox), to hinder (the passer by) from going on.

חֶסֶן (not used) to be strong, mighty, transf. to be wealthy, rich.

חֶסֶן (Aram.) the same. Only Af. חֶסֶן, to possess.

חֶסֶן (def. חֶסֶן) m. might, strength.

חֶסֶן m. possession, strength, might, treasure; חֶסֶן, richness in salvation, i.e. abundance of salvation. From which denom. Niph. to be treasured up.

חֶסֶן (Kal not used) to peel off; comp. חֶסֶן, from which Pi. חֶסֶן (shortened from the double form חֶסֶן). Part. pass. חֶסֶן, to be peeled, scaled.

חֶסֶן (def. חֶסֶן) Aram. m. sherd, origin. the peel of anything; next, generally a piece, fragment.

חֶסֶן (fut. יִחְסֵן, but the pl. יִחְסֵן) equiv. to חֶסֶן, to cut off; hence, next, to be wanting, deficient; next, to suffer want. Comp. חֶסֶן, חֶסֶן, and חֶסֶן. Pi. to cut off, to diminish. Hiph. to cause want, also to be deficient, wanting.

חֶסֶן (const. חֶסֶן after the form חֶסֶן) adj. m. wanting, deficient, e.g. חֶסֶן, bread, understanding.

חֶסֶן m. deficiency, want, need, necessity.

חֶסֶן m. (the same).

חֶסֶן p.n. m. (deficiency).

חֶסֶן m. want, fault.

חֶסֶן (after the form חֶסֶן) adj. m. polished, rubbed off, from חֶסֶן; hence, Targ. חֶסֶן, washed off; generally, however, in a moral sense, pure, innocent.

חִפָּה (Kal not used) equiv. to חִפָּה, חִפָּה, to cover, to veil, to conceal, from which the Pi. חִפָּה, to cover (על) something; חִפָּה לְבָרִים, to speak secretly against some one.

חִפָּה equiv. to חִפָּה, to cover, to veil, to wrap up (שָׂרָא, חִפָּה) as an indication of mourning. Pi. to cover over, to wrap up (to overlay with gold or wood) wainscoating. Niph. pass. from Pi. חִפָּה, is not a Pu. but a noun.

חִפָּה f. 1) cover, canopy, from חִפָּה; 2) p.n. cover, shelter.

חִפָּה (fut. יִחְפֹּה) 1) to tremble, related to חִפָּה; 2) to move hastily, to flee. Niph. חִפָּה, to hasten away in fear.

חִפָּה m. haste, swiftness, flight.

חִפָּה p.n. m. cover, protection.

חִפָּה (dual חִפָּה) m. hollow of the hand, also fist; dual, the palms of the hand; what can be taken in the hollow of the hand; hence חִפָּה, handful; חִפָּה, to fill a hand. The Root חִפָּה with the חִפָּה terminating, like in חִפָּה, חִפָּה, חִפָּה.

חִפָּה p.n. m. (the protected one).

I. חִפָּה (comp. חִפָּה) to cover; hence, with חִפָּה, like חִפָּה and חִפָּה, to protect, to shelter; from which חִפָּה not from חִפָּה II.

II. חִפָּה (not used) to rub off, to clean; comp. חִפָּה, חִפָּה, חִפָּה, from which חִפָּה.

חִפָּה (fut. יִחְפֹּה) origin. to long, to desire; hence, to take pleasure in something with חִפָּה; to love something, with accus., to desire.

חִפָּה (fut. יִחְפֹּה) only a secondary form from חִפָּה, to move to and fro, i.e. the tail (Job 40:17).

חִפָּה (pl. חִפָּה, const. חִפָּה) adj. m. חִפָּה, f. desiring, willing, longing.

חִפָּה (with suff. חִפָּה, pl. חִפָּה, with suff. חִפָּה) m. 1) desire, longing, wish; hence, 2) that for which one desires, precious thing, e.g. חִפָּה, precious land; חִפָּה, precious stone; 3) desirableness, loveliness, e.g. acceptable words; חִפָּה; 4) object for which one strives, i.e. affair, subject, matter; next, generally like חִפָּה and חִפָּה.

חִפָּה p.n. f. (my desire is in her).

חִפָּה (fut. יִחְפֹּה) 1) to cut in, to dig (a well, a pit), hence also to penetrate, e.g. of the hoofs of the bold horse that penetrate the earth; 2) to dig for something, i.e. to explore, to search. Comp. חִפָּה, חִפָּה II.

חִפָּה (fut. יִחְפֹּה, pl. יִחְפֹּה) to become red from shame, different from חִפָּה, which signifies to become pale from shame but both as

changing the natural colour as an indication of shame. Hiph. to blush with shame, but also to act shamefully; comp. **הַבְּאִישׁ** equiv. to **הוֹבִישׁ** from **בִּישׁ**, to cause (**בִּישָׁה**) disgrace. Related to **נִפַּר** II.

תָּפַר 1) p.n.m. (shaming) patron. **תָּפַרִי**; 2) (well) p.n. of several cities.

תְּפָרִים (double well) p.n. of a city in the territory of Issachar.

תָּפַרַע p.n.m. (priest of the sun).

תְּפַרְפֹּרֶת (pl. **תְּפַרְפֹּרוֹת**) f. an animal that digs up the ground, the exact name of which has not been specified by the commentators.

תָּפַשׁ (Kal not used) equiv. to **פָּוַשׁ**, 1) unfettered, to be free; hence, to be stretched out, as indicating freedom; figur. to be free, to move freely; 2) to be stretched down, fig. to be sick. Pu. **תָּפַשׁ**, to be liberated, to be freed.

תָּפַשׁ (fut. **יִתְפַּשׁ**, pl. **יִתְפַּשׁוּ**) origin. to dig; hence, next, to search, to dive into, almost like **תָּפַר** and **תָּקַר**. Niph. to be searched. Pi. to search for some one; figur. to investigate, morally. Pu. to be searched; hence, **תְּפִשׁ מִתְפִּשׁ**, the investigation which has been made, i.e. searching enquiry; to be sought (from concealment).

Hith. to conceal oneself; hence, figur. to make oneself unknown by disguise.

תִּפְשׁ m. search, inquiry.

תִּפְשׁ (with suff. **תִּפְשִׁי**) extension, stretching out (of bolsters and mattresses); hence, cover, bolster, generally; perhaps also freedom; 2) couch, e.g. **בִּפְתִּים תִּפְשִׁי**, my couch, or resting place, is among the dead.

תִּפְשָׁה (from **תִּפְשׁ**) f. liberty, freedom.

תִּפְשֹׁת f. sickness, illness, origin. sick bed.

תִּפְשִׁי (from **תִּפְשׁ**) adj.m. (pl. **תִּפְשִׁים**) to be free, whether in contrast to slavery, imprisonment, or to being tributary, burdened with taxes.

תִּפְשֹׁת f. the same, like **תִּפְשֹׁת**.

תִּץ (with suff. **תִּצִּי**, pl. **תִּצִּים**) m. 1) an arrow, from **תָּצַץ**, to point, to cut out; hence, **בְּעֵלֵי תִצִּים**, shooters of arrows, archers; **יָרָה תִּץ**, to shoot off an arrow; **תָּמַל אֶל תִּץ**, to spare an arrow. Applied to God, **תִּץ** signifies lightning, next punishment; 2) a shaft, only a secondary form from **עֵץ**, like in the Keri; **אֲנֹשׁ תִּצִּי**, destructive, i.e. poisoned, is my arrow, from which denom. **תִּצִּי**, to shoot off arrows, hence particip. **תִּצִּי**, archer.

I. **תָּצַב** (fut. **יִתְצַב**) equiv. to **קָצַב**,

חָצַב, to hew, to hew out (of stone or wood), to dig out (**חָצַר**, **חָצַר**), to spread flames, figur. to destroy, to kill. Niph. to be hewn out on a rock (for a remembrance). Pu. to be hewn out (of a stone), i.e. to originate. Hiph. to destroy, to fell.

II. **חָצַב** (not used) equiv. to **חָשַׁב**, to tie, to bind (comp. **חָשַׁב**) from which **חָצַב** for **חָצַב**.

חָצַח (fut. **יִחָצַח**, apoc. **יִחָצַח**) 1) to cut off, to cleave, to part, comp. **חָצַח**, **חָצַח**; hence, 2) to divide in two parts, to halve; **חָצַח עַד צַוּעַר** (of a river), to divide up to the neck (man), i.e. to reach up to the neck. Niph. to divide oneself in parts.

חֲצוֹצֶרֶת (**חֲצוֹצֶרֶת**) f. trumpet, from **חָצַח**, to sound; from which the denom. **חָצִיר**, **חָצִיר**; Po. **חָצִיר**; Hiph. **חָצַח**, to trumpet.

חָצוֹר (a court) p.n. of a place in Palestine, and a district in Arabia.

חֲצוֹת (const. **חֲצוֹת**) f. middle (of two parts), e.g. in the middle of the night.

חָצִי (pause **חָצִי**, with suff. **חָצִי**) m. 1) the middle, equiv. to **חֲצוֹת**, where something separates into two parts; 2) half.

חָצִי m. equiv. to **חָצִי**, an arrow.

חֲצֵי הַמְּנוּחֹת p.n. m. (middle of the resting places), patronymic **חָצִי הַמְּנוּחֹת**.

I. **חָצִיר** (only a lengthened Arabic form from **חָצִיר**) m. an enclosed place, dwelling, court..

II. **חָצִיר** (const. **חָצִיר**) m. grass, leek, from **חָצַח** to vegetate, to bloom.

חָצִין (with suff. **חָצִין**) m. origin. an incision, an inlet, from **חָצַח** equiv. to **חָצַח** (in **חָצִין**) to cut; hence, figur. bosom, lap. **חָצִין** is not to be adopted as the root.

חָצִין (with suff. **חָצִין**) m. the same.

חָצִין (Aram.) equiv. to **חָצִין** Heb. to rage; hence, affix **חָצִין** to press violently, to rage.

חָצִין equiv. to **חָצַח** to cut, to divide; hence, fig. to be divided in hosts, particip. **חָצִין**. Perhaps a noun in the sense of a line, row. Pi. only particip. **חָצִין** they that divide (the spoil); if this word is not a denom. from **חָצַח**. Pu. to be shortened, e.g. the number of the month..

חָצִין (pl. with suffix **חָצִין**) m. 1) small particles, figur. small stone, gravel: 2) lightning, orig. an arrow; next, from 2 denom. Pi. **חָצִין** to shoot arrows, if it is not formed directly from **חָצַח**.

חָצִין חָצִין (also **חָצִין**) p. n. of a city in the territory of Judah (row of palms).

חָצִין see **חָצִין**.

חָצִין see **חָצִין**.

תצד (not used) to hedge in, to in-
close; related to תצד: from which
תצד and תציר I.

תצד (not used) to cry, to scream, it
signifies also, like תלל and תלל,
to bloom, to vegetate.

תצד (const. תצד, pl. תצרים) com.
an enclosed place, court,
village, locality, and all that is
enclosed as a place of abode,
moveable tents are also called so
if they are placed like a court.
The geographical compounds are
תצד אדיר (court of magnificence),
תצד נחמה (court of happiness), תצד
סוסים (court of horses), תצד
(the same), תצד עינות (court of foun-
tain), תצד עינות (the same), תצד
(court of foxes), תצד תיכון (middle
court).

תצרון p. n. m. (the blooming one,
from תצד).

תצרות (courts) p. n. of a place.

תצרי (Keri תצרו) p. n. m. (the bloom-
ing one).

תצרים p. n. of a place.

תצרמות (court of death) p. n. of a
province in Arabia, Hadramaut.

תק see תקי.

תק (before makkaph תק, with suff.
תקי, תקי, pl. תקים) m. 1) origin.
that which is inscribed, hence that
which is appointed (תק) mea-
sured, fixed, allotted, the appointed

time, the fixed aim; 2) law (of
God), revelation, divine sentence,
edict, the law engraven or ap-
pointed. Root תקק.

תק (not תקק; pl. const. but תקקי,
with the dagesh analysed; the
same as תקל is from תקל,
from תקל) m. conclusion, decree.

תקק (Kal not used) equiv. to תקק to
engrave. Pu. to be inscribed on
(תקל) the wall, or painting on
something. Hith. to make ap-
pointments upon (תקל) something,
to draw the boundaries of any-
thing, e. g. to limit the boundaries
of the soles of the foot (תקל
תקל).

תקה (pl. תקות) f. a law, a precept,
equiv. to תק.

תקנא p. n. m. (the bent one) from
תקנא to bend, to coil.

תקק (inf. with suff. תקק, imper.
with suff. תקק) to engrave (on a
rock), to inscribe ("decree un-
righteous decrees"), to fix (laws),
to draw ("a compass over the
depths"), to draw upon (תקל) some-
thing, e. g. a town, but especially
to inscribe in (תקל) a book. תקק
a law-giver, a leader. Po. תקק.
Part. מתקק, fut. יתקק, to engrave,
to inscribe (laws), to rule, to lead;
hence, מתקק a law-giver, a leader,
equiv. to שטף staff, the leader.

Pu. pass. hence **חֲחֻקֶּךָ** that which is inscribed, the law. Hoph. **חֲחֻק** like Pu. to be inscribed **חֲחֻקֶּךָ**.

חֲחֻק (a ditch) p.n. of a city.

חָקַר (fut. **יִחְקַר**) orig. to dig; hence, to inquire, to search (with accus. of the person.). The root is related to **חָקַר**, **חָקַר**, etc. Niph. to be searched, searchable. Pi. to explore, to fathom.

חָקַר (pl. const. **חֲחֻקֵּי**) m. 1) search, inquiry, fathoming, e.g. of the heart: 2) that which is searched, i.e. the innermost, the secret of of a thing, e.g. **חֲחֻקֵּי אֱלֹהִים**, **חֲחֻקֵּי הַמָּוֶל**, and others.

חור see **חור**.

חור see **חור**.

חָרַא (or **חָרָה**, not used) to purge, especially the bowels; hence in the Talm. **חָרַא** to sweep away. The derivs. are only in Ketib.

חָרַא (pl. **חֲחֻרָאִים**, const. **חֲחֻרָאִי**) masc. refuse, dung, from **חָרַא**.

חָרַב (Kal. not used) equiv. to **חָרַף** to cut, to be sharp, comp. **חֲחֻרָף** (Aram), a knife; hence, Niph. to combat. Hoph. like Niph.

חָרַב (fut. **יִחְרַב**) 1) to dry, to wither, related to **חָרַב**, **חָרַב**; hence, to be desolate, destroyed; 2) to be amazed, to stare; comp. **חָרַב** and **חָרַב**. Niph. to become desolate, devastated. Pu. to be dried up.

Hiph. to dry up (the sea), next, to devastate (**חָרַב**, **חָרַב**).

חָרַב adj. masc. **חָרַב** (plur. with the article **הַחָרֵבוֹת** for **חָרַב**) f. dried up. figur. devastated.

חָרַב (Aram.) only Hoph. to be destroyed, like **חָרַב** in Heb.

חָרַב (with suff. **חָרַבִּי**, plur. **חָרֵבוֹת**, const. **חָרֵבוֹת**) fem. 1) edge, next, the sword, **חָרַב**, **חָרַב** to slay by the sword; **חָרַב** to fall by the sword, transf. to other instruments similar to a sword. Root **חָרַב**; 2) dearth, from **חָרַב**, which see.

חָרַב (deserted hill), p.n. of a height on the mountain Sinai.

חָרַב m. dearth, transf. to desolation.

חָרַבָּה (from **חָרַב**, pl. **חָרֵבוֹת**, const. **חָרֵבוֹת**) f. desolation, hence, ruins, desolated places, from **חָרַב**.

חָרַבָּה fem. dryness, dry land, from **חָרַב**.

חָרַבֹּן (const. **חָרֵבוֹן**, plur. const. **חָרֵבוֹנִי**) m. dryness, heat.

חָרַבֹּנָא (Persian) p.n. m. (driver of an ass).

חָרַב (fut. pl. **יִחְרָבוּ**) to tremble; hence, to flee with trembling.

חָרַבֹּל (from **חָרַב**; formed with the termination **ל**) m. a kind of hopping locust.

חָרַד (fut. **יִחְרָד**) 1) to tremble, to be frightened at **חָרַד** something.

for something to be uneasy; 2) to hasten away from (מִן) a place, to hasten toward (לְקָדַדְתִּי) some one. Related to וָדַד, רָעַד. Hiph. to terrify.

וָדַד (pl. וָדַדִּים) adj. masc. anxious, frightened for (עַל) something; pious.

וָדַדָּה (const. וָדַדָּה, pl. וָדַדָּהּ) fem.

1) fright, fear, anxiety; 2) (place of terror) p.n. of a place.

וָדַד (fut. וָדַדָּה) to glow, to burn, namely, of the kindling of wrath, e.g. וָדַדָּה לוֹ his wrath was kindled, more frequently with אַף and the person with whom one is angry, const. with אַף or עַל and בּ, sometimes בְּעֵינַי מִ. Niph. does not occur. for the form וָדַדָּה are derived from וָדַד which see. Hiph. 1) וָדַדָּה (fut. apoc. וָדַדָּה) to cause the anger to be kindled, with עַל; to do something with ardour, zeal. Hiph. 2) וָדַדָּה the ה is changed into א; hence particip. מְדַדָּה, fut. וָדַדָּה to dispute, to vie with (אִתּוֹ, בּ) somebody. Hith. וָדַדָּה, fut. apoc. וָדַדָּה to enrage oneself against (בּ) some one. Comp. וָדַד.

וָדַדָּה (place of terror; fountain of terror) p.n. of a place and a fountain; complete וָדַד; gent. וָדַדִּי.

וָדַד (only pl. וָדַדִּים) m. a string (of

coral or pearls), origin. that which is strung, from וָדַד to string.

וָדַד (pl. וָדַדִּים) masc. thorn, thorn-bush. Root וָדַד, אֵל is the termination.

וָדַד (const. וָדַד, pl. וָדַדִּים) m. glow, glowing of anger; hence, generally, complete אַף וָדַד; especially the anger of God.

וָדַד (without pl.) m. 1) ditch of a fortress, from וָדַד 1, equiv. to וָדַד to cut in; 2) legal decision, punishment by law, from וָדַד 2; to decide; hence וָדַד וָדַד valley of judgment; 3) gold, a poetical expression, from וָדַד to glitter, related to וָדַד.

וָדַד (pl. וָדַדִּים) adj. m. (for וָדַדִּים) 1) robust, active, diligent, from וָדַד 3; 2) to be pointed, sharp, e.g. מוֹרֵג מוֹרֵג pointed threshing-roller, abridged also וָדַד alone, (Isaiah 28:27) transf. to pointed stone; 3) p.n. m. the diligent one.

וָדַדָּה (only pl. וָדַדָּה) f. a pointed, sharp, threshing, cart-wheel, equiv. to וָדַד.

וָדַד (not used) to string, to string together (on a cord), from which וָדַד, which see.

וָדַד p.n. m. (the shining one), from redoubled form of וָדַד.

וָדַד (from וָדַד) masc. 1) kindling; 2) p.n. m. (noble; free one).

it used) equiv. to זָרַם, זָרַת, flow, deepen out, or engrave.

a pencil, a chisel with which s are cut or engraved; figur.

formed from זָרַם, with the nation זָרָה, like זָרָה from plur. זָרָהּ like זָרָהּ (קָרָהּ) that understands to draw the pencil, hieroglyphist; also, signifying a class of s.

L. זָרָהּ, def. זָרָהּ (Aram. e same.

culine, glow of anger, always with זָרָהּ, from זָרָהּ which

um זָרָהּ after the form זָרָהּ, adj. termination זָרָהּ) adj. m. ready as a subst. that which ed, baked, compare Aram. , זָרָהּ; hence, cake. The s זָרָהּ not זָרָהּ.

. p.n. see חֲזָרִי.

pause (חֲזָרִי) adj. mas. but al- as a subst. *bysus*, linen, linen, from זָרָהּ which has he signification of חֲזָרִי.

om זָרָהּ = זָרָהּ, after the form זָרָהּ; pl. (חֲזָרִי) masc.

, dung, only in the Ketib.

l. (חֲזָרִי) masc. origin. that is deepened out to contain thing, a pocket.

זָרָהּ m. pl. 1) holes; 2) the noble ones.

זָרָהּ p.n. m. (harvest-time); patron. זָרָהּ, Keri: זָרָהּ.

זָרָהּ (pl. const. זָרָהּ) m. 1) something that is cut off, a piece; זָרָהּ a slice of cheese: 2) equiv. to זָרָהּ 2; point, or that which is pointed.

זָרָהּ m. 1) the ploughing; 2) like זָרָהּ, זָרָהּ, זָרָהּ, time of ploughing. Root זָרָהּ.

זָרָהּ adj. m., but only זָרָהּ is used, to be taciturn, quiet. Root זָרָהּ.

זָרָהּ (not used) 1) equiv. to זָרָהּ to enclose, to enclose together; 2) to seize, to lay hold of, like זָרָהּ proceeding from the idea of grasping.

זָרָהּ (Pual not used) Aram: to singe, to burn; hence, Hith. to singe oneself, to be singed.

זָרָהּ (only pl. זָרָהּ, comp. זָרָהּ, זָרָהּ from זָרָהּ, etc.) m. window-lattice; comp. זָרָהּ.

זָרָהּ a root erroneously adopted as belonging to זָרָהּ, which see.

I. זָרָהּ (Kal not used) to be lonely, forsaken; hence, like זָרָהּ, to be desolate; from which Hiph. to separate, to select for God, i.e. to consecrate, or desolate; next, to tame. Hoph. pass. from Hiph.

II. זָרָהּ to cut off, to shorten; hence

particip. pass. חָרַם especially used
flatness of the nose.

חָרַם (devoted city) p.n. of a place in
the territory of Naphtali.

חָרַם p.n. m. (the flat-nosed one).

חָרַם (once חָרַם, with suff. חָרָמִי, pl.

חָרָמִים) m. 1) origin. taming; next,
a net by which something is tamed,
also to decoy generally; 2) deso-
lation, desertion, a ban; sometimes
the subject which is devoted, con-
secrated.

חָרָמָה (ridge of a mountain) p.n. of
a Canaanite royal town, formerly
צָפַת.

חָרָמָה (ridge of a mountain) p.n. of
a mountain of Anti-Lebanon. It
is called חָרָמָה on account of
the many ridges on the mount.

חָרָמִישׁ (for חָרָמִישׁ after the form
חָלָמִישׁ, עֶפְרָיִם, where יֵשׁ is the
termination) masc. sickle, from
חָרַם, to cut off.

חָרָן 1) p.n. m. (the noble one); 2)
heath, p.n. of a town in Meso-
potamia, Karrhæ.

חֲרָנִים (double cave) p.n. of a Moabite
city; gent. חֲרָנִי.

חֲרָנָה p.n. m. (the snoring one).

חָרַם (not used) to break to pieces;
comp. חָרַץ, חָרַץ; next, to rub,
to scrape.

חָרַם (not used) to glitter, to shine,
related to חָרַץ which see; from

which חָרַם 2, and perhaps also
חֲרָמָה.

חָרַם masc. 1) scurvy, from חָרַם to
scratch, to rub; 2) with ח mobile
חָרָה sun, origin. glitter, light,
from חָרַם to glitter.

חֲרָמָה f. pottery; according to others
the rising of the sun; from חָרַם
or חָרַם.

חֲרָמִית only in the Ketib for חֲרָמָה.

חָרַע (not used) to be cunning, subtle,
from which חָרַע.

חָרַף (fut. יִחָרַף) 1) origin. to pluck;
hence figur. to mock, to scorn, to
blaspheme, comp. חָרַץ, חָרַץ: 2)
intrans. to be plucked off, to be
bare, naked, disgraced. Pi. חָרַף
(fut. יִחָרַף) 1) to blaspheme, with
ל and accus.: 2) to lay bare, to
expose, e.g. חָרַף the life. Niph.
to be delivered up (of a woman to
a husband). With this root חָרַף,
חָרַף and חָרַף.

חָרַף p.n. m. (one who has reached
the autumn of life).

חָרַף (with suff. חָרָפִי) m. 1) time for
plucking off the fruit, harvest:
2) figur. the autumnal age of man.
From which denom. חָרַף to stay
somewhere during the autumn
(חָרַף), comp. חָרַץ to spend the
summer somewhere (חָרַץ).

חֲרָפָה f. 1) shame, disgrace, which
rests upon some one, scorn, transf.

to the secret parts of the body, from חָרַף 2: 2) object of blasphemy, disgrace, scorn, also pl. תַּרְפוֹת.

חָרַץ (fut. יַחְרִיץ) 1) to cut in, hence to wound, related to חָרַת, to engrave; 2) figur. to decide, to fix (a sentence), to conclude; comp. חָרַץ; 3) to point (comp. חָרוּץ), hence of the moving (pointing) of the tongue by a dog; 4) to arm, to gird; hence, to be active. In this last sense, חָרַץ is a secondary form of חָלַץ, which see. Comp. the Aram. חֲרִיץ, loin, Heb. חָלַץ. Niph. to be decided, resolved.

חֲרִיץ (def. חֲרִיצָה, with suff. חֲרִיצָה, Aram. m. loin, equiv. to the Heb. חָלַץ, from חָרַץ, to arm, to gird; comp. חֲרִיץ 4.

חֲרִיץ (not used) equiv. to חֲרִים, glittering, dazzling, of the gold colour; from which חֲרוּץ.

חֲרִיצָה (from חֲרִיב, with analysed dagesh by the insertion of ר; pl. חֲרִיצָבוֹת, m. band, knot, transf. to torment, pain, like חֲקָל. Root חֲרִיב 2.

חֲרִיצָנִים (only pl. חֲרִיצָנִים) m., according to tradition, grape-stone; according to others, unripe, sour grapes, from חֲרִיץ, equiv. to חֲמִץ.

חֲרִיק (fut. יַחְרִיק) to gnash (the teeth), with the accus. or בְּ of שִׁנָּיִם.

חָרַר (3 pers. f. חָרָה, fut. יַחַר, after the form יִקַּל) 1) to glow, to burn, to be devoured by flame; related to חָרָה, from which: 2) only in derivatives, to be purified, cleansed, spotless; hence, free, noble, distinguished. Niph. נָחַר (like נָמַם, נָסַב), also נָחַר; (another Niph. form, e.g. נָחַל, נָחַת, hence pl. נִחָרוּ, pause נִחָרוּ), to be burnt, to be dried up, to excite oneself against בְּ some one. Pi. חֲרָחַר, to kindle (חֲרָחַר רִיב dispute); from which also חֲרוּל.

חָרַר (only pl. חֲרָרִים) m. land parched by the sun. Comp. צִיָּה.

חֲרָשִׁים (pl. חֲרָשִׁים) m. 1) earthen, a vessel made of clay, hence כְּלִי חָ' earthen vessel, without indicating fragility; חָ' יוֹצֵר potter; 2) sherds of an earthen vessel. Root חֲרַשׁ, related probably to אֲרִיץ, hence אֲרִיץ lime-earth, in contrast to אֲדָמָה mould.

חֲרַשׁ (fut. יַחְרִשׁ) equiv. to חֲרִיץ, 1) to cut in (wood, metal, or stone); hence, transf. to plough; 2) to plough, in a figur. sense, i.e. to devise good or evil. Niph. to be ploughed, שָׁחַד a field. Hiph. to devise against some one (עַל), the same signification also occurs in Kal, const. with עַל.

חֲרַשׁ (fut. יַחְרִשׁ) 1) to be silent, to speak in a whisper, next to be

inactive; in Targum, to bewitch, of the whispering language of the sorcerers; 2) to be deaf, e.g. **חֲשִׁיחַ אָזְנוֹתָם**, their ears are silent, i.e. deaf. Hiph. to be silent to (לְ) something, before אֶל, מִן somebody; to pass in silence (with accus.), to be submissive, also to silence. Hith. **חֲחִישׁ**, to conduct oneself silently.

חֹרֶשׁ (const. **חֹרֶשׁ**, pl. **חֹרָשִׁים**, const. **חֹרָשִׁי**) m. artificer, one who cuts in wood, stone, or metal; hence, **חֹרֶשׁ בְּרָזֶל**, **חֹרֶשׁ עֲצִים**, figur. one who devises, plans, something, e.g. **חֹרֶשׁ מִשְׁחִית** destruction.

חֹרֶשׁ (pl. **חֹרָשִׁים**) m. art, artifice, masonry, carpentry; hence, **חֹרֶשׁ**, valley of carpentry; 2) figur. art of sorcery, from **חֹרֶשׁ**, also **חֹרֶשׁ חֲכָמִים**, equiv. to **חֲכָמִים**, hence, secrecy. As an adv., **חֹרֶשׁ** stands for **בְּחֹרֶשׁ**, secretly, quietly; 3) p.n. m. working man.

חֹרֶשׁ see **חֹרֶשׁ**.

חֹרֶשׁ (pl. **חֹרָשִׁים**) m. (the deaf one), origin. root **חֹרֶשׁ**.

חֹרֶשׁ (with ה of motion, **חֹרֶשׁה**, pl. **חֹרָשִׁים**) m. a grove, a bush, a small forest. The deriv. is obscure.

חֹרֶשׁא p.n. m. (worker).

חֹרֶשֶׁת f. 1) artificial work, or work in wood and stone; 2) (carpentry), p.n. of a place.

חֹרֶשֶׁת p.n., see **קִיד**.

חֹרֶת p.n. of a forest, probably equiv. to **חֹרֶשׁ**.

חֹרֶת to engrave on (עַל) a tablet, hence, equiv. to **חֹרֶשׁ**.

חֹשֵׁב (fut. **יִחְשַׁב** before makkaph **יִחְשַׁב־**) equiv. to **חָצַב** II., to knit, to tie, to bind (comp. **חֹשֶׁב**, girdle), hence figur. to think, to plan, like in **חֹשֶׁבֶת זָמָן**, to devise plans against (עַל, אֶל) some one; **חֹשֶׁב רָעָה** to devise evil, with לְ, for some one; next, to count, to consider, to reckon, with לְ or accus. of the person.; **חֹשֶׁב** weaver, from the primitive signification. Niph. to be considered like (בְּ, עִם, לְ) something, to be counted to (עַל, לְ) something. Pi. to calculate. Hith. to count oneself among (בְּ) some one.

חֹשֵׁב (part. pass. **חֹשֵׁב**, Aram. the same, to deem, to reckon.

חֹשֶׁב m. girdle, from **חֹשֶׁב** to bind.

חֹשֶׁבֶת p.n. m.

חֹשֶׁבֶת p.n. m. (understanding).

חֹשֶׁבֶת m. 1) combination, reckoning, invention; 2) p.n. of the capital of the Amorites.

חֹשֶׁבֶת (only pl. **חֹשֶׁבֶת**) m. 1) cunning, invention, art; 2) instruments of war

חֹשֶׁבֶת p.n. m. (esteemed by God).

חֹשֶׁבֶת p.n. m. (the same).

p.n. masc. (probably from חן).

p.n. m. (the same).

t. יחַשָּׁה to be silent, to rest

hence, to be mute,

Hiph. חַשְׁחָה to observe

e; but also causative, to si-

some one (חַשְׁחָה); comp. חֲחָה.

n.m. (thinker, calculator).

lef. חַשְׁחָה Aram. masc.

less.

p.n. m. (uncovered, naked

see חָשַׁק.

am.) to be necessary, useful,

ad; an abridged form from

חָשַׁק.

const. חָחָה Aram. f. want,

remement.

see חָחָה.

n.m. (swiftness, the swift

See חָחָה.

e חָחָה.

t. יחַשָּׁה to be or to become

re, dark, e.g. of the eyes

ע, חָחָה of the sun, the

the stars, the earth (which is

ed by locusts). Hiph. to

n; figur. to darken a counsel,

fuse darkness.

t. יחַשָּׁה to withhold from

some one; hence, to deny,

ny oneself something; figur.

ve, origin. to withhold from

(חָחָה) danger; to spare, to save.

Niph. to be spared, saved.

חָחָה (only plur. חָחָה) adj. masc.

obscure (of position), i.e. to be

low.

חָחָה (with suff. חָחָה) m. darkness,

obscurity; hence figur. of hell, a

dungeon, a subterranean treasure;

next, calamity, destruction, dark

ness of death, mournfulness;

transf. to darkness of spirit, like

in most modern languages.

חָחָה (from חָחָה) f. the same.

חָחָה (once חָחָה; const. חָחָה.

pl. חָחָה) f. darkness, obscurity.

חָחָה (Kal not used) a softer form of

חָחָה; hence, to be weak, stag-

gering, lean, thin; the verb חָחָה

is only a transposition of חָחָה,

the latter being the original. Niph.

to be weakened, fatigued.

חָחָה (Aram.) to cause to decay, to

destroy.

חָחָה (not used), equiv. to חָחָה to

glitter; Aram. חָחָה to be noble,

distinguished.

חָחָה p.n. m. (noble, distinguished,

rich, one).

חָחָה (riches), p.n. of a city in the

territory of Judah.

חָחָה (the same) p.n.

חָחָה (formed from חָחָה with the

diminutive termination חָחָה, like

in חָחָה, חָחָה; with ח of motion

חֲשֹׁמֶלֶךְ, pl. in the Talm. **חֲשֹׁמְלִים** glittering metal, quartz; later, illustrious being, an angel. Root **חֶשֶׁם**.

חֲשֹׁמֶן (from **חֶשֶׁם**, formed with the termination **־ן**, compare **אֲשֹׁמֶן**, **חֲרֹצֶן**; plur. **חֲשֹׁמְנִים**) m. noble, distinguished one, origin. shining one.

חֲשֹׁן (not used) equiv. to **חֶשֶׁן** to shine; hence, to be adorned, beautified.

חֲשֹׁן m. decoration, so called from its brilliancy, especially the brilliant breast-plate of the high-priest.

חֲשֹׁף (fut. **יִחְשֹׁף**) equiv. to **חָסַף**; 1) to peel off (of a tree); hence, to uncover, to expose; 2) to take away, to withdraw (water).

חֲשֹׁף (pl. const. **חֲשֹׁפִי**) masc. something separated, divided, division, herds (of goats).

חֲשֹׁק to attach (related to the root in **נִשְׁחַק** to kiss, and **קָשַׁק**); hence, generally, to attach oneself to something (from love); next, to have a desire; origin. an attachment. Pi. to attach, connect something. Pu. the pass. of Piel.

חֲשֹׁק (with suff. **חֲשֹׁקִי**) masc. desire, pleasure.

חֲשֹׁק (pl. **חֲשֹׁקִים** or **חֲשֹׁקִים**) m. that which is attached; hence, the fil-

lets connecting the pillars of the temple.

חֲשֹׁק (pl. **חֲשֹׁקִים**) m. spoke, which connects the nave with the circle.

חֲשֹׁר (not used) equiv. to **קָשַׁר** to bind, to tie up, to collect: from which—

חֲשֹׁר (pl. **חֲשֹׁרִים**) m. nave of the wheel that joins all the spokes.

חֲשֹׁרָה (const. **חֲשֹׁרָת**) f. close connexion (of the clouds) thick clouds.

חֲשֹׁשׁ (not used) equiv. to **קָשַׁשׁ** (connected with **שָׁשׁ**), to be hard, dry, sapless.

חֲשֹׁשׁ m. straw, stubble. See **שָׁשׁ**. The form **חֲשֹׁשׁ** is analysed from **שָׁשׁ=חֲשֹׁשׁ**.

חָת (after the form **עָם**) in pause **חָת**; the analysed form is **חָתָת**; with suff. (**חָתָתְךָ**) m. fear, terror.

חָת (pl. **חָתִים**) adj. m. terrified, affrighted.

חָת p.n. (fright). From which **חָתִי**, which see.

חָתָה (fut. **יִחְתָּה**) to seize, lay hold of, e.g. fire from (**מִן**) the hearth); hence, **לָחַתָּה עַל** to take and lay upon something.

חָתָה (after the form **סָבָה**) f. fright, fear. Root **חָתָת**.

חָתָל m. bandage of a wound.

חָתָתָת (pl. **חָתָתִים**) m. fright, terror. Root **חָתָת**.

חָתִי (pl. **חָתִים**) patron. from **חָת**,

name of a tribe dwelling in the vicinity of Hebron.

חַתִּית f. terror, only a secondary form from **חָתָה**.

חָתַךְ (Kal not used) to cut, to part, equiv. to **חָצַךְ**, and like it, transf. to decide, appoint. Niph. to be appointed, determined, decreed on (**עַל**) some one.

חָתַל (Kal not used) to fold, to bind. Pu. and Hoph. to be folded.

חֲתֻלָּה f. covering.

חֲתֻלֹּן covered place, haunt, p.n. of a city in Syria.

חָתַם (fut. **יִחָתֵם**) equiv. to **חָסַם**, to close up, hence **חָתַם בְּעֵר**, equiv. to **סָנַר בְּעֵר**, to enclose something; transf. to seal up, sometimes with **בְּ**, of that which is sealed up, or with which it is sealed; figur. to do something under seal, secretly, or to accomplish, fulfil (by seal). Niph. to be sealed up. Pi. to close up, enclose. Hiph. to shut up, to prevent.

חֲתָם Aram. the same, to seal.

חֹתָם m. seal, seal-ring. See **חֹתָם**.

חֲתָם after the form **(שִׁרְק)** m. perfection, completion. Root **חָתַם**.

חֲתָמָה f. seal-ring, signet.

חָתָן 1) to join in marriage, hence, **חֹתָן**, father-in-law, i.e. father of the wife; **חֲתָנָה**, mother-in-law.

Hith. to intermarry, const. with **אִתּוֹ**, **בָּ**, **לָ**; 2) (not used) to circumcise, i.e. to fulfil the covenant of God by circumcision.

חָתָן (const. **חָתָן**, with suff. **חֲתָנִי**, pl. **חֲתָנִים** m. bridegroom; **חָתָן דָּמִים**, a husband of blood, signifies the newly circumcised child. See **חָתָן** II.

חֲתֻנָּה f. espousing, marriage, origin. connection, union.

חֲתָף masc. spoil, robbery, concrete, robber.

חָתַף (fut. **יִחָתֵף**) to rob, to snatch away, related to **חָטַף**, **קָטַף**.

חָתַר (fut. **יִחָתֵר**) to break through (a wall), to break into (a house); (with accus.), to break through the waves, to row. The root is found again in **פָּתַר**, **בָּתַר**.

חָתַת (part. **חָת**, pl. **חֲתָתִים**, see adj.; fut. **יִחָת**, pause **יִחָת**, **אִחָת**, with **ה**, **אִחָתָה**, to fear, to tremble, but always intrans. Pi. **חָתַת**, to frighten, to terrify, but also to be in fear, terror. Hiph. **יִחָתַת** (fut. **יִחָת**); for **יִחָתַתִּי** occurs also (**יִחָתַתִּי**), to terrify, to frighten, to humble. The form **יִחָתָן**, Hab. 2:17, is supposed to stand for **יִחָתָן**, so that the **י** is a suffix.

חָתַת see **חָת**.

ט

ט is the ninth letter of the alphabet, hence, as a numeral, it signifies 9. The signification of the name seems to be a serpent, in reference to the shape. This consonant interchanges 1) with the other letters sounding *t*, e.g. טבל II. and דָּבַל; טָבַר and תָּבַר; טוֹא and דָּוָא; טוֹר and דָּוָר; טָעָה and דָּעָה; 2) with the dentals, especially ל, צ, and ש; e.g. טָבַח and זָבַח; טָבַל and שָׁבַל; טָבַע and צָבַע; טָעַן and שָׁעַן; טָפַח and נָפַח; טָפַר and נָפַר; טָהַר and צָהַר.

טָא (Kal not used) to drive, to push away (related to טָא), from which טָאָא, and טָע, from which טָעָע, herefrom טָאָאָא to sweep away, reduplicated from the simple form טָא.

טָאָב Aram. equiv. to טוֹב, Heb. origin. to shine, next to be joyful over (על) something

טָאָאָא see טָא.

טָב adj. (Aram.) good, right, agreeable.

טָבָאָל p.n. m. (approved of God).

טָבוּל (pl. טָבוּלִים) m. turban, a tie, from טָבַל II., to tie, wind round.

טָבַר height, mountain, from טָבַר, to be hilly, high; hence, טָבַר

טָבַר, height of the earth. See טָבַר.

טָבַח equiv. to זָבַח 1) to slaughter (cattle), especially for no holy purpose, but only for eating. For the former, זָבַח is used; 2) to kill (man).

טָבַח (with suff. טָבַחָא) masc. 1) the slaughtering (of cattle and of man); figur. a meal prepared from that which is slaughtered; 2) p.n. m.

טָבַח m. 1) cook, origin. a slaughterer of cattle; 2) executioner.

טָבַח (Aram.) the same, like טָבַח 2, Heb.

טָבַחָא fem. cook-maid, formed from טָבַח.

טָבַחָא f. 1) slaughter; 2) banquet. See טָבַח.

טָבַחָא (equiv. to טָבַחָא, spreading) p.n. of a city in Aram. Compare טָבַח.

I. טָבַל (fut. יִטְבֵּל) to wet, to pour over; hence, to dive, to bathe, related to שָׁבַל. Niph. pass.

II. טָבַל (not used) to wind, wind round, wrap round; related to דָּבַל, or the root is in דָּבַל, from which טָבוּל.

טָבַלָאָה p.n. masc. (one crowned by God).

טָבַע (fut. יִטְבֵּעַ) 1) to impress, like טָבַע in the Talmud; 2) equiv. to

צָבַע, to sink, to dive. Pu. to be sunk. Hoph. the same.

חֲבִיעוֹת p.n. (impressions).

חֲבִיעוֹת (pl. חֲבִיעוֹת, const. חֲבִיעוֹת) f. that which makes an impression; hence, seal, seal-ring; transf. to ring generally.

חֲבִיר (not used) to be raised, hilly, elevated; related to חֲבִיר under חֲבִיר; from which חֲבִיר. A later signification of חֲבִיר, rising of the belly, navel, proceeds from the same idea.

חֲבִירָמוֹן p.n. masc. (the goodness of Rimmon, a Syrian deity).

חֲבִית (probably from חֲבִיתָה, extension) p.n. of a city in the territory of Ephraim.

חֲבִית m. name of the tenth month of the Jewish lunar year. According to modern researches, Tebet is identical with the Indian month *Tapas*, and signifies winter month.

חֲבִירָה (const. חֲבִיר, before makkaph, חֲבִירָה) adj. m. חֲבִירָה, fem. clean, cleanly, in a physical sense, but also in a ritual and a moral sense; subst. cleanliness. The original signification is bright.

חֲבִירָה (pause חֲבִיר; fut. חֲבִירָה) equiv. to צָהַר, to shine, to glitter; transf. to be pure, clean, in a physical, ritual, and moral sense. Pi. to cleanse, to pronounce as clean

ritually and morally. Pu. pass. Hith. חֲבִירָה and חֲבִירָה, to cleanse oneself (ritually).

חֲבִירָה (with suff. חֲבִירָה, masc. brightness, cleanliness, purification; חֲבִירָה חֲבִירָה thou hast diminished his splendour.

חֲבִירָה (formed from חֲבִיר) f. cleanliness, purification; חֲבִירָה, blood of purification (of woman in childbirth).

חֲבִירָה belongs to חֲבִירָה. See חֲבִיר.

חֲבִירָה (not used) Aram. equiv. to חֲבִירָה, to suffer, to be sickly, to fast; from which חֲבִירָה.

חֲבִירָה (pret. חֲבִיר, pl. חֲבִיר; fut. only formed from חֲבִיר) originally to be bright, like חֲבִיר; hence, to be serene, agreeable, lovely, cheerful. Hiph. חֲבִירָה, stands for חֲבִירָה, and belongs to חֲבִירָה.

חֲבִירָה adj. m., (חֲבִירָה) f. 1) good (according to the most manifold modifications as a verb), agreeable, kind, blooming, fresh, useful, abundant, great, benevolent, true, happy, etc., according to the context; 2) subst. the good, happiness, kindness, in which sense the m. as well as the f. is used; 3) p.n. of country beyond the Jordan. (fame).

חֲבִירָה p.n. masc. (fame of Adonijahu).

טוב masc. 1) goodness (of matter), good condition, beauty, excellence, joyfulness, happiness, etc.; 2) concrete, property, riches.

טוביה p.n. m. (the goodness of God).

טוביהו p.n. m. (the same).

טוּחַ to weave, to spin; origin. to knit, related to **צוּחַ**; from which **מְטוּחַ**.

טוּחַ (3 person pret. **טַח** for **טָח**) to plaister, to wash over. Niph. (inf. **הִטַּח**) pass. related to **טָחַח**, and the root in **טָחַח**.

טוחות see **טחיות**.

טוּמְפָת (only pl. **טוּמְפּוֹת**) f. a band, a band on the forehead or round the arm, generally only that on the forehead; next, ornament generally. The form is contracted from **טַמְטַפָּת**, and re-duplicated from **טוּפַּח**.

טוּל (Kal not used) 1) to shake, to move about, to rock, from which **טִלְטַל**; 2) to lift up, to lift away. Hiph. **הִטִּיל**, to carry, throw away, but also to lead, to send away, always proceeding from the original idea to lift. Comp. **נָשָׂא**. Pi. (reduplicated) **טִלְטַל** to shake, to throw about. See **טִלְטַלָּה**.

טוּן (not used) Aram. to be muddy, soft (similar to **טוּן** Hebrew, from which **טִין**); from which **טִין**.

טוּנָה (not used) to tie, to wrap round,

related to **טוּן** 2, and the root in **טוּמְפָת**, from which **טוּמְפָת**.

טוּר 1) (not used) to wait, hope for; comp. the root is in **נָטַר**: 2) to surround for the purpose of protecting, probably from the same original signification as in **נָטַר** to watch: 3) to arrange, to string together, as a secondary form of **טוּר**.

טוּר (pl. **טוּרִים**, const. **טוּרֵי**) m. 1) wall, from **טוּר** 2, to protect,: 2) row, from **טוּר** 3.

טוּר (def. **טוּרָא**) Aram. m. mountain, hill. The root is **טָבַר**, and **טוּר** arose from **טָבַר**=**טָבַר** (Heb. **טָבַר**, **תָּבַר**, comp. **שָׁלַם**, Heb. **שָׁלוֹם**), for which in Targum **טוּר** (Heb. **טָבַר**) occurs.

טוּשׁ (fut. **יָטוּשׁ**) to flee away. Aram. **טוּשׁ**.

טוּת (from **טוּתָא**, like **פְּנִיָּה**, **קִצְרָה**, **מְנָת**, from **פְּנָא**, **קִצְאָא**, **מְנָתָא**) Aram. f. the fasting, adv. fasting, during fast.

טוּחָה (Kal not used) to push away, to shoot forward, to drive out, related to **טוּחָה**, but probably only equiv. to **טוּחָה**; next, to draw, to strain, synon. with **מִשֵּׁךְ**. Piel **טוּחָה** to shoot, from **טוּחָה** with the **ו** interpolated for **טוּחָה** or for **טוּחָה** (Poel); hence, part. pl. const. **מְטוּחָה**. Comp. **שָׁחָה** in Hithp.

מָחָה (pl. **מַחֹת**) fem. kidney, seat of contemplation, from **מָחָה**, because the kidneys are covered with fat.

מַחֹן a mill.

מַחֹר see **מָחָר**.

מַחֹת see **מָחָה**.

מַחֶח see **מָחָה**.

מָחַן (fut. **יִמְחֶן**) to grind (with a hand-mill); to grind the faces of the poor, i.e. to put them to shame, to degrade; to make the woman grind, i.e. to reduce her to work at the mill; **מַחְנוֹת** the grinding ones, i.e. the teeth.

מַחְנֶה f. mill, see **מַחֹן**.

מָחָר (not used) to burn, to heat oneself, related to **חָרַר**, especially of the burning in the posteriors.

מַחֹר (pl. **מַחֲרִים**, const. **מַחֲרִי**) masc. inflammation and swelling in the posteriors; hence, fig. the shape which the diseased part assumes (haemorrhoids). The Ketib has **עַפְפָּלִים**. See **מָחָר**.

מַיָּח mas. rough-cast, plaster; from **מָחָה**.

מַיָּח masc. clay, lime; the noun has arisen from the reduplicated form of **מָחָה**.

מַיָּח (def. **מַיָּחָה**) Aram. m. clay. See **מָחָה**.

מַיָּחָה (pl. **מַיָּחוֹת**) f. 1) burgh, fortress, castle, orig. that which protects; hence, also a village of the no-

mades, or also a wall round the town; from **מָחָה** 2.

מָלֵל (pause **מָלֵל**, with suff. **מָלֵלִי**) masc. dew, from **מָלַל** to moisten, to bedew.

מָלֵל (Aram.) the same.

מָלַל 1) to be torn in pieces, to hang down in tatters (comp. **מָלַל**, **מָלַל**) from which to patch; 2) to be spotted, to be patched together.

מָלַלִּים see **מָלֵלִי**.

מָלַלָה (not used) equiv. to **מָלַלָה** to be young, fresh, blooming. Greek *θαλλ-ειν*.

מָלַלָה (const. **מָלַלָה**, origin. part. from **מָלַלָה**) m. young, tender, transf. to a lamb.

מָלַלָה see **מָלֵל**.

מָלַלָה wandering, unstableness, from **מָלַלָה** under **מָלֵל**.

מָלֵלִי (plur. **מָלַלִּים** for **מָלֵלִים**, comp. **מָלַלִּי**, pl. **מָלַלִּים**) masc. equiv. to **מָלַלָה** a lamb, from **מָלַלָה**.

I. **מָלַל** (not used) to bedew, to moisten; next, to fall in drops, comp. **מָלַלָה** to be full of sap, to be young.

II. **מָלַל** (Kal not used) to shadow, to cover, to shelter. Comp. **מָלַל**, from which it is formed. Pi. **מָלַל** to cover, to raft (like **מָלַלָה**).

מָלַל (Aram.) the same; hence, Aph. **מָלַל** to be shadowed.

מָלַל (not used) to press, to oppress.

מָלַל place of lambs, arose from **מָלַל**

of מָלָא with אֶ as termination;
hence, also for which מִלְאֵי
p.n. of a city in the territory of
Judah.

מִלְמִין p. n. m. (the oppressor).

מָא (fut. יִמָּא, inf. מִמָּא) origin.

to be obscure (in contrast to הָא
to be bright); hence, to be dirty,
in this sense related to מָא; next,
transf. to be defiled, polluted:
מָא to become unclean through
something. Niph. 2 pers. plur.
מִמָּא for מִמָּא to make one-
self unclean, by (מָא) something
(idolatry, adultery). Pi. to defile,
to disgrace, to dishonour, to de-
clare as unclean (ritually). Pual
pass. Hith. מִמָּא to defile one-
self by (מָא, מָא) something. Hoph.
מִמָּא pass.

מָא (pl. מִמָּא, adj. masc. מִמָּא
const. מִמָּא) f. unclean, morally
or ritually, polluted.

מָא f. uncleanness, defiling, any-
thing unclean.

מָא f. the same.

מָא (Kal, not used) obdurate, stub-
born; hence, to be stupid, related
to מָא. Niph. to be considered
stupid.

מָא (fut. יִמָּא) to conceal, to hide;
hence, to lay down something se-
cretly (a net, a snare), with מָא, to
conceal, to hide, from somebody.

Niph. to hide oneself. Hiph. to
preserve.

מָא (not used) to tie, to plait, twist,
related to מָא. From which—

מָא (with suff. מִמָּא) masc. basket,
from מָא to twist. Comp. מָא
after a similar etymology.

מָא (Kal, not used) to be covered
with dirt, origin. to cover, wrap
up. Pi. to soil, to begrime. The
root is related to מָא.

מָא (Kal, not used) equiv. to מָא
to err about. Hiph. to lead astray.

מָא (מִמָּא) to taste, to enjoy, transf.
to feel, conceive; next also, to
recognise, understand, as proved
by the nouns מָא, מָא.

מָא (Aram.) the same; hence, Po.
to give to taste, or to eat.

מָא (with suff. מִמָּא) m. 1) taste,
from מָא in its original signifi-
cation; 2) in a moral sense, con-
ception, understanding, insight;
transf. to royal decree.

מָא (Arab.) the same as in Hebrew
in signification 2.

מָא (def. מִמָּא) Aram. m. 1) taste;
2) insight, understanding, pru-
dence, transf. to royal edict; מָא
מָא to issue an edict; מָא
stadtholder, administrator of the
royal commands.

I. מָא (Kal, not used) to thrust down
(comp. the root מָא, מָא and מָא,

signifying terror), hence Pu. טען
be laid prostrate, with accus. of
the instrument used.

II. טען to load, to burden. Comp.
צען.

טף (with suff. טפּי) m. collectively,
those that trip in their walk,
children, family, from טפּף; in
Aram. is an extension of this root.

טפּח (Kal, not used) equiv. to צפּח
to extend, to spread (related to
פּח); hence, Pi. 1) to spread out,
to expand (the heavens like a tent);
2) to spread the hands over chil-
dren, i.e. to swaddle. See טפּח
under טפּח.

טפּח (plur. טפּחות) masc. 1) hand's
breadth, span, especially as a mea-
sure; טפּחות as an adv. a few
spans, i.e. short, from which ac-
cording to some טפּח to carry on
the hands, to rear; 2) corbel (in
architecture) on which the beams
rest.

טפּח m. hand's breadth, as a measure.

טפּחים masc. pl. the nursing, rearing
of children.

טפּל (fut. יטפּל) to attach, to plais-
ter; hence, to cover with some-
thing (with על), related to תפּל,
from which תפּל plaster.

טפּסר (pl. טפּסרים) m. an officer in
the army, a colonel; the word is
of foreign extraction.

טפּף origin. equiv. to רַכַּב, to trip,
hence, to walk slowly, used of the
coquettish gait of a woman.

טפּר (not used) Aram. equiv. to צפּר
Heb. to be pointed, or transf. to
point, to pierce. The root is also
found in תפּר.

טפּר (pl. טפּרין) Aram. masc. point,
prickle, transf. to a nail; comp.
צפּרן.

טפּש to be stout, strong, related to
פּש, פּתּר, transf. to be fat,
later also transf. to be stupid,
foolish, stubborn. Compare also
רַבּשׁ.

טפּת p.n. f. (from טוף=טוף, hence
pearl).

טר to push, to drive on; hence,
transf. to the continuation of an
action.

טר (part. active plur. טרין, part.
pass. טריד) Aram. to push, drive
away.

טרה (not used) equiv. to טלה to be
young, fresh, blooming, sapful.

טרום (Ketib for טרם Ruth 3:14)
equiv. to טרם which see.

טרח (Kal, not used) to take pains,
to trouble oneself; hence, Hiph.
הטריח to burden, with something
heavy, Job 37:11, "also by water-
ing he wearieth the thick cloud."

טרח (with suff. טרחי) masc. burden,
trouble, painstaking.

טרי (after the form עֲנִי) adj. masc.

טריה f. fresh, moist, from טרה.

טרם see טרם.

טרם (formed from טר with the termination ט־, comp. פָּרַם, צָלַם, תָּלַם, from פָּר, צָל, תָּל) m. origin. hope, from טור I., next as an adv. expecting; hence, generally connected with the future: often connected with prepositions, like בְּטָרַם, מִטָּרַם, etc. Sometimes טרם is connected with the pret. For טרם once in Ketib stands טרום.

טרף (fut. יִטְרֹף, once יִטְרֹף) to tear to pieces; e.g. of the tearing to pieces (by a wild beast), of the tearing off of a leaf; comp. the root in תָּרַף. Niph. pass. to be torn to pieces. Pu. the same; comp. also יָרַב and δρεπ-ειν.

טריף (Kal not used) to satiate oneself; hence Hiph. to feed, to sustain; comp. τρέφ-ειν.

טרף (with suff. טְרִפִּי; const. plur. טְרִפֵּי) m. 1) that which is torn, broken off; hence, a leaf (after its being torn off); next, booty, spoil; e.g. הַטְּרִי mountains of spoil, when there are beasts of prey; 2) food, nourishment, from טרף not connected with signification 1).

טריף adj. masc. to be fresh, sapful, young; from טריף. More likely

טְרִיף, Gen. 8:11, stands for טְרִיף, comp. טָמֵן for טָמֵן.

טְרִיף f. that which is torn (by wild beasts) of cattle (generally connected with נִבְלָה).

טְרִיף p.n. of an Assyrian district where the Jews were exiled to, seat of Ταρῆτες on the Maeotic gulf (Strabo I.7:57); hence gent. noun pl. טְרִיפִי.

י

י Jod (יֹד) is the tenth letter of the Alphabet, and its name as well as shape corresponds with its character; as a numeral it counts 10; at the beginning of a root, י is often a substitute for י. It interchanges 1) with י as a demi-vowel, e.g. יִאֵר and יָהַר to stream; יִאֵה and יָהֵה to be appropriate; 2) with the palatines; e.g. יִשִּׁישׁ and קִשִּׁישׁ; יִשָּׂר and פִּשָּׂר; 3) with the gutturals. יֹד = יָד hand.

יִאֵה to long-for, to desire (יָ) something; related to יָהֵה and the root in יָהֵה.

יִאֵה equiv. to יָהֵה to be proper, suitable, with יָ of the person. See יָהֵה.

יִאֵה see יָהֵה.

יִאֵה p.n. m. (heard by God).

יִאֵה p.n. m. (the same).

יֵאִיר p.n. masc. (the beautiful one), patron. יֵאִירִי.

I. יָאֵל (יָאֵל); Kal not used) origin. to be weary, faint; hence transf. to be foolish, stupidified; the root is also found in יָאֵל. Niph. to appear foolish, to be stubborn.

II. יָאֵל (יָאֵל); Kal, not used) to will, desire, to wish: hence Hiph. to strive after something, to begin, to attempt, to undertake, to consent, etc., according to the context.

יָאֵר (not used) equivalent to נָהַר to stream, flow along (with the idea of swiftness), origin. to shine, like in the Samaritan.

יָאֵר (with the ה of motion יָאֵרָה, pl. יָאֵרִים, once פָּאֵר for פִּיאֵר) m. river, stream, equiv. to נָהַר, especially of the Nile, the pl. used of the arms, branches, of the Nile. Root יָאֵר if the name is not Egyptian.

יָאֵשׁ (Kal not used) to give up something, to abandon, desist from something. Niph. נִיאֵשׁ to desist from (מִן) something, i.e. to give up; part. נִיאֵשׁ despairing. Pi. to despair of something. The original signification is as in חָרַל.

יָאֵשִׁיהָ p. n. m.

יָאֵשִׁיהוּ p. n. m.

יָאֵתִיר p. n. m. (equiv. to יַעֲתִירִי the rich one).

יָבֵא belongs to מוֹבֵא; see מוֹבֵא).

יָבֵב (Kal not used) to rejoice, to exult; hence, to sound afar off; perhaps related to יָבֵב in modern Hebrew, from which יָבֵב flute; perhaps also, to lament, to howl. Pi. יָבֵב to call out aloud, to shout.

יָבֵל m. produce, origin. that which is gathered into the house; perhaps from יָבֵל, equivalent to יָבֵל transf. to wealth, property.

יָבֵם firm soil, trodden down soil, (from יָבֵם). Formerly a p.n. of Jerusalem; hence gent. יָבֵםִי the Jebusite, which stands sometimes for עִיר הַיָּבֵםִי.

יָבֵחַר p. n. m. (the chosen one).

יָבֵין p. n. masc. (the one of understanding).

יָבֵישׁ 1) p. n. masc. (deceiver, from יָבֵשׁ); 2) source dried up, p. n. of a city in Gilead, on Wadi-Jabes (from יָבֵשׁ).

יָבֵל (Kal not used) to flow, to wave, to moisten (comp. יָבֵל) related to יָבֵל, בֹּל, בָּלָל; figur. to proceed along; comp. יָבֵל and יָבֵל. Pi. (not used), to dissolve, to run out (of the matter of a wound). Hiph. הוֹבֵיל, equivalent to הוֹבֵיא, הוֹלִיךָ to bring, to lead, to cause to go in solemn procession, to deliver presents. Hoph. הוֹבֵל pass. to be led, carried along.

יָבַל (Peal not used), Aram. the same; hence Af. הִיבַל, like in the Heb. הוֹבִיל to lead, to bring.

יָבַל (not used) to exult, to shout; related to יָבַב (יָבַב).

יָבַל (pl. const. יִבְלִי) m. 1) stream, river; 2) p.n. m. (wanderer, nomade).

יָבַלְעָם (devourer of people) p.n. of a city in the territory of Manasseh.

יָבַלְתָּ f. swelling (of cattle), wen, a wound that runs, formed from Piel.

יָבַם (not used) of uncertain derivation; יָבַם is only a denom. from יָבַם.

יָבַם (with suff. יָבַמִּי) m. brother-in-law, brother of the husband, from which יָבַם, to perform the duty of a husband's brother, i.e. to marry his widow.

יָבַמָּת (probably also יָבַמָּת, formed from the m. יָבַם) f. sister-in-law.

יָבַנְאֵל (erected by God) p.n. of a city.

יָבַנָּה (the same) p.n. of a Philistine city.

יָבַנְיָה p.n. m. (erected by God).

יָבַנְיָה p.n. m. (the same).

יָבַץ (not used) equiv. to בִּיץ, to shine, to excel; from which, p.n. יָבַץ, which see.

יָבַק (discharging of a river, from בָּקַק; or for יָבַק, from בָּקַק,

river of combat) p.n. of the present Wadi Serka, in the vicinity of the mountain of Gilead.

יָבַרְכֶּיהוּ p.n. m. (blessed of God).

יָבַשׁ p.n.; see יָבַשׁ.

יָבַשׁ (fut. יִבֵּשׁ, יָבַשׁ, pl. יִבְשׁוּ, inf. const. יִבֵּשׁ and יִבְשֹׁתָא) to be dry, parched, withered, seared. Pi. יָבַשׁ to make dry. Hiph. הוֹבִישׁ, to cause to wither (of fruit, plants), but always trans. Another Hiph. form הוֹבִישׁ, is derived from בָּיַשׁ, according to the Aram. and signifies to be ashamed, to look pale; comp. הִלְבִּין.

יָבַשׁ 1) adj. masc. יָבֵשׁ, fem. dry, withered; 2) p.n. of a city (see יָבֵשׁ), with ה mobile יָבֵשׁ.

יָבֵשָׁ f. the dry (land), in contrast to the sea; hence also, dryness.

יָבֵשָׁ p. n. masc. (the agreeable one).

יָבֵשָׁ f. the same, as יָבֵשָׁ. Both

formed from the intensitive form.

יָבֵשָׁ (def. יָבֵשָׁ) Aram. fem. the same.

יָבֵאֵל p.n. m. (redeemer, avenger).

יָבַ (only part. יָבַ) equiv. to נָבַ, to dig, to plough; hence יָבַ, ploughman.

יָבַ (for יָבַ, comp. פָּלַע, פָּלַע, for יָבַ, פָּלַע) masc. that which is ploughed (arable land).

יָבֵהָ (with ה mobile יָבֵהָ) p.n. of

a place in the territory of Gad
(high place).

יְנִידָּ לְיָהוָה p.n. m. (reared by God).

יָנָה (Kal not used) to grieve, to weary oneself, related to יָנַע, from which, next, to be mournful, sad. Niph. נִנָּה, to be afflicted; particip. נִנָּה f. (pl. נִנָּה, pl. const. m. נִנָּה) for נִנָּה (comp. מוֹסֵר for מוֹסֵר); hence, Zeph. 3:18 "they that are sorrowful for (absent from) the solemn assembly." Pi. יָנָה (fut. יִנָּה) to afflict, to sadden. Hiph. הִנָּה, to cause grief. הִנָּה 2 Samuel 20:13, belongs to הִנָּה.

יָנָה (with suff. יָנָה) masc. grief, affliction.

יָנָה (dwelling place) p.n. of a place in the territory of Judah.

יָנַע 1) adj. masc. wearied, but also as subst. the wearied one; 2) exertion, fatigue (only const. יָנַע); hence, that which is got by labour, e.g. a work, possession, wealth.

יָנַע f. exertion, fatigue, labour.

יָנַע p.n. m. (the exiled).

יָנַע belongs to יָנַע. See יָנַע.

יָנַע (fut. יִנָּע) origin. equiv. to יָנָה; hence, transf. to labour for (יָנַע) something, to be wearied of (יָנַע) a matter, to work indefatigably. Pi. to weary, to tire out. Hiph. to trouble, weary some one.

יָנַע m. that which is got by work, property, wealth.

יָנַע (secondary form from יָנַע) adj. m. tired, fatigued, troublesome.

יָנַע (not used) Aram. to accumulate, to heap up; related to יָנַע, Aram. יָנַע.

יָנַע (Aram.) m. heap, hill, heap of stones.

יָנַע to fear; with מִפְּנֵי or the accus. that of which one is in fear; comp. יָנַע.

יָנַע (יָנַע) adj. m. fearing.

יָד (const. יָד, with suff. יָד, יָד) com. 1) origin. the limb which seizes, the hand; from יָדָה, equiv. to יָדָה to lay hold of, the dual יָדָה of the hands of the human body; the pl. יָדָה artificial hands, tenons, stays (of a throne), axle-trees; 2) transf. to power, might, help (by force), force, blow, punishment; 3) side (origin. hand) of a subject, e.g. side of a river; hence with prepositions לְיָד at the side, near by, also בְּעַד יָד, עַל-יָד, עַל-יָד; hence also רַחֲב יָדָה both sides, e.g. רַחֲב יָדָה large on both sides; 4) place; dual, places; 5) hand-ful; hence, portion, part, especially, יָדָה transf. to times, e.g. so many times, as an adv.; 6) monument, origin. guide. The most manifold forms and

phrases are joined with יד, and must be rendered according to context, e.g. the hand is against (אֶל some one), i.e. to punish him; but also for some one to assist; the hand is heavy, i.e. rests heavily upon (אֶל) the hand of God is (i.e. rests) upon (עַל) some one; to turn the hand (אֶל, עַל) upon (הַשֵּׁב) some one; נָתַן יָד פָּחַת to give the hand, i.e. to conclude a matter by giving the hand; to subject oneself; לִיד from hand to hand, i.e. from generation to generation; דְּיָד through, by, with, before, at hand, etc.; דְּיָד according to the power, dignity; בֵּין יָדַי on the breast, comp. בֵּין עֵינַי on the forehead; other forms will be found in verbs

יָד (def. יָדָה, with suff. יָדָה, dual יָדַי) Aram. com. the same in the most manifold applications.

יָדָה (Peal not used) Aram. origin. to name, to pronounce, related to בָּרַךְ, hence transf. to 1) to pronounce, declare, confess; 2) to praise. Af. הוֹדָה, partic. מְהוֹדָה but also מוֹדָה to praise, to thank.

יָדָהּ (the exalted one), p.n. of a city in the territory of Zebulun.

יָדָהּ p.n. m. (the sweet, agreeable one).

יָדָה (not used) orig. to join some

one, to befriend, or to be connected with some one, to love; related to יָדָה; יָדָה belongs to יָדָה.

I. יָדָה (imp. יָדָה) to thrust down; more frequently in Pi. יָדָה (inf. יָדָה) of the casting of lots, of the casting out of the horns of the Gentiles.

II. יָדָה (Kal not used) origin. to name, to pronounce; hence Hiph. הוֹדָה 1) to declare, confess, with עַל to make a confession of something; 2) to praise, i.e. the name of some one, or to proclaim loudly; hence to praise God, "יָהּ, הוֹדָה בְּשֵׁם ה'. Hithp. הִתְנוּדָה 1) to confess of oneself, to repent, the object construed with the accus. or with עַל; 2) to praise, joined with ל',

יָדָה p.n. m. (the loving one).

יָדָה p.n. m. (the judge).

יָדָה p.n. m. (the reputed one).

יָדָה p.n. masc. (the praised one);

For which occurs also יָדָה and יָדָה.

יָדָה (Keri) p. n. masc. (the beloved one).

יָדָה (const. יָדָה) adj. m. יָדָה (pl. יָדָה) f. lovely, agreeable, orig. to be joined, from which subst. friend; the fem. pl. that which is beloved, loveliness.

יָדָה p.n. fem. (the beloved one)

יִדְּיוֹת f. love, friendship (transf. to the object of love).

יִדְּיוֹת p n. m. (beloved of God).

יִדְּיוֹת p.n. m. (nominated by God).

יִדְּיוֹת p.n.m. (distinguished by God).

יִדְּיוֹת see יִדְּיוֹת.

יִדְּיוֹת p.n. m. the poor one.

יָדַע (fut. יֵדַע, once יִדְּעָה, for יִדְּעָה)

comp. in the Hiph. יִדְּעָה; יִדְּעָה;

inf. abs. יָדַע, (const. יָדַעַת) orig. to

perceive by the sight, to see; hence,

to recognise, like שָׁמַע to perceive

by hearing; טָעַם to perceive by

tasting, but all three words are

mostly applied to mental percep-

tions, without reference to the

physical one. The significations

in use are manifold: 1) to perceive

(by seeing, touching, hearing);

hence, to suppose, suspect, ex-

perience, to feel, to augur, to

know, in consequence of physical

perception, with יָדַע to know by

something; transf. to recognize

one, also of conjugal cohabitation

either of man or woman; 2) to

distinguish, יָדַע בְּשֵׁם to point

out by name, יָדַע acquaintance,

friend; יָדַע confidant; 3) to un-

derstand, to be wise, prudent;

hence יָדַע equiv. to יָדַע; from

which, next, to know of, about

something, with יָדַע, also to

search, inquire. Niph. נִדְּעָה pass.

to be or become known by physical means; hence, to feel, to experience, to suffer. Pi. to ap-

point. Pu. to be known; hence,

יָדַע acquaintance. Po. to make

known, to appoint. Hiph. הִוְדִיעַ

(imp. הִוְדִיעַ) to make known, with

double accus.; to announce, with

לְ of the person, to instruct, to

reprove, to punish (i.e. to make

some one know or feel, always

causative from Kal). Hoph. to

become known. Hithp. הִתְוַדַּע

to make oneself known, to reveal

oneself (לְאֶל) to some one.

יָדַע p.n. m. (one possessing know-
ledge).

יָדַע (fut. יֵדַע) Aram. the same; Af.

יָדַע (fut. יֵדַע) to make known,

to announce.

יָדַע p.n. masc. one who possesses
knowledge of God.

יָדַע (plur. יָדַעִים) m. 1) spirit of
oracle, origin. the knowing one;
2) he who possesses the spirit of
oracles. The form is from יָדַע,
with the termination יָדַע.

יָדַע the poetic abbreviated name of
יָדַע, with the same signification
as יָדַע God, sometimes joined to
'יָדַע or יָדַעִים; in proper nouns
the form changes into יָדַע, etc.

יָדַע (imp. יָדַע, with the ה of motion

יָדַע, f. יָדַע, pl. יָדַע where the

accent, on account of the ה, remains on the first syllable) to give, equiv. to נתן, from which next, to set, to lay, to impart, to set up, all proceeding from the sense of to give. Respecting חבוי see חבב.

יָהֵב (part. pass. יָהֵיב which is conjugated יְהִיבוּ, יְהִיבֶתָּה) Aram. to give, to expose (the life), transf. to lay a foundation, to set down something, like in Heb. Hithp. אֶתִּיָּהֵב to be given, delivered up. יָהֵר (Kal, not used) denom. from יְהוּרָה or from the abbreviated form יְהוּר, but only Hith. הִתְיָהֵר to declare oneself a Jew, to become a Jew, to confess to Judaism. Similar formations occur in modern Hebrew.

יְהִיִּי p.n. m. (one that seizes).

יְהוֹנָ p.n. m. (the living one, from הוֹנָ).

יְהוֹאֲחָז p.n. m. (God is the supporter).

יְהוֹאֲשִׁי p.n. m. (God is the donor).

יְהוּדָה Aram. 1) equiv. to יְהוּדָה, Judæa, the land of Judah; 2) like יְהוּדָה also as a designation of the Jewish people.

יְהוּדָה 1) p.n. m. (the praised one), hence the tribe so called after him, and later, the whole Jewish people: 2) designation of the territory which belonged to this tribe;

hence, עִיר יְהוּדָה Jerusalem; later including the territory of the tribe of Benjamin, and ultimately used for the whole of Palestine.

יְהוּדָי gent. n. m. from יְהוּדָה, plur. יְהוּדָיִם and יְהוּדָיִים, f. יְהוּדָיָה and יְהוּדָיָה, Jew, Jewess, i.e. citizen of the empire of Judæa: later, Jew, Hebrew, Israelite, as the general name of the people. יְהוּדָיָה also as an adv. signifies: in Hebrew, i.e. in the Hebrew language.

יְהוּדָי (pl. יְהוּדָאִין, def. pl. יְהוּדָאִי, Aram. the same.

יְהוּדָיָה p.n. f. (Jewess).

יְהוֹהָ p.n. of the mighty God of the Hebrews. This name is formed from the fut. הוֹהָ to be, from which so many proper nouns are formed, and therefore signifies: the ever existing one, as God calls himself אֲנִי הוֹהָ in the 1st person. Properly the word should be pointed יְהוֹהָ, but as this name was not allowed to be pronounced by the Jews on account of its sanctity, they pronounced instead of it אֲדֹנָי Lord, from which they took the vowel-points. With prefixes this name is sounded בְּיְהוֹהָ, מִיְהוֹהָ, לְיְהוֹהָ, as if אֲדֹנָי stood; but if אֲדֹנָי follows, יְהוֹהָ assumes the vowels of אֱלֹהִים, and is then pointed יְהוֹהָ.

יְהוֹנָבָר p.n. m. (presented by God).

יְהוֹחָנָן p.n. m. (graced by God).

יְהוֹדָע p.n. m. (beloved of God).

יְהוֹזָכָן p.n. m. (appointed by God).

יְהוֹזָקִים p.n. m. (established by God).

יְהוֹזָרִיב p.n. m. (God leads the cause).

יְהוֹבָל p.n. m. (able one).

יְהוֹנוּבָב p.n. m. (God is benevolent).

יְהוֹתָנָן p.n. m. (God is the giver).

יְהוֹסֵף p.n. m. (the multiplier).

יְהוֹעָצָה p.n. masc. (God is his ornament).

יְהוֹעָזָן p.n. m. (God is his diadem).

The Keri has יְהוֹעָזָן, which is the same.

יְהוֹצָדָק p.n. m. (God is just).

יְהוֹרָם p.n. m. (God is exalted).

יְהוֹשָׁבֵד p.n. m. (God is the covenant), for which also יְהוֹשָׁבֵעַר, which signifies the same.

יְהוֹשָׁעָה p.n. m. (God is the help).

יְהוֹשָׁעָה p.n. m. (the same).

יְהוֹשָׁפָט p.n. m. (God is the judge).

יְהוֹיָדָה adj. m. proud, haughty, overbearing. See יְהוֹדָה.

יְהוֹלָלָה p.n. masc. (one who praises God).

יְהוֹלָלָם m. name of a precious stone, so called on account of its hardness. Root הָלַם equiv. to חָלַם to be hard, strong.

יְהוֹלָל (not used) to tread down, to stamp down with the feet; from which—

יְהוֹלָל (with the ה of motion יְהוֹלָלָה, p.n. of a Moabite city (place), trodden down.

יְהוֹלָל (not used) equiv. to יְהוֹלָל, יְהוֹלָלָה, to be high; hence, Aram. Ithpe. יְהוֹלָלָה to exalt oneself, to be proud.

יְהוֹלָל p.n. m. (God is Father).

יְהוֹלָל p.n. m. (God is the helper).

יְהוֹלָל p.n. m. (God is the supporter).

יְהוֹלָל p.n. m. (one strong in will).

יְהוֹלָל p.n. m. (God is the donor).

יוב p.n. m. (one who returns, from אוב=יוב).

יובָב p.n. m. and the name of an Arabian people (one who rejoices, or dweller in the desert, after the Arab.).

יובָל (also יָבָל; pl. יובָלִים) masc. 1) jubilation, shouting with joy, from יָבָל, to jubilate, to exult; in connection with יָבָל or שׁוֹפָר; horn or trumpet of shouting מִשְׁחַבְבָּתָן, or also מִשְׁחַבְבָּתָן הַיּוֹבָל (where יָבָל is omitted), to blow the horn of rejoicing; 2) horn of the jubilee, omitting יָבָל or שׁוֹפָר; hence שְׁנַת הַיּוֹבָל the year of the jubilee horn, the fiftieth year, which was announced to the people by the jubilee horn. Sometimes יובָל alone stands for it, without שְׁנַת, and without יָבָל.

יובָל p.n. masc. (the rejoicer or the

player on the timbrel, from יִבֵּל
stands for יִבֵּל, and is formed
like גִּזְמִין and others.

יִבֵּל m. equiv. to יִבֵּל, stream, river,
from יִבֵּל. The form is Aramaic.

יִזְבֵּד p.n. m. (God is the donor).

יִזְכָּר p.n. m. (God excels in fame).

יִחְיָא p.n. m. (revived by God) per-
haps an abbreviation from יִחְיֶה.

יִחְיֶה p.n. m. (God is gracious).

יִיָּדַע p.n. m. (God is his friend).

יִיָּכֵן p.n. m. (appointed by God).

יִיָּקָם p.n. m. (established by God).

יִיָּרִיב p.n. m. (God leads his cause).

יִזְכָּדָר p.n. f. (God is her fame).

יִזְכָּל p.n. m. (the able one)

יוֹם (pl. יָמִים, as from יָם, const. יָמִי,

seldom יָמִין, poetically יָמֹת, dual

יוֹמִים) com. day, either including

the night, or in contrast to

night; יוֹם is applied to signify

a special day, e.g. day of fortune

or misfortune, birth, festival, coro-

nation, battle, judgment-day, or

of any appointed time. As an

adverb (origin. accus.) by day,

בְּכָל יוֹם וְיוֹם, יוֹם וְיוֹם, יוֹם

לְיוֹם בְּיוֹם, יוֹם בְּיוֹם, כָּל הַיּוֹם,

בְּיוֹם בְּיוֹם, daily; בְּיוֹם בְּיוֹם,

as daily. With the def. article

הַיּוֹם, it is almost an adverb,

and signifies, to day, by day, at

this time, at that time; בְּיוֹם, on

the day, immediately, recently;

כְּיוֹם הַזֶּה now, this day; כְּיוֹם הַזֶּה as

now, as at this time, also, at this

time; מִיּוֹם from the time, when,

since. The plur. יָמִים, rare after

the Aram. manner יָמִין is used

to express "some." יָמִים indef.

signifies, days, or also time in-

definitely; also a year, e.g. שָׁנָה

הַיָּמִים the yearly offering; שָׁנָה

מִיָּמָה from year to year. As to

the derivation יוֹם or יָם it is prim-

itive, without any verbal root.

יוֹם (def. יוֹמָא, pl. יוֹמִין, const. יוֹמָת,

יָמִי, def. יוֹמִיָא) Aram. the same.

יוֹמָם (from יוֹם, with the termination

מָ, comp. רִיָּקָם) adv. by day,

daily, the whole day.

יִין (not used) to ferment; hence, יִין

from יִין, after the form בִּית from

בֵּית.

יִין (const. יִין) masc. mire, a slough,

pool; hence, יִין מְצוּלָה deep mire;

יִין מִיָּם miry clay, formed from

יִין, on account of the rising of

the pool. Comp. מִיָּם.

יִין 1) p.n. m. (the young one), next,

the name of a people and coun-

try, Ionia, Greece; an Ionian, a

Greek, e.g. מֶלֶךְ יִין, of Alexan-

der. The Hebrews called the

Greeks, Ionians; 2) name of a

city in Arabia.

יִזְכָּד p.n. m. (God is munificent).

יִזְכָּר (pl. יוֹנִים) f. 1) a dove; יִזְכָּר

a young dove; יוֹנָתַי, my young dove, term of caressing. Another יוֹנָה, see under יָנָה; 2) p. n. of a well-known prophet.

יוֹנָי patron. from יוֹן, pl. יוֹנִים. Greeks, Ionians; בְּנֵי הַיּוֹנִים the Greeks.

יוֹנֵק (origin. part.) m. 1) suckling; 2) young branch, as being a suckling offspring of the tree.

יוֹנֶקֶת fem. offspring, sprout, young branch.

יוֹנָתָן p. n. m. (God is the giver).

יוֹסֵף p. n. masc. (multiplier) בֵּית יוֹסֵף, also יוֹסֵף בְּנֵי י, also יוֹסֵף alone for Ephraim and Manasseh, as the progeny of Joseph, and later for the ten tribes, and also for the whole of Israel.

יוֹסֵפִיָּה p. n. m. (God is the multiplier).

יוֹעֲזָאֵל p. n. m. (the useful one).

יוֹעֵד p. n. m. (God is the witness).

יוֹעֲזָר p. n. m. (God is the help).

יוֹעֲזֵשׁ p. n. m. (God is the assembler).

יוֹצֵדֵק p. n. m. (God is just).

יוֹצֵר (origin. a part.) m. origin. one that forms things generally; next, 1) potter, collect. the potters, כְּלֵי יוֹצֵר potter's vessel. But it is also applied to one who works at stones to form something; 2) creator, as being the former of things. See יָצַר.

יוֹקִים p. n. m. (God is the reviver).

יוֹרָה (for מְיֹרָה) m. 1) the fertilizing

rain, from הַיּוֹרָה, in contrast to מַלְקָשׁ; 2) יוֹרָה p. n. m. one born in autumn, otherwise חֲרִיף.

יוֹרִי p. n. m. (the same as יוֹרָה).

יוֹרָם (God is exalted).

יוֹשֵׁב חֶסֶד p. n. m. (one to whom homage is paid).

יוֹשֵׁב־הַיְיָ p. n. m. (one who dwells with God).

יוֹשֵׁה p. n. m. (able one).

יוֹשֻׁנָּה p. n. m. (God is sufficient).

יוֹשֻׁפָּט p. n. m. (God is judge).

יוֹתָם p. n. m. (God is perfect).

יוֹתֵר (also יֵתֵר after the form שׁוֹרֵק) m. the superfluous, the remainder (from the necessary supply); hence, gain, advantage, preference; as an adv. more; מֵן יוֹתֵר more than, besides (see יֵתֵר); יוֹתֵר שֵׁן besides that.

יוֹתֶרֶת f. that which remained, hanging over; generally, with the addition מֵן הַכֶּבֶד, הַכֶּבֶד, עַל הַכֶּבֶד to signify the flap which hangs over the liver or the midriff.

יוֹה (not used) to assemble, after the Arab.

יוֹיָאֵל p. n. m. (God is the assembler).

יוֹיָה (יוֹיָהָ) p. n. m. (the same).

יוֹיִן p. n. masc. the prominent one, from יוֹן.

יוֹלִיאָה p. n. m.

יוֹנִיָּה p. n. m. (God hearkens).

יוֹנִיָּהוּ p. n. m. (the same).

יָחַם see חָם.

יָחַן see יָחַן, יָחַן.

יָחַץ (not used) equivalent to יָחַץ, to run, to drip, to drop; from which:—

יָחַץ m. the sweat running from the body; יָחַץ may have been formed from יָחַץ and equiv. to יָחַץ, so that the root יָחַץ is dropped.

יָחַץ p.n. m. (native one, denizen).

יָחַץ p.n. m. (he who dwells with God).

יָחַץ (also יָחַץ—) 1) p.n. masc. (God is the planter); 2) p.n. of a city where Ahab resided, in the vicinity of which there was a valley called יָחַץ. Gent. יָחַץ—, f. יָחַץ—, or יָחַץ—.

יָחַץ (fut. יָחַץ) equiv. to יָחַץ to join, to be united, origin. to be like one, with (יָחַץ, יָחַץ) somebody. Pi. יָחַץ to join, to unite oneself. The original idea lies in יָחַץ, as יָחַץ shews.

יָחַץ m. union, connection; hence as an adv. together, in common with, jointly; or of time, simultaneously, with יָחַץ around altogether.

יָחַץ (also יָחַץ) adverb for יָחַץ, formed from יָחַץ, in the same manner as יָחַץ. In reference to its signification it is used as an adverb, like יָחַץ together, al-

together, at the same time, at the same place.

יָחַץ (for יָחַץ) p.n. m. (the united one).

יָחַץ p.n. m. (rejoiced by God).

יָחַץ p.n. m. (the same).

יָחַץ p.n. m. (revived by God).

יָחַץ p.n. m. (seer of God).

יָחַץ p.n. m. (the same).

יָחַץ p.n. masc. (strengthened by God); comp. יָחַץ.

יָחַץ p.n. m. (the same).

יָחַץ p.n. m. (the same).

יָחַץ p.n. m. (the returner).

יָחַץ p.n. m. (he who lives in God), patron. יָחַץ.

יָחַץ (pl. יָחַץ) adj. m. יָחַץ fem. only one, single one, without an associate or fellow, e.g. of an only son, an only daughter; pl. יָחַץ single ones, scattered ones; יָחַץ the only one, life.

יָחַץ adj. m. (a lengthened form of יָחַץ) waiting, hoping.

יָחַץ (Kal not used) equiv. to יָחַץ to wait, to hope; hence, Pi. 1) to long, to hope for (יָחַץ, יָחַץ) some one, to trust in some one; 2) to give hope. Hiph. יָחַץ to long, to wait for (יָחַץ) something, to have hopes, expectations. Niph. יָחַץ (fut. יָחַץ) to expect, to abide.

יָחַץ p.n. masc. (waiting upon the Lord), patron. יָחַץ.

יחם an extended form from **חם** to be warm, glowing, figur. to become ardent, to conceive; hence, the form **יחמתי** from **יחמה**, and the pl. **יחמו**. Pi. to conceive. See **חמם**.

יחמו m. (a species of stag or hart, of a reddish colour). Root **חמד**.

יחמי p.n. m. (protector).

יחף (not used) to be bare, naked; related to **חף**, transf. to bare-footed.

יחף adj. m. bare-footed.

יחזאל (allotted by God) patronym. **יחזאלי**.

יחזאל p.n. m. (the same).

יחר see **אחר**.

יחש (not used) to sprout, to originate, formed from **חש**. Hith. **התיחש**, see under **יחש**.

יחש m. tribe, family, generation, from **יחש** to sprout; hence, **ספר הי'** book of generations, genealogical registry. From which denom. **התיחש** to inscribe oneself in the genealogical books, and from which the inf. noun is **התיחש** inscription in such registers; or as an adv. according to genealogical register.

יחת (from **יחרת**) p.n. m. (union).

יטב (only fut. **יטב**, **יטב**, once **היטבי**, the pret. is taken from **טוב**) equiv. to **טוב** to be bright, to be beautiful;

hence, transf. to be joyful, with **לב**; comp. **שטח צהל** to be pure, good, especially to be morally good, **יטב לי** it will be well with me; **ויטב בעיני פ** it pleased some one; seldom const. with **לפני**, or **ל**. Hiph. **היטיב** (fut. **יטיב**, once **יטיב**) to make beautiful, pleasant, good, right, also in a moral sense. The inf. **היטב** is used as an adverb, good, proper, careful, etc.

יטב (fut. **יטיב**) Aram. the same; with **על**, to be kind to some one.

יטבה (beautiful town) p.n. of a place.

יטבתה (the same, comp. Agathopolis) p.n. of a place in the desert, which abounded in brooks.

יטפה (also **ינפה**, probably = **ינבה**) equiv. to **יטבה** p.n. of a place in the territory of Judah.

יטור (Nomade village) p.n. m.; next, designation of a tribe of the people of the Itureans; their territory, Iturea, was on the lake Tiberias.

יין (const. **יין**) masc. wine, **בית היין** wine-house. If **יין** "to ferment," is the root, **יין** bears analogy to **חמר**; but it is probable that the primitive form (**יין**) is not of a Semitic derivation.

יך once for **יד**, which see.

יכח (Kal, not used) to be strong, firm (in Arab. transf. to make firm).

From which Hiph. הוֹכִיחַ 1) to confirm, figur. to prove, to justify; 2) to arbitrate, to decide, in a court of justice; 3) to punish, to reprove, and many other modifications, according to the context.

Hoph. to be reproved, punished.

Niph. נוֹכַח 1) parties respectively attempting to prove their cause; 2) to be punished, נוֹכַחַת 2 pers. pret. thou art punished, judged.

Hith. הִתְנוַּחַח respectively to plead a cause; different to נָכַח, from which נָכַח and נִכּוּחַ.

יְבִלְיָהּ (Ketib) p.n. m. (rendered able by God).

יָבִין p.n. m. (firm, strong one), patron. יְבִינִי.

יָבֵל (also יָבֹול; fut. from Hoph. יוֹבֵל, inf. יָבֹול, const. יִבְלֶת) to contain, to comprise, to endure, to be able, equiv. to כָּוֵל, אָרַם. אָרַם; hence, to be able (with the accus. or the inf. following, with or without (לְ), physically or morally; hence also, to conquer, to prevail over (לְ) some one.

יָבֵל (fut. יָבֵל and יוֹבֵל) equiv. to יָבֹול to be able, to prevail.

יְבִלְיָהּ p.n. f. (enabled by God).

יְבִלְיָהּ p.n. f. (the same).

יְבִנְיָהּ p.n. m. (appointed by God).

יְבִנְיָהּ p.n. m. (the same).

יָלַד (fut. יִלְד, inf. יָלַד, const. יִלְדָּה

and יָלַדָּה, once יָלַד) to be bring forth, to beget (of ma beast); hence, figur. to create, to nominate, also 1 eggs: יוֹלְדָה she that bears a mother. Niph. נוֹלַד to be with אֶת before the object. to assist in bearing, of the wife. Pu. יוֹלַד (יולֵד) to be Hiph. הוֹלִיד 1) once, to cause to be born, i.e. to fructify; beget (of the father). Hoph. Pu.; hence, הִלְדָּה or יָלַדָּה birth-day. Hith. הִתְיָלַד or denom. from הוֹלִידוֹת to inscribe oneself in the genealogical register. Comp. יוֹתֵיחַ plur. יוֹלְדִים, const. יוֹלְדִי (יולֵדִי) masc. that which is hence, a child; of beast young; יוֹלְדֵי נְכָרִים strange children; next, youth, generally. hence girl.

יָלַדָּה fem. age of יוֹלְדָה youthfulness; boyhood; concrete, youth, rally.

יָלַד (after the form יוֹבֵד, m. one that is born.

יָלַד p.n. masc. he that tarries night.

יָלַד (const. יוֹלֵד, const. pl. יוֹלְדִים) one that is born, יָלַד בֵּית also one born in the house, a

but also, son, like ילד descendent, progeny.

ילך (only fut. ילך, imp. לך, inf. לכת, but pret. of Kal, Niph., Pi., and Hith. belong to הלך) equiv. to הלך to go, which see. Hiph. הולך and הילך to cause to go, to lead; of things, to carry away; figuratively, to destroy, of the water, to become shallow. See הלך.

ילל (Kal not used) equiv. to אלל to wail, to lament; hence, Hiph. הילל (fut. יהילל, יילל) to attune lamentations. The noun תולל belongs to תלל II., הולל under שולל under הלל.

ילל m. howling (of beasts); hence, of the howling in the desert.

יללה (const. יללה) f. lament, wailing.

ילע (rare) to pronounce incautiously, equiv. to לעה, which see.

ילף (not used), to attach; transf. to cling, to adhere firmly; comp. לוף, אלה.

ילפת f. a scab.

ילק (not used), equiv. to לקק to lick off, to eat off.

ילק m. a species of locust, originally that which nibbles off. Perhaps ילק is formed direct from לקק.

ים (from ים; const. ים and ים, with ה mobile ימה, pl. ימים) m. the sea, the ocean; next, gene-

rally, great rivers, as the Nile and the Euphrates; transferred to the West, on account of the Mediterranean being west of Palestine; hence, ים רוח west wind; פאת ים west side; ימה towards the west; מים from the west; the compounds of ים, with pp.nn. of certain seas and oceans, see under סוף, ערבה, פלשתים, מלח, בנרת, מצרים; besides this occurs also הים הגדול האחרון the great, uttermost sea, i.e. the Mediterranean; הים הקדמני the Eastern sea, i.e. the Dead Sea; comp. also נחשת.

ים (def. ים) Aram. the same.

ים belongs to ימות, ימים, see יום.

ים (only pl. ימים) masc. a hot well, from יום, equiv. to חום, so that ימים is synom. with חמים Therma, hot wells being found in this district, (the Author. Version renders it "mules").

ימאל p.n. m. (light of God, from ים, equiv. to יום).

יממה p.n. f. (dove, after the Arab. form.)

ימין (const. ימין) masc. 1) the right side (from ימן, origin. to be firm, strong, which see), e.g. שוק ימין, — ירך, — עין, — יד right shank, eye, thigh, hand, especially, the right hand, transf. to, on the right, i.e. the south, מימין southern; 2)

transf. to fortune, as the right side is the sign of luck; if not, יָמִין, in this sense, equiv. to מְנַחֵם, signifies, to make happy; 3) p. n. m. the happy one, patron. יָמִינִי; from which denom. Hiph. הִימִינִי to turn (the face) to the right, particip. מִימִינִי in contrast to הַשְּׂמָאלִי.

יָמִינִי (formed from יָמִין) origin. adj.

m. right, fortunate, mostly in the derivation of the gen. from בְּיָמִינִי, where יָמִין generally is separated from בֵּן, or בֵּן is entirely omitted, e. g. בֶּן-הַיָּמִינִי, בֶּן-יָמִינִי.

יִמְלֵא p. n. m. (one that fulfils).

יִמְלָה p. n. m. (the same).

יִמְלֶה p. n. m. (ruler).

יָמָם (not used) 1) equiv. to הָמָם to roar, of the roaring waves, from which יָם, which see; 2) equiv. to הָמָם, from which יִמְיָמָה.

יָמָם (not used) 1) equiv. to יָמָם to support, to make firm, or to be firm, strong; 2) equiv. to מְנַחֵם to make happy; for the denom. יָמִין, see under יָמִין.

יִמְנָה p. n. m. (the fortunate one).

יָמִינִי (from the old form יָמִין) adj. m.

יָמִינִית f. on the right, in contrast to the left.

יִמְנָע p. n. m. (the reserved one).

יָמַר (Kal not used) equiv. to מָרַח to change, to exchange: hence, Hiph.

הִימָר to exchange, if הִימָר does not stand for הִמָּר.—Hith. הִתְיָמַר to exchange oneself with somebody, (אֶת) to take some one's place; if in אֶתְיָמַרְם (Isa. 61:6) "in their glory you shall supersede them," does not stand for הִתְיָמַרְם (Ps. 94:4).

יִמְרָה p. n. masc. (the rebellious one).

יָמַשׁ (Kal not used) to feel, to grope, only Hiph. (Ketib) הִימִישׁ to cause to grope. See מִשָּׁשׁ.

יָנָה (fut. יִנָּה, part. f. יֹנָה) to oppress, to exact, synom. with עָשָׂק, הָמָם, שָׁרַד, it is also the active of עָנָה II. inasmuch as י is connected with the palatines ה, ע, ג; hence, הַיֹּנָה the oppressive city; הַיֹּנָה the oppressive sword, and with the omission of הַיֹּנָה; e. g. נִינָם יָחִם; תִּרְוֹן (חֲחָרָב) הַיֹּנָה we will oppress them altogether. Hiph. הִינָה (fut. יִנָּה) to press hard, transf. (like עָשָׂק) to cheat, to deceive. יֹנָה as a noun, belongs to יָוֵן.

יָנוּחַ (place of repose) p. n. of a place on the borders of the tribes of Ephraim and Manasseh.

יָנוּם (probably for יָנוּן propagation, transplanting) p. n. of a place in the territory of Judah.

יָנוּד (place of refuge), p. n. of a

; it stands for יָנַם in the

ings to הִנְיֵיתָ, see הִנְיָה.

sprout, branch. See יוֹנֵקֶת.

יִינֵן to suck (at the breast);

. to moisten (comp. נָקָה to

; transf. to enjoy, e.g. שָׁפַע

of the abundance of the seas;

suckling. Hiph. הִינְיֵיק to

; hence particip. f. מִינְקָת

suffix (מִינְקָתִי) wet-nurse,

; but also to cause to enjoy,

ive from Kal.

יָנַם) m. according to tradi-

night-bird, the owl; accord-

others, a bittern, from נִשְׁפָּה

w.

יָסַד for יִסַּד, infin. יִסְדֹּךְ)

. to set; comp, the intrans.

o sit; transferred to found.

נִסְדֹּךְ; 1) to sit down (in

to consult); comp. סֵדָה seat

onsultation); hence gene-

to take counsel; 2) to be

ed. Pi. יָסַד to found, also

accusative of the material of

the foundation is laid; fig.

ange, to appoint. Pu. to be

ed. Hoph. הוּסַד the same;

the infin, the founding;

מוּסַד that which is per-

founded. See סֵדָה.

oundation (of a thing), be-

יָסַד

יָסַד see יָסַד.

יָסַד (pl. יָסַד, דָּוָה) m. foundation,

e.g. of the altar, house, world,

fortification; fig. the distinguished

one.

יָסַדָּה f. foundation, origin.

יָסַד (after the form יָלַד, יָגִיד) m.

master, instructor, guide; accord-

ing to others, יָסַד is the fut. of

Kal, from יָסַד, which see.

יָסַד (plur. with suff. יָסַדִּי Ketib,

formed from יָסַד) masc. one that

turns away, revolts.

יָסַד (only fut. יִסְדֹּךְ, which only stands

for יָסַד), see סֵדָה and נִסְדֹּךְ.

יָסַדָּה p.n. f. (one that watches, ob-

serves).

יָסַדָּהוּ p.n. m. (God is the sup-

porter).

יָסַד (only pret., probably the imp.

סָפַד and inf. סָפַדָּה, with a fem.

termination as in סָפַדָּה, סָפַדָּה,

סָפַדָּה) equiv. to סָפַד to gather;

hence, to add, to multiply, with

עַל or אֶל and לְ, with inf. follow-

ing, to repeat, to continue. Niph.

נִסְדָּה to increase, to add, with

עַל; נִסְדָּהוּ additions. Hiph.

הוּסַד (fut. יוּסַד apoc. יוּסַד) like

Kal. The forms יוּסַד, יוּסַד,

• יוּסַד, are the same as יוּסַד, and

arose from the original identifica-

tion with the root יָסַד.

יָסַד (Aram.) the same; hence Hoph.

(after the Hebrew form) הוֹסִיף to be added.

יָסַר (part. יָסַר, fut. יִסַּר for יִסֵּר, like אָסַר for יִסֵּר; hence 1 pers. אֶסַּר for אֲסִיר, with suff. אֶסְרֶם Hos. 10:10) to chastise, to punish, origin. to bind, related to אָסַר; figur. to instruct. Niph. נִסַּר to be chastised, next figur. to be instructed, to take instruction. Pi. יָסַר (fut. יִסַּר, inf. also יִסֵּר and יִסְרֶה) to punish, to chastise, to exhort, to reprove, to instruct; מִן יָסַר to warn off. Hiph. הִסִּיר (comp. הִישִׁיר), fut. אִסִּיר like the Pi. Nithp. נִסְרַם to allow oneself to be admonished, a mixed form of Niph. and Hith.

יָסַת belongs to הִפִּית, see סִיחַ.

יָעַ (pl. יָעִים) m. shovel, used to remove the ashes from the altar, from יָעָה.

יָעִיץ 1) p.n. masc. (one that causes grief), according to 1 Chronicles 4:9, 10; 2) name of a place in Judah.

יָעַד (fut. יִיעַד) to appoint (of time or place), to pronounce (sentence of punishment); transf. to choose for a wife, see עוֹד. Niph. נִיעַד mutually to appoint; hence to meet with (אֶל, לְ) some one, to meet (somewhere) against some one (עַל), of conspirators. Hiph.

הוֹעִיד to appoint some one, summon before a court of justice.

Hoph. to be appointed, judged.

יָעָדוּ p.n. masc. (a free-booter, an enemy). In the Ketib for which stands—

יָעָדוּ p.n. m. (the same).

יָעָה origin. to sweep together, thus like הָסַף used to express, to take away. From which יָעַ.

יָעוּאֵל p.n. m. (removed by God).

יָעוּץ p.n. m. (adviser, admonisher); comp. Εὐβουλος.

יָעוֹר (pl. יָעוֹרִים, only in the Ketib) m. equiv. to יָעַר forest.

יָעוֹר p.n. m. (a dweller in the forest).

יָעוֹשׁ p.n. m. (gatherer). See יָעִישׁ.

יָעוֹ (only נִוְעוֹ part. Niph.) belongs, according to Rashi, to נָעַץ, equiv. to לָעַץ; נִוְעוֹ is according to him a noun for לָוְעוֹ; but more correctly, according to Kimchi and Targ. for נָעַץ; from עָוֹן, which see.

יָעוּיָאֵל p.n. m. (comforted by God), for which also עֲוִיָאֵל.

יָעוּיָהּ p.n. m. (the same).

יָעוֹר (also יָעוֹרִי hedge) p.n. of a city of Gad, on the border of the Ammonites.

יָעַם equiv. to עָטָה to wrap up, to clothe, only יָעַמְנִי Isa. 61:10, if this is not a mixed form of the pret. and fut. from עָטָה.

יָעַם (Aram.) equiv. to יָעַץ Hebrew,

origin. to impress, to confirm;
hence, to resolve, to take counsel.
יעץ part. counsellor, royal officer.
Ithpa. יעצו to take counsel
mutually, to resolve upon some-
thing in common.

יעוצל p.n. m. (removed by God).

יעיר p.n. m. (inhabitant of the forest),
in Ketib יעיר.

יעיש p.n. m. (assembler), in Ketib,
for Keri יעיש.

יעבן p.n. m. (the sad one).

יעל (in בליעל, contracted from בלי
יעל) height. See בליעל.

יעל (not used) equiv. to עלה to rise,
to ascend, to climb up, from which
יעל and יעלה, if these are not
formed from עלה: 2) to be high,
valuable, useful; hence Hiph. of
הועיל II. to be useful, to render
valuable; with ל of the person or
object, to make profit.

יעל (only pl. יעלים, const. יעלי) m.
1) originally the climber up; hence
chamois, wild goat; 2) p.n. f. (wild
goat).

יעלה (const. יעלת) f. 1) wild goat,
chamois; next, a designation of
womanly grace: 2) p.n. m. also
יעלה (climber).

יעלם p.n. m. (concealer).

יען (not used) equiv. to ענה to wail,
lament, especially of the wailing
of the ostrich (also נעם Aram. re-

lated to נאם, origin. to wail;
hence, נעם ostrich), from which
יענה.

יען (from ענה) m. origin. sentence
(equiv. to מען, also from ענה), plan,
object, purpose; but generally as
a prep. and conjunct. on account,
because, proceeding from the ori-
ginal idea: view, purpose.

יען (after the form יעל, plur. יענים)
epic. ostrich, so called from his
wailing cry in the desert.

יענה f. (the same, generally היענה,
pl. בנות ה) to designate the fe-
male ostrich.

יעני p.n. m. (wailer, crier).

יעף (fut. ייעף) 1) to be faint, wearied,
tired, equiv. to עוף, from which
עף. 2) transposed from יפע to
shine, only in הועפת and perhaps
also in מעף ביעף. Hoph. הועף
to be wearied, perhaps also from
signif. II. to be illumined, to be
shone upon.

יעף (pl. יעפים) adj. m. faint, wearied,
fatigued, tired.

יעף m. weariness, wearying (or swift)
flight, only Dan. 9:21, if the orig.
signification "lustre" is not to be
preferred.

יעץ (fut. ייעץ) origin. to confirm, to
resolve; hence 1) to fix (the eyes)
upon (על) something firmly, to re-
solve (a plan, device) against על.

ל) some one; 2) to advise, to counsel, to exhort. עץ adviser counsellor, also as royal attendant. Niph. עץ to take counsel mutually, with עם, את, אל, next also of a single individual. Hithp. עץ like Niph. The root עץ is related to עז and עצה.

עקב (he who laid hold of the heel, deceptive one) p.n. m. of the ancestor of the Israelites; hence, also used for the Israelitish people generally, or for the Israelitish empire especially.

עקבה p.n. m. (deceptive one).

עקן p.n. masc. (one who perverts justice).

ער (not used) equiv. to ער I. to vegetate, to grow; only in the derivatives ער, עור and ערה, if they are not formed from ערה.

ער (pl. ערים and ערות) masc. 1) thicket, so called from growing, comp. Talmud ארץ forest, from ארץ; hence, forest generally (in Aram. reed-bank), fig. numerous enemies; בית ה' house of the forest, a blockhouse or armoury of Solomon's in the Lebanon: 2) reed-bank, a resort of the wood-bees; hence, transferred to honey-comb, in the Targ. ארץ from ער.

ערה p.n. m. (a dweller in the forest), probably for ערה and ערה.

ערך f. honey comb, origin. honey-thicket, so called perhaps from its form.

ערי ארזים p.n. m. (forests or bushes of the weavers), also ערי.

ערשיה p.n. masc. (God is the sustainer).

עשו p.n. m. in the Keri for עשו.

עשי p.n. m. (worker, acquirer).

עשיאל p.n.m. (God has wrought it).

עשיריה p.n. m. (God is the redeemer).

עף (fut. יפה, apoc. יי) equiv. to עף origin. to shine; hence, transf. to be beautiful. Pi. יפה to beautify, to decorate. Pu. (redoubled form) יפּיּפה to be very beautiful. Hithp. התיפּה to adorn, beautify oneself.

יפה (const. יפה) adj. m., יפה (const. יפה, pl. יפּוּת) f. beautiful, in the most extensive relations; hence also, excellent, appropriate, generally with the addition of ער when applied to man.

יפה-יפה adj. f. exceedingly beautiful, a redoubled form from יפה.

יפו (beautiful, famous city) p.n. of a city in Dan on the Mediterranean sea, now called Jaffa, Jafa; Greek 'Ιόππη.

יפּוּת the same.

יפה (Kal not used) to blow, to breathe, equiv. to נפח, פּוּחַ; hence Hith. התיפּה to sob, to moan.

nally, to breathe heavily, to

1.

nat. חַדַּח adj. masc. snorting

something), hasty, pressing;

e syn. with חַדַּח Eccles. 1:5.

c. lustre, beauty, fame, from

use יָדַח, with suff. יָדַח־ masc.

e, beauty, fame.

p.n. of a place in the terri-
of Zebulun (beauteous city);

n. m. (the lustrous, beautiful

n. m. (protector, deliverer).

n. m. (the dexterous one).

ל, not used) equiv. to יָדַח to

; hence, Hiph. הוֹדַח to cause

line, to shed lustre, to appear

ous. The noun הוֹדַח is
posed from הוֹדַח.

lustre, beauty.

1. masc. (one who extends

p.n. m. (the opening one);

en place, p.n. of a place in

1.

י (opened by God) p.n. of a

r in the territories of Zebulun

Asher.

.. יָצַב, imp. יָצַב, inf. abs. יָצַב,

.. יָצַב, part. f. once יָצַב for

י, and יָצַב for יָצַב) to go

to go forth from (יָצַב) some

, through (יָצַב) the gate, or

with the accus., e.g. יָצַב מִן הַעִיר from

the town; יָצַב מִן הַרְסָה through ruins,

transf. to go forth (to combat, war,

business, freedom), to emigrate,

proceed, i.e. originate, to escape,

i.e. to go forth unmolested, to

rise (of the sun), to sprout, to

grow (out of the earth), to flow

(of a river), to run out (extent of

the border), to expend (money),

to issue (an edict), to end, etc.

Hiph. הוֹצִיא (imp. also הוֹצִיא) to

cause to go out, i.e. to lead for-

ward, to fetch, to draw forward;

hence, transf. to bring forth (of

the earth, of man, e.g. a work of

art), to spread (a doctrine, a re-

port), to impose an expense upon

some one; with הוֹצִיא, to let go (the

wife by divorce). Hoph. pass. to

be brought forth.

יָצַב belongs to יָצַב־, see יָצַב.

יָצַב (Kal, not used) equiv. to יָצַב to

support, found, establish, or in-

trans. to stand firmly; hence, Hith.

הִתְיָצַב to stand firmly, to repre-

sent oneself; with הִתְיָצַב, to appear

before some one, to attend as ser-

vant; with הִתְיָצַב, to stand up against

some one, to stand by some one,

to assist, with הִתְיָצַב and הִתְיָצַב. It is

not unlikely that the Hiph. הוֹצִיא

and Hoph. הוֹצִיא are derived from

יָצַב and not from יָצַב, but in the

Niph. **נָצַב** must be taken for the root.

יָצַב (Aram.) to be established, certain; hence, Pa. to make true, firm, certain, to confirm.

יָצַב (Kal, not used) to stand firmly, equiv. to **יָצַק**; hence, Hiph. **הִצִּיב** 1) to cause some one to stand before another, to lay down or to take a firm standing; 2) to cause to stand, or to let stand. Hoph. **הִצִּיב** to be made to stand.

יִצְהָר m. 1) that which shines or gives light, oil; hence, **בֶּן הַיִּצְהָר** son of the oil, i.e. the anointed one, the high priest; 2) p.n. m. (the beautiful one), patr. **יִצְהָר**.

יָצוּעַ (pl. const. **יָצוּעִי**) m. 1) couch, connubial bed, from **עָצַע** to spread; 2) f. floor, story, chamber, see **יָצוּעַ**.

יָצַח p.n. m. (one that mocks), for which also once **יִשְׁחַח**.

יָצַח p.n. m. (equiv. to **יָצַח**).

יָצִיא (const. pl. **יָצִיאִי** Keri) m. he that comes forth, child, orig. an adj.

יָצִיב (Aram.) adj. m. certain, true, sure, orig. established, from **יָצַב**.

יָצוּעַ f. floor, story, chamber.

יָצַע (Kal, not used) equiv. to **יָצַב** to place firmly, to establish, or intr. to stand firmly; hence, **הִצִּיעַ** to cause to couch, to spread out. Hoph. **הִצִּיעַ** pass. to be spread out for a couch

יָצַק (fut. trans. **יָצִיק**, intrans. **יָצִיק**, imp. **צַק** and **יָצַק**, inf. **צָקַת**) 1) equiv. to **יָצַב**, in Kal only **יָצוּק**, to be placed firmly, posted, stationed. Hiph. **הִצִּיק** and **הִוָּצִיק** to place, to set, to put, equiv. to **הִצִּיב**. Hoph. only particip. **מָצִיק** to be firmly set; 2) related with **צָקַח** to pour (a fluid), to melt (metals); **יָצַק לְמוֹצָק** growing into hardness (for casting); **יָצוּק** partic. pass. to be cast. Pi. only particip. (Ketib) **מִיָּצָקַת** pouring out, casting; the Keri has **מוֹצָקַת** from the Hiph.

יָצָקָה f. the cast, origin. that which is cast, or that which is poured out,

I. **יָצַר** (only fut. **יָצַר**, **יָצֵר**, hence, as often is the case in such forms of the fut., they belong to different roots, e.g. **יָצַב** to **מוֹב**, these belong to **צָרַר**, which like **מוֹב** again appear in the preterite), origin. to compress, but generally intrans. to be straitened, confined; transf. to be in trouble, anguish; with **ל** to oppress some one; comp. **צָרַר** and **צָרַח**.

II. **יָצַר** (fut. apoc. **יָצֵר**, **יָצֵר**, but also **יָצַר**, after the manner of the **נָ"ן**; part. **יָצֵר**, which also stands once for **אֲוָצַר**) to form, origin. to cut, equiv. to **נָחַץ**; hence next, to form

(of the potter) from clay, to work out (of the smith); figur. to design, to form (in the mind); with **על**, against somebody; to form (of God), with **ל**, into something. **יוצר** potter, former, creator; but in Zech. 11:13, for **אוצר**. Niph. **נוצר** to be formed. Pu. to be formed, born; figur. of the birth of days. Hoph. **הוצר**, like Niph. **יצר** (with suff. **יצרו**) m. 1) abstract, the imagination, formation of thought (in the heart); hence generally, thought, formation of ideas; 2) concrete, image, idol; 3) p.n. m. (former), patron. **יצרי**. **יצר** (only pl. **יצרים**) m. that which is formed, form of the body. **יצרי** p.n. m. (he that forms). **יצת** (fut. **יצת**, pl. **יצתו** for **יצתו**) to burn, to blaze; **בסבכי היער** in the thicket of the forest; to burn away **באש** in fire; in Kal never transitive. Niph. to be kindled (**ב**) with something, with wrath; to be burnt through (**ב**) fire. Hiph. **הצית** (fut. apoc. **יצת**, once in Ketib **הוצית** for **הצית** to kindle, to set fire (**ב** or **על**) to something. **אש** is sometimes omitted. **יקב** (not used) equiv. to **נקב** to hollow, deepen out; from which **יקב**. **יקב** (with suff. **יקבה**, pl. **יקבים**, const. **יקבי**) m. the hollow in which the

pressed wine flows, wine press; next, a press in general. The root is **יקב**.

יקבצאל (divine assembly), p.n. of a city in Judah.

יקר (fut. **יקר** and **ייקר**, inf. **יקוד**) to glow, to burn, to blaze, to be kindled; **יקור** is a noun, which see. Hoph. **הוקר** (only fut.) to be kindled, to be set on fire, with **ב** of the material, by which, and with **על** of the place where it is kindled.

יקר (part. f. def. **יקרתא**) Aram. the same.

יקרא (**ידת**) Aram. f. brand.

יקרעם (public place for burning) p.n. of a city in the mountain of Judah.

יקה (not used), to be pious, after the Arab.

יקה p.n. m. (the pious one).

יקה (not used) to obey, to be obedient.

יקהה (const. **יקהת**) fem. obedience.

The dagesh in the **פ** is euphonic.

יקור m. origin. that which is kindled; next, brand.

יקור m. brand.

יקום masc. that which exists, being; from **קום**.

יקוש (also **יקוש**; pl. **יקושים**) masc. (origin. adj.) one who lays a snare, a bird-catcher, a fowler.

יקותיאל p.n. m. (worship of God).
יקון p.n. m. (little one), ancestor of many tribes of Yemen.
יקים p.n. m. (establisher).
יקיר adj. m. dear, precious, valuable.
יקיר (Aram.) the same.
יקמיה p.n. m. (God is the assembler).
יקמעם p.n. m. (assembler of people).
יקמעם (place of public assembly) p.n. of a city in Ephraim, for which also **קבצ'ים**.
יקנעם (possession of the people) p.n. of a city in Zebulun.
יקע (fut. **יִקַּע**) 1) to move away; hence, to get out of joint; figur. of the mind, which is alienated from (**מן**, **מֵעַל**) some one; 2) equiv. to **תָּקַע** to fix, to pitch a tent; hence Hiph. **הוֹקִיעַ** to fix to, or to hang on, a pole. Hoph. **הוּקַעַ** pass.
יקץ (fut. **יִקָּץ**, **יִקֹּץ**, **יִקֹּץ**) to awake, to be awake; for the pret. the Hiph. **הִקִּיץ** is generally used.
יקר (fut. **יִקָּר**, **יִקֹּר**, **יִקֹּר**) to be heavy, weighty (synom. with **כָּבֵד**); hence transf. to be dear, valuable, important, honored, dignified, the same as **כָּבֵד** is transf. to. **יקר** **מֵעַל** to be esteemed by some one. Hiph. **הוֹקִיר** to make important, valuable, rare.
יקר adj. m. **יקרה** f. 1) weighty, important; hence, precious, noble, dear, dignified, excellent, rare,

select; subst. magnificence, preciousness; 2) in Keri for **קָר** fresh, bright, calm, from **קָרָר**.
יקר m. 1) worth, preciousness, magnificence; e. g. **קָרָר**, **קָרָר**; 2) honor, dignity.
יקר (Aram.) m. the same.
יקש (1st pers. **יִקְשֶׁה**, the future is formed from **קָשַׁה**) to lay a net, a snare, **יוֹקֵשׁ** partic. a bird-catcher, he who lays a snare. Niph. **וּקְשָׁה** to be caught in a net, or to be ensnared by something. Pu. the same, where, however, the partic. **מִיוֹקְשִׁים** stands for **מִיוֹקְשֵׁים**.
יוֹקֵשׁ p.n. m. (the one who ensnares, the enticer).
יקתאל (subjected by God) p.n. of a city in Judah, and surname of the conquered town, Selah.
ירא (2 pers. pl. **יִרְאוּ** and **יִרְאוּ**; fut. **יִירָא** and **יִירָא**; imp. **יִירָא**, inf. **יִירָא** and **יִירָא**, with **ל** as well **לִירָא** as **לִירָא**) 1) to be afraid of (**מן**, **מִפְּנֵי**) some one or something, to fear (**אֶת**) something, to fear for (**לְ**) some one, to fear lest (**פֶּן**) something happen; 2) to revere (God), to be pious. Niph. **נִירָא** (fut. **יִירָא**) to be feared; hence part., fearful, awful, amazing, grand, glorious, and **נִירָאוֹת** remarkable, amazing things. Pi. **יִירָא** to frighten, to terrify. Ac-

according to some, Hith. **הִתְרַאָּה**
for **הִתְיַרָּא**.

יָרָא (const. **יָרָא**, plur. **יָרְאִים**) adj. m.

יָרְאָה (const. **יָרְאָת**) fem. fearing,
revering.

יָרְאָה f., origin. inf. to fear; hence,
fear, veneration, reverence, piety.

יָרְאֹן (town of terror), p.n. of a city
in Naphtali.

יָרְאִיָּה p.n. m. (the God-fearing one).

יָרֵם p.n. m. (warrior).

יָרְבֶּעַל p.n. m. (a combatant with or
for Baal).

יָרְבָּעַם p.n. m. (multiplier of people).

יָרַד (fut. **יָרֵד**, apoc. **יָרַד**, pause **יָרֵד**;
imp. **יָרַד**, **יָרֵד**; inf. **יָרַד**, const.

יָרַד, **יָרֵד**) to go down, to descend;
to (**אֶל** or accus.) a place, from a

high to a low place; also used of
inanimate things, e.g. a river that

flows downwards, a road that in-
clines downwards, the day that

declines, the tears that flow down,
the felling of the trees of a forest,

the reduction of affluence, or fall-
ing and perishing generally. Hiph.

הוֹרִיד causing to go down, letting,
bringing, taking, thrusting, car-

rying, pushing, fetching, hanging
down. Hoph. **הוֹרֵד** pass. from

Hiph.

יָרֵד p.n. m. (one that has been re-
duced).

יָרֵד (that which flows down) p.n. of

a river which flowed down from
the Anti-Lebanon, Jordan; **בְּבֶרַךְ**
" the country and plain on
the Jordan; **גִּבְאוֹת הַיַּרְדֵּן** pride, i.e.
magnificence, of the Jordan, i.e.
the banks of the Jordan.

יָרָה (fut. **יָרֵה**, inf. **יָרֵה**, **יָרֹה**,
imp. **יָרֵה**) 1) to cast (lots), to fling

(arrows); hence **יָרֹחַ** an archer;
to throw down, to lay down (a

foundation), to erect (a monu-
ment); 2) perhaps. equiv. to **יָרַח**

to flow down; hence, to wet, to
to pour down, particip. **יָרֹחַ** for-

mer rain; 3) **יָרֵה** perhaps equiv.
to **יָאֵר** to shine, see Hiph. Niph.

only fut. **יָרֵה** to be shot by an
arrow. Hiph. **הוֹרֵה** (fut. **יָרֵה**,

apoc. **יָרֵה**; 1) to throw, to fling;
hence part. pl. **מֹרְאִים** for **מֹרְיִים**

archers; 2) to wet; hence **מֹרְחַה**
former rain; 3) to thrust down,

from **יָרַח** in the first sense; 4)
to instruct (from **יָרַח** 3) with

double accus. or with **אֶל**, **בְּ** of
the object, or with **לְ** of the per-

son and accus. of the object.

יָרַח (fut. **יָרֵחַ**) equiv. to **יָרָא** to trem-
ble, if **יָרַח** (Isa. 44:8) does not

stand for **יָרֵא**.

יָרֵא (contracted from **יָרֵא-אֵל** fear
of God) p.n. of a desert.

יָרוּחַ p.n. m. (one born on the new
moon).

יֶדֶק m. the verdure, equiv. to יֶדֶק.
יְרוּשָׁא (also יְרוּשָׁה) p.n. m. (possession, property).

יְרוּשָׁלַם (later יְרוּשָׁלַם) orig. יְרוּשָׁלַם (abode of peace), p.n. of the capital of Palestine, Jerusalem. The dual form is in reference to the division of the town into two parts.

יְרוּשָׁלַם (יְרוּשָׁלַם) Aram. the same.

יְרוּח (not used) equiv. to יְרוּח to walk, to wander, to make a circuit.

יְרוּח m. the moon, origin. a wanderer, (comp. יְרוּח יְקָר הַלֵּל Job 31:26), so called from its circular revolution: לְפָנַי in the face of the moon, i.e. as long as the moon will shine, i.e. for ever.

יְרוּח (pl. יְרוּחִים, const. יְרוּחִי) m. 1) denom. from יְרוּח time of the circuit of the moon, a month, a lunar month; hence synon. with חֹדֶשׁ: 2) p.n. of an Arabian tribe in the vicinity of Hadramaut.

יְרוּח (Aram.) the same, a month.

יְרוּחו (also יְרוּחוֹ, יְרוּחוֹ) p.n. of a city in Benjamin, Jericho. As an appell. it signifies, a city fragrant with balm, from רוּח.

יְרוּחָם p.n. masc. (the beloved one, favorite).

יְרוּחָאֵל p.n. m. (lover of God).

יְרוּחָע p.n. m.

יְרוּח (fut. יְרוּח, יְרוּח) to thrust in the hand (עַל יְדֵי) of some one, with

נֶגֶד against some one; related to רוּח to run.

יְרוּחָאֵל p.n.m. (from יְרוּחָאֵל=יְרוּחָאֵל the God-fearing one).

יְרוּחָב m. 1) adversary, enemy, antagonist; 2) p.n. m. (the querulous one).

יְרוּחָבִי p.n. m. (one that is in strife).

יְרוּחָה p.n. m. (for יְרוּחָה the God-fearing one).

יְרוּחָה p.n. m. (the same).

יְרוּחוֹ see יְרוּחוֹ.

יְרוּחוֹת see יְרוּחוֹת.

יְרוּחוֹת see יְרוּחוֹת.

יְרוּחָה fem. a curtain, canvass of the tent; from רוּח to move, to waive.

יְרוּחוֹת p.n. f. (timidity).

יְרוּחָ (not used) equiv. to רוּחָ to be soft, especially of the soft flesh of the loins.

יְרוּחָ (const. יְרוּחָ, comp. עֶרְל, const. יְרוּחָ, with suff. יְרוּחָ, dual יְרוּחָ) f. 1) loin; hence, of the upper fleshy part of the loin, whilst מִתְנַיִם signifies the lower part of the back; יְרוּחָ to proceed from the loins, i.e. to come forth, to be begotten; of animals it signifies, leg: 2) transf. to inanimate objects, side, of a candlestick where the shaft joins the basis.

יְרוּחָ (dual יְרוּחָ, const. יְרוּחָ) f. equiv. to יְרוּחָ 2, i.e. in transferring to inanimate objects, side, hinder

hence, western side of the
le, the hindermost or inner-
part of a house, ship, grave,
, mountain, or cave, the re-
country, e.g. יִרְבְּתִי צִפּוֹן
remote parts of the north;
יִרְ the remote parts of the
equiv. to בְּנִפְּוֹרֵת הָאָרֶץ;
ating the transf. of the names
limbs of the body to inani-
objects, comp. שְׂכָם, בְּתָף,
and many more.

Aram.) loin, side of an image.

used) probably equiv. to
(in חֶרְמוֹן) to be high, hilly,
nent; related in this sense
רָם and רָם.

hill, ridge of a mountain)
of a city in Judah.

also יְרִימוֹת, יְרִימוֹת) p.n. m.
tiness, pride); for which in
eri occurs once רְמוֹת.

. m. (dweller on a height).

n. m. (raised by God), from
רָמָה.

.n. m. (the same).

which יִרְעָה Isa. 15:4, "his
all be grievous unto him,"
alongs to רָעַע, like the fut.

restored place of God) p.n.
lace in Benjamin.

יִרְק) to spit. The future is
l from רָקַק.

יִרְק (not used) to be green, fresh;
related to יִרְשָׁא.

יִרְק (const. יִרְק) adj. masc. green,
fresh, of plants; as a noun, that
which is green, cabbage, vegetable,
יִרְקֵי הַבֵּית־הַכֹּהֵן kitchen garden, יִרְקָה
a dish, a meal of vegetables.

יִרְק m. that which is green, fresh;
hence, connected with יִרְשָׁא; but
also vegetable, cabbage, as well as
the green of the tree.

יִרְקוֹן m. 1) yellow-green colour of
vegetables; hence, withering, fal-
lowing: 2) the yellow-green co-
lour of the face as an indication
of disease.

יִרְקָרָק adj. m. (יִרְקָרָקוֹת pl. f.) green-
like, yellow-green; next, of the
yellow colour of the gold.

יִרְשָׁא (and also יִרְשָׁא, hence יִרְשָׁאם,
fut. יִרְשָׁא, imp. רִשָּׁ, רִשָּׁ, pause רִשָּׁ,
with הָ, יִרְשָׁה, inf. רִשָּׁתָּ 1) to
seize, to lay hold of; hence, to
take possession of, transf. to in-
herit; יִרְשָׁא the heir. With accus.
of the pers. to inherit; 2) to put
oneself in possession of others'
property; hence figur. to impover-
ish. Niph. נִרְשָׁא (fut. יִנְרְשָׁא) to
become poor. Pi only fut. יִנְרְשָׁא
to deprive, to strip. Hiph. הִנְרְשָׁא
(fut. יִנְרְשָׁא) to cause to possess,
with double accus. (lands, cities,
mountains), "to make to possess

the iniquities" (Job 13:26), i.e. to make bear the punishment for ever; 3) to take away the possession, i.e. to drive out; next, to destroy generally, which sense is already found in Kal.

יֵשָׁה f. possession, but commonly the form is:—

יֵשָׁה fem. possession, inheritance;
אֶרֶץ יֵשָׁה land of heritage.

יֵשׁ (before makkaph יֵשׁ) m. 1) the being, existence; next, transf. to property, wealth; 2) taking the place of verbs substantives, in contrast to אֵין, where יֵשׁ is joined with the suff., e.g. יֵשׁ it is, he is, (there is), יֵשְׁךָ thou art, יֵשְׁנוּ he is, etc., often joined with the particip. to paraphrase the finite verb. יֵשׁ אֲנֶשְׁךָ there are some who, etc.

יֵשֵׁב (fut. יֵשֵׁב, inf. יֹשֵׁב, const. יֹשֶׁבֶת, imp. יֵשֵׁב, יֹשֶׁבֶת) origin. to draw the legs together, to couch, as also origin. יָסַד; next com. 1) to sit down, with לְ of the place, often with the reciprocal dat. e.g. יֵשֵׁב לְ to set himself down; 2) to sit, with בְּ, עַל (poet. accus.) of the place; with לְ, of the person; to sit watching against some one; with עִם, to sit with some one, i.e. to have intercourse with him, to throne; hence יֹשֶׁב תְּהִלֹּת thou who inhabitest the praises; 3) to

occupy (a place); 4) to abide, with the pleon. dative, with לְ of the person, to expect some one; transf. to dwell, with בְּ or עַל of the place, and with accus. to inhabit. Niph. נִשְׁבַּח to be inhabited. Pi. יָשַׁב to set, to erect (a tent). Hiph. הִשְׁבִּיחַ to cause to sit, to dwell, to set (with בְּ of the place), to cause a woman to dwell, i.e. to take a wife. Hoph. to be caused to dwell.

יֹשֶׁבֶת אָב p.n. m. (paternal seat).

יֹשֶׁב בְּשָׁלוֹם p.n. m. (he that dwells in peace).

יֹשֶׁבֶת p.n. m. (he that praises).

יֹשֶׁבֶת לָחֶם p.n. m. (he that returns from the combat).

יֹשֶׁבֶת נֹב p.n. m. (he that resides in Nob). In the Keri for which stands:—

יֹשֶׁבֶת נֹב p.n. m. (seat in Nob).

יֹשֶׁבֶת עַם p.n. m. (dweller among the people).

יֹשֶׁבֶת p.n. m. (he that forsakes).

יֹשֶׁבֶת קִשָּׁה p.n. m.

יֹשֶׁה (not used) to be, to exist, to live.

From which יֵשׁ and תְּהִיָּה.

יֹשֶׁבֶת p.n. m. (he that returns), patr. יֹשֶׁבֶת.

יֹשֶׁה p.n. m. (the moderate one).

יֹשֶׁה p.n. m. (humbled by God).

יֹשֶׁה p.n. m. (the temperate one).

יֹשֶׁה (contract. of יֹשֶׁה) p.n. masc. (the helper).

יִשְׁעָה f. 1) help, deliverance, victory, salvation, happiness: the plural **יִשְׁעוֹת** is sometimes used in the same manner, comp. **נְכוֹחֹת**, **גִּינוֹת**; 2) concrete, deliverance, for that which is delivered.

יִשָּׁה (not used) to be empty, of the stomach, belly, after the Arabic, from which:—

יִשָּׁה masc. emptiness (of the belly).

Probably however, **יִשָּׁהּ** fut. is from **יִשָּׁה** after the form **יִפְרֶה**, and must be rendered, “and he will humble thee in the very midst of thee” (Mic. 6:14, “and thy casting down shall be in the midst of thee,” Author. Version); or it is a subst. from **יִשָּׁה**.

יִשָּׁה a rare reading for **יִצָּה**, which see.

יִשָּׁה only Hiph. **הִשְׁיֵה** to stretch out, with **ל** of the person, to reach something to some one.

יִשָּׁה p.n. m. (the living one, formed from **יִשָּׁה**). See **אִישִׁי**.

יִשָּׁה p.n. m. (the one blessed by God with hoary age, from **יִשָּׁה**).

יִשָּׁה p.n. m. (the same).

יִשָּׁה p.n. m. (God is the establisher).

יִשָּׁה (only pl. **יִשָּׁה**) f. 1) horror, destruction (after the Ketib); 2)

p.n. of a place. See **יִשָּׁה**.

יִשָּׁה m. desert, waste, from **יִשָּׁה**, equiv. to **יִשָּׁה**.

יִשָּׁה m. hoary man, from **יִשָּׁה** to become white, to be grey.

יִשָּׁה p.n. masc. (hoary one, grey-headed one).

יִשָּׁה (only fut. **יִשָּׁה**) equiv. to **יִשָּׁה** to be desolate, waste, if **יִשָּׁה**, **יִשָּׁה** do not belong to **יִשָּׁה**.

יִשָּׁה (only in the fut. Ketib **יִשָּׁה**, **יִשָּׁה**) equiv. to **יִשָּׁה** (which see) to sit, to put down.

יִשָּׁה p.n. m. (the high one, from **יִשָּׁה**=**יִשָּׁה**).

יִשָּׁה p.n. masc. (heard by God), patron. **יִשָּׁה**, pl. **יִשָּׁה**, Ish-maelite.

יִשָּׁה p.n. m. (heard by God).

יִשָּׁה p.n. m. (the same).

יִשָּׁה p.n. m. (the watcher, keeper).

יִשָּׁה (fut. **יִשָּׁה**, inf. **יִשָּׁה**) 1) to sleep, to be inactive, weary; hence, of the sleep of death; 2) to wither, to become sapless, old, in contrast to **יִשָּׁה** fresh. Niph. **יִשָּׁה** to be old, sapless; hence, that of former years (of the corn), to get old (of the leprosy), to become old, i.e. to remain long (in a country). Pi. to cause one to fall asleep.

יִשָּׁה adj. m. (**יִשָּׁה** f.) old, of former years (of the corn), old (of a gate, or a brook).

יִשָּׁה (const. pl. **יִשָּׁה**) 1) adj. masc. (**יִשָּׁה** f.) sleeping, **יִשָּׁה** “they that are sleeping in dust.”

the dead; 2) p.n. m. (the inactive one).

יִשְׁנָה (old town, comp. Palæopolis) p.n. of a city in Judah.

יָשַׁע (Kal, not used) equiv. to שָׁוַע to be large, spacious (synon. with רָחַח, hence, to be rich, happy. Hiph. הוֹשִׁיעַ (fut. יוֹשִׁיעַ, with the ה retained יוֹהוֹשִׁיעַ, apoc. יוֹשִׁעַ) to help, to save, with מִן, from the grasp of some one, e.g. מִכַּף, מִכַּרְב, הוֹשִׁיעַ מִרְחוֹק; מִצָּרָה, מִחֶרֶב to deliver from a distant land (from captivity); with בְּ, to deliver through some one; transf. to make victorious. Niph. נִשְׁעַע to be saved, delivered, supported, also constr. with מִן. Particip. נֹשֵׁעַ victorious.

יִשְׁעַי (with suff. יִשְׁעַי, יִשְׁעֶךָ, יִשְׁעֵנוּ) m. deliverance, victory, salvation, happiness, also constr. with the accus.

יִשְׁעַי m. the same.

יִשְׁעֵי p.n. m. (conqueror, happy one).

יִשְׁעֵיהָ p.n. m. (salvation of God).

יִשְׁעֵיהוּ p.n. m. (the same).

יִשְׁף (not used) to shine, from which:—

יִשְׁפָּה (יָפָה) m. jasper, perhaps from a non-semitic verbal root.

יִשְׁפָּה p.n. m. (the bald one, from שָׁפָה).

יִשְׁפָּן p.n. m. (the same).

יִשָּׁר (fut. יִישָׁר, once יִישָׁר) equiv. to

יִשָּׁר, יִשָּׁר to be straight, just, in

a physical sense; e.g. of the paths that are straight; next, also figur. just, equitable, agreeable, often joined to צָדִיק; 2) to be even, (in contrast to עָקָל) of the soul, i.e. to be calm. Pi. 1) to make straight (the path), i.e. to walk or to lead in a straight course through life; of God, to make happy; transf. to deem just; 2) to make a road straight for (לְ) somebody. Pu. יִשָּׁר to be made plain; of gold, to be flattened, fitted. Hiph. הוֹשִׁיר (for הוֹשִׁיר) and הוֹשִׁיר (imp. הוֹשִׁיר Ketib) to make the road even, to direct the eye straight.

יִשָּׁר (pl. יִשָּׁרִים, const. יִשָּׁרִי) adj. m. יִשְׁרָה (const. יִשְׁרָת, pl. יִשְׁרוֹת) f. straight, subst. the straight (in contrast to the crooked), right, agreeable; figur. happy, good, just, pious, e.g. יִשָּׁר לֵב of an upright heart, יִשָּׁר דֶּרֶךְ of an even road, which significations are also taken substantively; e.g. סֵפֶר הַיִּשָּׁר book of righteousness, in which the righteous and valorous are sung. יִשָּׁרִים signifies also, arbitrations; Dan. 11:17.

יִשָּׁר p.n. m. (the upright one).

יִשָּׁר (with suff. יִשָּׁרוֹ) m. uprightness, right, probity.

יִשְׂרָאֵל the second p. n. of Jacob,

(prevailer over angels); later, name of his descendants, the people of Israel. The ten tribes bore the name of the empire of Israel, and their kings מְלִכֵי יִשְׂרָאֵל; after the exile, however, יִשְׂרָאֵל was used for the Jews as a body; gent. m. יִשְׂרָאֵלִי, f. לִית.

יִשְׂרָאֵלָה p.n. masc. (acceptable unto God).

יִשְׂרָה (const. יִשְׂרָת) fem. see under יִשְׂרָה, יִשְׂרָה, to which it belongs.

יִשְׂרֹן m. a surname for Israel, signifying the upright one; perhaps contracted from יִשְׂרָאֵלֹן, if it is not derived from יִשְׂרָאֵל = יִשְׂרָאֵל.

יִשְׂרָש (not used) equiv. to שֵׁשׁ to be white, shining; transf. to grey hair.

יִשְׂרָש adj. masc. equiv. to יִשְׂרָשִׁי old, ancient.

יִשְׂרָשָׁר p.n. m. (one who brings a reward; also יִשְׂרָשָׁר שֶׁכָּר as the reading in the Ketib).

יִת (Aram.) equiv. to יָתָא (accus.) Heb.

יִתָּב (Aram.) equiv. to the Heb. יָשַׁב to sit, to abide, to dwell; af. הוֹתֵב to cause to dwell.

יִתָּר (not used) to pierce, related to אָטַר.

יִתָּר (const. יִתָּר, pl. יִתְדוֹת, const. יִתְדוֹת f. 1) a nail or peg which is stuck in the wall, or a spade which is stuck into the earth; יִתָּר הָאָרֶץ the pin by which the

web is fastened to the wall; figur. something fixed, sure; 2) transf. to a prince, leader of a people, to whom all are attached, or on whom they rely for security.

יְתוֹם (pl. יְתָמִים) m. orphan, figur. one who is deserted generally. Root יָתַם.

יְתָר m. superfluity, wealth, abundance (of the mountains), from יְתָר; perhaps יְתָר stands for יְתָר, and is a fut. of יָתַר.

יָתַח (not used) to beat, strike, from which הוֹתָח; probably, however, the root is יָתַח, which see.

יְתִיר (the rich, great city) p.n. of a city of the priests in Judah.

יְתִיר (Aram.) adj. m. (יְתִירָא f.) great, eminent, preferable. יְתִירָא is also used as an adv.

יְתִירָה (a place situated on an eminence) p.n. of a district in Dan.

יְתָם (not used) bereaved, deprived, to be solitary; from which יְתוֹם.

יְתָמָה p.n. m. (solitude).

יְתָן (not used) origin. to stretch, to extend; hence, to endure, to last long; of a river which continually flows. See אֵיתָן.

יְתִנְיָאֵל p.n. m. (he that praises God).

יְתָנָן (track) p.n. of a city in Judah.

יְתָר (Kal, not used) to be preferable, to excel, to be abundant, to be

superabundant, to be left over; all proceeding from the original sense of excess over the usual quantity, measure, or condition; 2) equiv. to קָשַׁר, קָשַׁר to bind; from which יִתְר, יִתְר. Niph. נִוְתַר (fut. יִוְתַר) to be left over, or to be preferred; in both significations the excess over the common standard is the original idea. Hiph. הוֹתִיר to leave over, to obtain a preference, to give in abundance to (accus. in בְּ) something.

יִתְר see under יוֹתַר.

יִתְר (with suff. יִתְרִי, pl. יִתְרִים) m.

- 1) the remainder, rest of a thing;
- 2) preference, excellence, dignity; as an adv. יִתְר signifies: especially, very, besides (compare יִתְרִי); 3) cord, gut, bridle, from יִתְר to bind; hence נָסַע יִתְר to tear the cord, פָּתַח יִתְר to loosen the bridle; 4) p. n. m. the excellent one; patron. יִתְרִי.

יִתְרָא p. n. m. (preference).

יִתְרָה f. that which is left from the necessary supply; hence, treasure; עָשָׂה יִתְרָה to acquire treasures; in contrast to פָּקַדָה the want.

יִתְרוֹ (from יִתְרוֹן) p. n. m. (the excellent one).

יִתְרוֹן masc. preference, abundance, profit, advantage; only used in modern Hebrew.

יִתְרָן p. n. m. (the excellent one).

יִתְרָעַם p. n. masc. (abundance of the people).

יִתְרָה (contracted from יִתְרָה) p. n. m. prince, ruler; comp. יִתְר.

כ

כ (כַּ hand) the eleventh letter of the alphabet; as a numeral it counts 20; as a palatine it interchanges with ג and ק, rarely with י; but as the gutturals ח and ע are in some relations similar to the palatines, we find כ interchanging also with ע and ח.

כֹּחַ a non-semitic adj. termination; hence found mostly in non-semitic words of the Bible; e. g. נִנְיָהּ, כֹּחַ, כֹּחַ and others.

כִּי (before monosyllabic words, or before suffixes כִּי; e. g. כִּי, כִּי) a particle used in manifold instances to express the degree of a quality, whether as an adv. or as a prep. according to the context; 1) to express similarity: like, as; e. g. a feast like a feast (כִּי שִׁמְחָה) of the king. This similarity may be in reference to size, shape, time, or fate; either entirely alike, or an indefinite similarity, somewhat like; e. g. (כִּי אִישׁ) somewhat like a man, about like this (כִּי); hence after words signifying num-

ber, measure, or time, to be rendered, *about*, e. g. about ten (כְּעֶשֶׂר) years; כְּחֲצוֹת הַלַּיְלָה about midnight, being a modification of the כְּהַדְמִיּוֹת (כְּ *similitudinis*). In these cases, כְּ is: (a) an adv. of quality, like כֵּן so, like as, or a relative verb like אֵיךְ; e. g. (כְּחַטָּאת) as the sin-offering, (כְּאַשָׁם) so the trespass-offering; (b) where the similarity is not complete, and is only to direct, it must be: according, or accordingly, pursuant to; e. g. (כְּדִמְיוֹנֵנוּ) according to our likeness; as the four winds; 2) similarity not with a real object mentioned, but with an ideal one; e. g. אִישׁ אֱמֶת like a true man, i. e. like a true man should be, כְּמַחֲרִישׁ he conducted himself like a man who was silent, i. e. only like a silent man could conduct himself. In this sense is also כְּהַחֲכָם, כְּמַתְאֲנִים, כְּעֵטָה, כְּנִשָּׂא, כְּפִנְשָׁה, כְּמַעַם, כְּנֶשֶׁךְ, i. e. as a wise man, as murmurers, as one that is faint of heart, as little (as possible), as a usurer, as death, as the destructive tempest. In this signification, כְּ stands before participles, adjectives, substantives, and adverbs; and the ancient grammarians called it כְּהַדְמִיּוֹת

כְּהַדְמִיּוֹת, because it generally signifies the superlative degree of a quality; 3) the comparison of one action with another, to signify that one is done while the other is going forward, e. g. when I lifted up my voice (כְּהִרְיֵטִי) he left the garment (רִיעָזוֹ). In this sense it occurs generally before infinitives, but also before the verbal noun, and before the participle. As to the derivation, כְּ is connected with the pronominal root כִּי and not abbreviated from כֵּן. See כְּמֹו, כְּכֹחַ, כְּכֹחַ, כְּכֹחַ, כְּכֹחַ, כְּכֹחַ, כְּכֹחַ, כְּכֹחַ, כְּכֹחַ.

כְּ (Aram.) the same, in its most manifold significations, e. g. כְּרִי equiv. to כְּאַשָׁר.

כָּאֵב (fut. כָּאֵב) originally, to pierce (comp. Aram. כָּאֵב); next, to feel pain, to suffer. Hiph. to cause pain or suffering, with accus. of the person; of inanimate things, to destroy.

כָּאֵב (const. כָּאֵב) m. pain, suffering, of the body or mind; כָּ' לֵב sorrow of the heart.

כָּהָה (Kal, not used) equiv. to כָּהָה to be faint, weak, sad; hence, to be contrite, humbled. Niph. נִכָּהָה to be humbled; hence נִכָּהָה לֵב of a contrite heart; according to some נִכָּהָה (Job. 30:8, with ex-

phonic dagesh, they were driven out of the land; Auth. Version, "they were viler than the earth"), belongs to this root, it is possible, however, it belongs to נָכַח, which see. Hiph. to cause (לִּב) faint-heartedness. See פָּרַח.

פָּחַח (origin. particip.) only plur. in the Keri פָּחִיחַ faint-hearted, unhappy, humbled ones.

I. פָּאָר (not used) equiv. to פָּאָר in modern Heb. to be soiled, dirty; some consider that פָּעַר Amos 8:8, belongs to this root, and signifies dirty; probably, however, פָּאָר stands for פָּיֵאָר.

II. פָּאָר (only 3 pers. plur. פָּאָרוּ) to enclose, to fetter; only Ps. 22:17.

פָּבֵב (not used) to be round, form of a ball, from which פּוֹבֵב for פָּבֵב, compare טַפְּטַפֵּת for טוֹטַפֵּת; according to others, the original idea is to shine.

פָּבֵר (once פָּבַר; fut. יִכְבֵּר) origin. to be heavy, weighty (in contrast to קָלֵל to be light); 1) to be cumbersome, burdensome, with פָּבַרְהָ יָד עַל אֶל to some one: the power rests heavily upon some one; hence, of the burden of sins, or punishment, which bears heavily upon some one: "as a heavy burden they (the iniquities) are too heavy for me" (Ps. 38:4);

2) to be mighty, overwhelming (of the battle, iniquity, labour), not quite in a bad sense; 3) only in a good sense, to be weighty, important, considerable, honorable, numerous, wealthy, in contrast to קָלֵל; 4) to be heavy, in reference to the use of the limbs; hence, to be dim-sighted, hard of hearing, slow in movement, to be obdurate, as יָקָר is used in Syriac and Arabic. Niph. נִכְבַּר; 1) to be or become honored, respected, comp. Kal 3; hence particip. pl. f. נִכְבְּרוֹת as a subst. that which is reputable, honorable. In this sense also, to be rich, e.g. נִכְבְּדִים the wealthy, the rich sources (of water); 2) to manifest oneself great, glorious, towards (בְּ) some one. Pi. 1) to honor, to esteem, to laud, with accus. and לְ of the person; and also in reference to the original signification, with double accus.; with בְּ to honor, through, or in, something; 2) to harden, to make obdurate (the heart). Pu. pass. to be honored. Hiph. הִכְבִּיר 1) to make heavy, oppressive (the yoke); hence, with לְ to oppress; to make obdurate, unwieldy; 2) to make one honored, respected, to award praise. Hith. 1) to honor oneself, to dig-

nify oneself, to boast; 2) to make themselves numerous, multiply.

כָּבֵד (const. כָּבֵד and כָּבֵד, pl. כְּבִידִים, const. כְּבִידִי) adj. m. origin. heavy, burdensome, weighty (of a burden, yoke, rock; hence, 1) the burden, oppression, of sin, famine; כָּבֵד מִן heavier than; also, violent, strong; 2) heavy, as an indication of defect, e.g. heavy of tongue, mouth, lips, i.e. slow of speech; heavy, of a business, i.e. difficult to carry out; 3) rich, great, numerous, mighty, and heavy, generally in a good sense.

כֶּבֶד (with suff. כְּבִידִי) m. liver, either from כָּבֵד to be heavy, because the liver is the most dense part of the entrails, or the noblest, the best; hence figur. used for the heart, the innermost part.

כְּבִידָה adj. masc. but only fem. כְּבִידָה (כְּבִידָה) glorious, magnificent; as a noun fem. glory, magnificence, wealth; respecting the form, comp. אֶדְפָּה from אָדָם.

כָּבֵד as a noun, see כְּבוֹד.

כָּבֵד m. 1) heaviness, weight, burden, transf. to violence, of war, of fire; 2) multitude, from כָּבֵד to be numerous..

כְּבִידוּת f. difficulty, heaviness.

כָּבֵה (fut. יִכְבֶּה) origin. equiv. to חָבֵה to cover, to conceal, to hide, but

generally, to quench (fire), to extinguish (a light); transf. to suppress anger, wrath; intrans. to expire. Pi. to extinguish (a light); figur. to extinguish the glory of a people, i.e. to destroy.

כְּבוֹד (const. כְּבוֹד, with suff. כְּבִידִי) m. 1) honor, fame, joined with עֵשָׂר and נְכָסִים, it signifies, fortune; and also in a higher sense. Of God, it expresses glory, magnificence, majesty; of the Lebanon, beauty, splendour. Poetically, the noble one, i.e. the heart, the soul, in which signification it is sometimes fem.; 2) superabundance, wealth, like the verb כָּבֵד 3.

כְּבוֹדָה see כָּבֵד.

כְּבוֹל (border district) p.n. of a city in Asher, and a whole district of twenty cities in Galilee. The root כְּבֵל is equiv. to גָּבַל.

כְּבוֹן (border point) p.n. of a place in Judah. The root is כָּבַן, equiv. to כָּבַל.

כְּבִיר (pl. כְּבִירִים) adj. m. 1) strong, great, mighty, e.g. mighty water, strong wind, rich in days, i.e. of a high age; 2) famous, glorious, distinguished, mighty; see כָּבֵד; 3) adv. much, many.

כְּבִיר masc. mat or mattress spread over something, from כָּבֵר to stretch; comp. שֶׁלֶחַן.

קָבַל (not used) to tie round, to enclose, to wrap round, equiv. to **קָבַל** to border round. Pi. **קָבַל** (with **ו** interpolated) for **קָבַל** to gird round, to wrap round. Pu. part. **מְכַבֵּל** wrapped up; from which **קָבֹל** and others.

קָבַל (const. pl. **קָבָלִי**) m. irons or fetters with which the feet are bound.

קָבַל (not used) equiv. to **קָבַל** to bind, to fasten, to bind together; hence **מְכַבְּלֵי**, **מְכַבְּלֵי**, **קָבֹל**.

קָבַל (only part. **קָבֹל**) origin. to tread, (with the feet); hence to wash, which used to be done by treading, different, therefore, from **רָחַץ**, which signifies to wash the body; **קָבֹל** washer, fuller. Pi. **קָבַל** (in pause **קָבַל**) to wash, to cleanse; figur. of the cleansing of the heart. Pual pass. Hophal **קָבַל** (for **קָבַל**) of the wound of leprosy being scraped and cleansed; comp. **קָבַל**.

קָבַל (not used) equiv. to **קָבַל**, **קָבַל** to be high, hilly, or in the form of a hill; hence **קָבַל** high cap, turban.

I. **קָבַל** (not used) equiv. to **קָבַל** to be strong, mighty, vigorous, great; hence transf. to be strong in abundance, greatness, or in durability, i. e. to be numerous, durable, mul-

titudinous. Hiph. **קָבַל** to make many words; hence part. **קָבַל** fulness, abundance; with **ל**, **לְמַכְבִּיר**, adverb, abundant, much, many.

II. **קָבַר** (not used) to twist, to wrap up, to tie, to bind up; related to **קָבַל**, **קָבֹל**, **קָבֹל**, **קָבֹל**, and others.

קָבַר 1) m. length, track; hence, adv. in reference to time, long ago, long since, already; 2) (great river) p.n. of a river in Mesopotamia, Chaboras, otherwise **קָבֹר**.

קָבַר fem. sieve, from **קָבַר** to twist, to plait, to twine.

קָבַר (only const. **קָבֹרֶת**) f. length, track; hence in connection with **קָבַר**, to define a measure of miles, which measure cannot, however, any more be stated with certainty. According to the Septuagint it is a horse course, i. e. as far as a horse can run till he is fatigued, viz. three parasangs.

קָבַשׁ (fut. **יִכְבֹּשׁ**) equiv. to **קָבַל** to tread (under the feet); hence transf. to suppress (the sins), to subject (as slaves), to vanquish (a woman), to conquer, to subdue (the sling stones, to prevent their doing harm); all proceeding from the original signif. "to tread under the feet." Pi. to subject. Niph.

pass. from Kal. Hiph. to subject,
to subjugate (only in Ketib).

כָּבֵשׂ (not used) to glow, to burn;
not connected with כָּבַשׁ to tread;
from which כְּבִישׁ.

כָּבֵשׂ m. footstool, upon which one
treads.

כָּבֵשׂ (not used) according to some,
to multiply oneself, i.e. of the
multiplication of sheep, but the
signification is uncertain.

כָּבֵשׂ masc. lamb, sheep up to three
years of age; sometimes sheep
generally.

כֶּבֶשֶׂה (also כֶּבֶשׂ) fem. from כָּבֵשׂ; the
female, ewe lamb. Comp. also
the transposed nouns כֶּשֶׁב and
כֶּשֶׁח.

כֶּבֶשׂ m. lime or melting oven, fur-
nace (different from כֶּבֶשׂ), from
כָּבַשׁ to glow.

כֶּבֶר (pl. כְּבִירִים) com. a vessel for car-
ing water, pitcher. The noun
appears to be primitive.

כָּבַב (Aram.) equiv. to כָּבַב to lie,
but generally Pa. כָּבַב.

כָּבִיב (Aram.) adj. m. (כָּבִיבָה f.) lying,
the fem. as a subst. lie.

כָּבַד (not used) equiv. to יָקַד to
burn, to shine, to illuminate, to
sparkle.

כָּבִי see כִּי.

כָּבִי see כִּי.

כָּבִיד m. a sparkling, precious stone,

carbuncle, as explained by Judah
ben Karisch.

כָּבַד (not used) equiv. to כָּבַד, עָטַר,
to enclose, to surround, to en-
circle; from which כִּידוֹר and
כָּבִיד.

כָּבִידִלְעֹמֶר p. n. m., as a name of the
king of Elam it is probably ancient
Persian.

כֹּה adv. so, thus; either referring to
the preceding sentence as a com-
parison, or, and more frequently,
to the succeeding sentence; hence,
in the form of an oath: "God do
so and more also;" or to quote
the words of another. Besides
this, כֹּה is used: 1) as a particle
of time: now, at present, e.g.
כֹּה עַד till now; redoubled, till
now and then, i.e. meanwhile;
2) as a particle of locality: here,
there, yonder, כֹּה עַד hither or
thither, כֹּה וְכֹה hither and thither;
3) as a particle of the *modus*: in
this manner, in that manner, e.g.
כֹּה-כֹּה in this way—in that
way. In all three significations
the demonstrative and original
sense is paramount. As to the
derivatives, כֹּה is not an abbrevia-
tion from כָּבַד, but belongs to the
pronominal roots of כִּי, כִּי and
others.

כֹּה (Aram.) the same as the Heb. כֹּה.

פָּהָה (fut. יִפְהֶה, apoc. יִכָּה, inf. פָּהַח) equiv. to פָּאָה, faint, weak, timid, shy, negligent; hence, of the weariness of the body, of being worn out by age, of the dulness of grief, of the dimness of the eyes, of faintheartedness. Pi. פָּהָה, only trans. to make sad, fainthearted; with בָּ, to sadden some one by reproof. The form פִּהָה is adj. and does not belong hereto.

פָּהָה 1) adj. f. from פָּהָה m. dim, extinguishing (of a lamp), faint (of the mind, discouraged), pale, dull (of the colour of a stain), dim (of the eyes), occurs especially as an adj. to נִגַּע plague; 2) subst. softening, soothing the pangs from a wound. The form is in accordance with nouns derived from the Piel.

פָּהָל (only particip. פָּהָל) Aram. equiv. to פֹּהַל, יָכַל in Heb. to be able.

פָּהַן (in Kal, only part. פָּהַן) probably equiv. to פָּוֵן, but trans. to arrange, to prepare; hence:—

פָּהַן origin. one who prepares, servant (of God), synonymous with פִּי הָרִאשׁוֹן; next, priest, מִשְׁרֵת יִי, פִּי הָרִאשׁוֹן, הַבִּי הַגָּדוֹל the high priest, anointed priest, פִּי הַשֵּׁנִי, priest of second rank, i.e. after the high priest; also counsellor, as the priests in the time of the ancient Hebrews were the advisers

of the king. Pi. פָּהַן 1) to officiate as priest, to serve, to administer the priesthood; 2) to put on the decorations of the priesthood, i.e. to decorate oneself magnificently.

פָּהַן (def. פָּהַנָּה, pl. פָּהַנִּין) Aram. m. priest, equiv. to פָּהַן Heb.

פָּהַנָּה f. the priestly office, priesthood, pl. פָּהַנּוֹת the sacerdotal offices.

פֹּה (pl. פֹּהִין) Aram. masc. a window, origin. a hole, from פָּוֵן equiv. to קָבַב to be hollow, perforated.

פֹּה p. n. of a country, in conjunction with Egypt and Kush, probably נֹבִיָּה Nubia.

פֹּהַע (pause פֹּהַע, const. פֹּהַע, pl. פֹּהַעִים) m. helmet, from פָּבַע to be formed like a hill. As to the derivation, it appears to be a mixed one from פָּבַע and פֹּהַע.

פֹּהַר (not used) to pierce, to wound with a pointed instrument; transf. to hurt, to injure; from which פֹּהַר and פִּירֹן.

פֹּהַר (Kal, not used) to brand, to burn a mark in the skin. Niph. נִפְהַר (fut. יִפְהַר) to brand oneself, to burn oneself (by fire).

פֹּהַר see פֹּהַר.

פֹּהַר f. burning, mark of burning; origin. abstract formed from פֹּהַר the burning in, branding.

פֹּהַר (from פֹּהַר, const. פֹּהַר, pl.

פּוֹקֵבִים (פּוֹקֵבִים) m. a star, figur. the distinguished one, the great one who is prominent above all others.

The root is **פָּקַב**, which see.

פּוֹל see **פָּל**.

פּוֹל to measure, origin. to contain, equiv. to **פָּלַח**, **פָּלַל**. Pi. (redoubled) **פָּלַל**; 1) to contain, to hold (of a vessel); 2) figur. to endure, to bear, e.g. illness; 3) to maintain (by provision of food), to nourish and to support generally. Pu. **פָּלַל** pass. to be maintained, provided for. Hiph. **הָפִיל** to contain, to hold, similar to Pi.; figur. to endure; **מְרַבֵּה לְהָפִיל** containing much; once **הָפִיל** for **הָאִפִּיל**, see **אָפַל**.

פּוֹם (not used), to heap up, *cumulare*; **פָּם** is related with **גָּם**, **עָם**, in the same sense; to gather, to garner; from which **פִּימָה**.

פּוֹמָז (after the form **עוֹנֵב**) m. origin. that which is closed up, from **פָּמַז**; equiv. to **פָּמַם** to conceal, to lock up; hence, a kind of golden ornament.

פּוֹן (Kal only particip. **פֹּן**, as a subst. and particle, the fut. **יִכּוֹנְנֵנִי** Job 31:15, belongs to **פּוֹנֵן**, and stands for **יִכּוֹנְנֵנִי**, equiv. to **פָּנָן** to stand upright, to be, to exist. Pi. **פּוֹנֵן** 1) to place something (e.g. a chair); 2) to confirm, to uphold

(that which is sinking), to found (a city); next generally, to prepare; 3) to direct, e.g. an arrow towards **עַל** a mark, to direct the heart. Pu. **פּוֹנֵן** to be directed, to be firm (of the step). Hiph. **הָפִין** almost like Pi., to erect a (seat), to appoint, to prepare, to found, to direct against some one **לְ** the shot, to direct the way, the heart, and the idea of preparing in the widest sense. Hoph. pass. Niph. **נָכֹן** to stand high (of the day; hence **נָכוֹן הַיּוֹם** full noon; 2) to be founded, to stand firmly; 3) in a moral sense, upright, proper, firm in mind, fearless; hence, **נְכוֹנָה** (particip. fem.) uprightness; 4) to be prepared, **הִפּוֹן** (imp.) prepare thyself; with **לְ** to be prepared for some one, or for something. Hithp. **הִתְפּוֹנֵן** to prepare, arm oneself, but also pass. to be founded, established.

פּוֹן (place, stead) p.n. of a Phoenician city, formerly called Berota (Berytus, Beirut), perhaps **פּוֹן** arose from **פִּינִין**, city of Saturn.

פּוֹנִים (pl. **פּוֹנִים**) m. a cake, especially the cake of offering, from **פּוֹן** to prepare; according to others, images, figures; also from **פּוֹנֵן** to prepare, to form.

פּוֹם (not used), to preserve, to con-

ceal ; from which כוס and כים ; related thereto is כות, wherefrom is נכות.

כוס (pl. כסות) fem. 1) cup, goblet ; origin. that which contains, receives something, *receptaculum* ; figur. the lot of fate whether good or bad ; 2) name of a bird, pelican, so called on account of its throat resembling a cup or bag.

כור (not used) to pierce, to perforate, to dig through ; related to כרה, from which כור, כיר, כיר, כר, כר.

כור m. melting-oven or crucible (so called from its hollow form), where iron, gold, and silver is melted ; figur. place of trial.

כור see כר.

כור עשן (the smoking melting-oven) p.n. of a city.

כוש 1) p.n. of Ethiopia, which is mentioned in connexion with Egypt and Lybia, and which Saadias renders Abyssinnia ; gent. כושי m., כושית f., pl. m. כושים, כושית, Æthiopians ; 2) p.n. m. Æthiopian.

כוש p.n. m. (formed from כוש).

כוש p.n. m. identical with כוש, from which it is formed, like לושן from לוש Gen. 36:29.

כושן רשעתים p.n. m.

כושרה (a modern word) only plur. כושרות f. happiness, prosperity, freedom ; from כושר, which see.

כח (Kal, not used), to conceal, to preserve ; hence, part. Niph. נכות (after the form נלוז) that which is preserved, the treasure ; hence נכות בירת נכות, with suff. נכותה for נכותו.

כח p.n. of an unknown province, from whence the Assyrian king sent colonists to Israel.

כח see כח.

כח (only particip. כח) origin. to spin, to bind something together, equiv. to חשב, חשב, comp. חשב ; hence transf. to concoct, to lie, to flatter, כח liar. Pi. כח to lie, with ל and כ of the person, to belle some one, i.e. to deceive him ; figur. to dry up (of water). Hiph. to convict some one of a lie. Niph. to be convicted as a liar.

כח (plur. כחים) m. lie, deceit, hypocrisy ; transf. to idolatry, oracle of the idols.

כח (drying up of the water), p.n. of a place, identical with כח, which see.

כח (probably abbreviated from כחית) p.n. fem. (the lying one). The Samaritan has כחית.

כח (deceiving river) compare נחל איתן, in contrast to נחל איתן, p.n. of a place in Judah, and also equivalent to אכדיב Ekdipe, the present Daib, Zib.

כָּרַךְ (not used), origin. equiv. to **כָּרַךְ** to cut, to break in pieces, transf. to be bold, brave, courageous.

כֹּחַ (only once **כֹּחָה**, with suff. **כֹּחָי**) masc. 1) power, strength; hence **כֹּחַ-לֵּא** weakness, **כֹּחַ עֶצֶר** to retain strength; hence also, ability, and in a bad sense, violence; figur. strength of the earth, i.e. produce, fruit; property, wealth; 2) a species of lizard; origin. the slimy one; see **כֹּחָה**.

כָּהַר (Kal, not used) origin. to keep off; hence Pi. **כָּהַר** (fut. **יִכְהֹר**) to deny; next, to conceal a thing (with **ל** or accus.) from (**מִן**) someone. Hiph. to make a thing disappear, either by concealment or destruction; hence also, to destroy. Niph. 1) to be concealed from (**מִן**) some one; 2) to be destroyed, with the addition: from the earth.

כָּחַךְ (not used) origin. to be moist, fresh, vigorous; especially of the strength of the sap and marrow of life; comp. **כָּחַל** 2.

כָּחַל origin. to smear over, but especially to paint the inner part of the eyelids with rouge (alcohol); see **כָּחַל**.

כָּחַשׁ to decrease, to diminish; hence **כָּחַשׁ מִשְׁמֶן** "my flesh faileth of fatness," and in this sense especially in modern Hebrew; hence

Pi. **כָּחַשׁ** figur. 1) to deny; next, to lie, generally; 2) to simulate, to flatter; e.g. to the conqueror by simulating humility; 3) to deceive, of material objects, i.e. to decrease. Niph. and Hithp. to submit to the conqueror, to flatter him, like Pi. 2.

כָּחַשׁ (with suff. **כָּחַשִׁי**) m. 1) leanness, meagreness; 2) lie, hypocrisy, deceit. See **כָּחַשׁ**.

כָּחַשׁ (for **כָּחַשׁ**) m. liar; perhaps it is only an adj. lying.

I. **כִּי** (contracted from **כִּינִי**) m. burning, mark of branding, from **כָּיַן**. From the orig. form **כִּינִי**, the above form **כִּינִי** is formed, but the masc. form is seldom preserved in the original; comp. **כִּינִי** and **כִּינִי**.

II. **כִּי** relative conj. but in the most extended significations; 1) that, to connect two sentences; e.g. "and God saw that it was good," but also in a quotation of the words spoken (as in Ruth 1:10), where in modern languages the particle *that* is not used; also after **כִּי־שָׁמַע**, and forms of an oath; likewise after adverbs and interjections, prepositions, and other particles; e.g. after **הִנֵּה**, **הִנֵּה**, **הִנֵּה**, **אֲמַנָּם**, **עַקֵּב**, **עַד**, **עַל**, **יַעַן**, **אֲפָם**, **הִנֵּה**; 2) as a relative particle of time, when; e.g. "when

Israel was young I loved her," or **כִּי** **וַיְהִי** it came to pass when, etc. In this sense it is often used as a consequence of the preceding sentence, and must be rendered *then*, either after the conditional particles, **אִם**, **אֲנִי**, **אֲשֶׁר**, **לֹא**, **אֲנִי**, **לֹא**, or after an abstract noun; e.g. Gen. 18:20, "as to the cry of Sodom and Gomorrah, (**כִּי**) it is great;" 3) as a causal particle: because, therefore, or then. If several causes are assigned, **כִּי**—**כִּי**, or **כִּי**—**וְכִי**; sometimes it signifies, wherefore; as Gen. 40:15, "wherefore they should put me in the dungeon;" 4) to signify a contrast or negation; but however, but yet, but indeed, but still, etc.

אֲנִי כִּי unite the peculiarities of **כִּי** and **אֲנִי**, where, however, one or the other remains untranslated. The significations are: 1) except (**כִּי**) if **אֲנִי**, it be then (**כִּי**) that, only (then) if, but if, except it be (Isaiah 42:19); except only, e.g. Isaiah 55:10, "but watereth the earth;" "but his delight is in the law" (Ps. 1:2); 2) where it is contracted into one word, so that one sense is dropped; it then signifies: only, as only, but, that (after the forms of an oath), for,

if, where the proper expression must depend on the context, and **כִּי** remains in most cases untranslated. In the form **כִּי עַל** the motive or reason of the preceding sentence is expressed, and must be rendered: because; the same as **אֲשֶׁר עַל**.

כִּי m. hurt, injury, from **כָּדַד**; trans. to destruction, calamity.

כִּי (plur. const. **כִּי־כִי**) m. darting flakes or sparks, flames, from **כָּדַד** to burn, to glow. The form is for **כִּי**.

כִּי m. 1) spear, lance, from **כָּדַד** to pierce; comp. modern Heb. **כִּי**, from **כָּדַד**; 2) p.n. of a district; complete, **כִּי** threshing-floor of the spear; for which **כִּי** stands in a parallel.

כִּי (for **כִּי** with the dagesh analysed), m. circle, circle of warriors, next, army in general; probably from **כָּדַד**, like **כִּי** from **כָּדַד**.

כִּי p.n. of a deity (Saturn) whom Israel worshipped in the desert. The derivation is uncertain, but if derived from **כָּדַד** it signifies: image.

כִּי (and **כִּי**, pl. **כִּי־כִי** and **כִּי־כִי**) m. basin, on account of its hollow, deepened form, from **כָּדַד**, which see; either a basin for collecting

fire, or for washing ; figur. a pedestal in the form of a basin.

פִּילִי m. miser, origin. one that seizes, holds fast, from **פִּיל** *retinuit*, but not from **נָכַל**. The termination **י**— is primitive. See **פִּלִי**.

פִּילָה (after the form **הִיכָל**, plur. **פִּילָפּוֹת**) m. sledge-hammer, axe, club, from **פָּלַף**, which see.

פִּימָה (from **פִּימָה**) fem. group (heap, group of stars, i.e. the Pleiades, that form a group of stars; hence, Job 38:31, “canst thou bind the fetters (Author. Vers. sweet influences) of Pleiades?”

פִּים masc. 1) a bag, purse, in which money is carried, or a girdle in which stones used for weighing things in the course of business are carried; hence **אַבְנֵי כִּים**; 2) equiv. to **כּוֹס** in Ketib, Prov. 23:31, cup or goblet; as to the form, it is neither from **פָּנָם**, nor from **נָכַם**, but from **פִּימָה**, regularly like **רִיב**, **חִיל**, **רִין**.

פִּיר (only dual **פִּירִים**) m. hearth, the dual form on account of the hearth consisting of two rows of stones. The root is **פִּיר**; perhaps **פִּירִים** may be a softened form of **קִירִים**.

פִּישׁוֹר (equiv. to **פִּישׁוֹר**) m. spindle, distaff, from **פִּישׁר** to be straight, stiff; comp. Aram. **פִּישׁוֹר** beam.

פִּקָּה (contracted from **פִּקָּה—פִּקָּה** equiv.

to **פִּקָּה—פִּקָּה**) a relative particle of comparison expressing similarity; in a stronger degree **פִּקָּה**, thus (and) thus, from which **אַיִקָּה**, which see.

פִּכָּר (contracted from **פִּכָּר**, const. **פִּכָּרִים**, pl. **פִּכָּרִים**, const. **פִּכָּרִים** and in another sense **פִּכָּרוֹת**, const. **פִּכָּרוֹת**) com. 1) circle, circuit, circumference, **הַפִּכָּר**, the circumference of the Jordan especially, now called Elgaur; 2) something of a round shape, round cake, in which sense the plur. is **פִּכָּרוֹת**; 3) a weight, so called from its round form, generally, a talent, consisting of 3,000 holy shekels. In this sense the pl. m. is **פִּכָּרִים** and the dual **פִּכָּרִים**. The root is **פִּכָּר**, which see.

פִּכָּר (pl. **פִּכָּרִין**) Aram. the same as **פִּכָּר** 3 in Heb.

כָּל (with makkaph **כָּל**) m. the whole, total, equiv. to **כָּלִיל**, derived from **כָּלִל**, but generally, when preceding a noun with the article, translated like an adj., e.g. **כָּל הָעָם** the whole people; it may also follow as a genitive, e.g. **חֲזוֹן הַכָּל** the vision of the whole, or it is used with suff., e.g. **כָּל הַמִּצְרַיִם** the whole of Egypt; 2) all, everything; joined to the plur., e.g. **כָּל הַיָּמִים** all the days, **כָּל הַנְּפִלְאוֹת** all the

wonders; the same when connected with a collective noun, e.g. **כָּל הַחַיָּה** all the beasts; or when joined with a suff. pl., e.g. **כָּלֵנוּ** all of us, **כָּלָם** all of them; or with suff. sing., when a collective is understood, e.g. **כָּלּוּ** all of them (Is. 1:23), absolute, it signifies everything; with the article **הַכָּל** all, i.e. all men, etc., **כָּבֵל** against all, poetically, even without the article. If the succeeding noun has no article, it signifies: 1) every one, e.g. **כָּל פֶּה** every mouth; sometimes the genitive is separated by the noun intervening, e.g. **כָּל עֶזְרָא תִּשָּׂא = כָּל תִּשָּׂא עֶזְרָא** (Hosea 14:3); 2) any one, anything, e.g. **כָּל דָּבָר** any matter; in connection with a negative, as **לֹא, אֵין, אֵל** it signifies, none, none at all, nothing, e.g. **אֵין כָּל** there is nothing new; 3) all kinds, e.g. **כָּל מְכָר** all kinds of sale, or sale of all kinds; sometimes it stands as an adv., signifying altogether, just so, entirely so, e.g., **כָּל הֶקְל** (Ps. 49:6) it is altogether vanity, **כָּל עוֹד** as long altogether (as), **כָּל עַמְתֵּיךְ** just as much, etc.

כָּל (with makkaph **כָּל־**, def. **כָּלָא**, with suff. **כָּלְהוֹן**) Aram. the same in the most manifold applica-

tions; **כָּל-קָבֵל דְּ** just because= because.

כָּלָא (1 pers. pret. **כָּלָאתִי** for **כָּלָאתִי**, fut. **יִכָּלָא** 1) to close up, shut up, to incarcerate; 2) to keep back, to impede, to keep off from (**מִן**) something, to prevent from, to deny, to hinder. The original signification is to separate; comp. **כָּלָא**. Niph. to be prevented from, to be hindered; hence, to cease. Several forms are from **כָּלָר**, equiv. to **כָּלָא**.

כָּלָא (with suff. **כָּלָאִי**, pl. **כָּלָאִים**) m 1) originally, separation; hence, prison, but more frequently joined to **בֵּית**; 2) that which is separated, solitary, different from others. Dual **כָּלָאִים** two separated, mutually different things, Author. Vers. divers kinds.

כָּלָאב p. n. m. (probably equiv. to **כָּלָב** crier, yelper).

כָּלָב (not used), to twine, to twist; thus equiv. to **הִלָּח**; from which **כָּלוּב**.

כָּלָב (not used) to howl, to bark, to yelp (the verb to yelp and the German *blaffen* approximate in sound to the word **כָּלָב**), from which:—

כָּלָבִי p. n. m. (crier), patron. **כָּלָבִי**.

כָּלָב m. 1) a dog, originally, the one that barks, transf. as a reproachful

term ; especially, a hound, dog's head ; 2) fornicator, especially of male fornication ; hence מַחִיר פֶּלֶא wages of male fornication, which are not allowed as an offering.

פְּלֵב אֶפְרָתָה p. n. of a place.

I. פָּלָא equiv. to פָּלָא, only in the forms יִפְּלוּ, פָּלְתָנִי, פָּלוּ, but otherwise פָּלָא.

II. **פָּלָה** (fut. **יִפְּלֶה**, once **יִפְּלֶה** after the manner of **לָלַח**) 1) to be finished, at an end, completed; it is used like **פָּלַל**, e. g. "and the rod of his anger is complete;" also, concluded, determined by (**מֵעַם**, **מֵאִתּוֹ**) some one; to be fulfilled (of a prophecy); 2) to be destroyed, devoured, routed; also, of the vanishing, languishing, and perishing of a matter; in which sense, **פָּלָה** is joined with **נִפְּשׁוּ**, **רוּחַ**, **נִפְּשׁוּ**, **פְּלִיּוֹת**, **עֵין**, signifying, the non-realization or vanishing of hope.

Pi. (1st pers. **פָּלִיתִי**, **פָּלִיתִי**, inf. abs. **פָּלֶה** and **פָּלֵא**, c. **פְּלוֹת**) 1) to conclude (of a prophecy), i. e. to fulfil, (of a speech) i. e. to cease speaking; and in this sense **פָּלָה** occurs before other verbs to signify the concluding of the action; 2) causative of Kal, to cause to vanish or to perish, to use up, to destroy, to rout; figur. to eat off (the branch). Pu. **פָּלָה** and also

פָּלַח to be completed, ended.
See **פָּלַל**.

פָּלָה adj. m., **פָּלָה** f. (origin. particip.)
languishing, of the eye. See **פָּלָה** 2.

פֶּלֶא (origin. adj. f. which has become an abstr.) f. conclusion, completion ; hence as an adv., wholly, entirely ; transf. (as in the verb) destruction, annihilation ; hence, **עָשָׂה פֶּלֶא** with **אֶת** or **אֵת** to make an end of some one, to destroy him ; without pers. to destroy.

בָּלָה (from **בָּלַל**, pl. **בְּלִילִים**) f. 1) bride, from **בָּלַל** to adorn, to wreath, encircle as a garland; 2) daughter-in-law, i.e. the **בָּלָה** of the son; comp. **בְּלִילִים**.

פֶּלֶא m. that which is closed or shut
up, prison. In the Ketib **פְּלִיא**.

פָּלַבּ m. 1) that which is entwined, from **פָּלַבּ** to entwine, plaid, twist; hence, basket to gather fruits in; cage, of entwined branches; 2) p.n. m. (perhaps related to **פָּלַבּ**).

פָּלֹב=פָּלֹב patron., from פָּלֹב=פָּלֹב.

כְּרִי (Keri) p.n. m.

(Ketib) p. n. m. כְּלוּתִי

בְּרִיאוֹת (denom. from **פָּקַד**) fem. pl.
espousals, state of being a bride.

קָלָה (not used) equivalent to **קָלָה** in
Aram., to be straight, stiff, firm;
synon. with **קָנָה** Heb.

קֶלַח (from **קָלַח** m. 1) equiv. to **קָלַח**
Aram., stock, stem; hence figur.

firmness, health; as, **חָבֹוא בְּכֶלֶח** thou shalt come to thy grave in a firm age, i.e. without being weakened by age; **אָבַד כֶּלֶח** the firmness (vigour) has vanished; 2) p.n. of an Assyrian town or country (identical with **חֶלֶח**) whither the Ten Tribes were exiled.

כָּלִי (pause **כָּלִי**, pl. **כְּלִים**, const. **כְּלִי**) m. from **כָּלָה** to complete, to finish, to get ready, thus signifying something that has been completed, i.e. a vessel; hence, 1) any vessel or utensil; e.g. **כְּלֵי חֶרֶשׁ**, **זָהָב**, **כְּסָף** in reference to the material; **כְּלֵי מִזְבֵּחַ** in reference to the use of the same; 2) armour, weapon; hence, **נֹשֵׂא כְלִים** arms-bearer, **בַּיִת כְּלִים** armoury; but complete, **כְּלֵי מָוֶת**, **כְּלֵי מִלְחָמָה**; 3) an instrument, a tool, e.g. **כְּלֵי יָד**; figur. **כְּלֵי יָד**; 4) vessel, bark, boat; 5) garments, clothes.

כָּלִי (from **כָּוֵל**) m. miser, equiv. to **כָּוֵל**, which see.

כְּלִיא (Ketib) m. prison.

כְּלִיָּה (from the mas. **כָּלִי**, compare **כְּלִיָּה** from **כָּלִי**, pl. **כְּלִיֹּת**, const. **כְּלִיֹּת**) m. origin. vessel; transf. to a vessel in a medical sense, the innermost, the kidneys, the reins, generally used in pl.; also,

the fat of the kidneys; figur. the fat (the best) of wheat, used of the full, ample wheat.

כְּלִיֹּן (const. **כְּלִיֹּן**, from **כָּלָה**) m. 1) the languishing (of the eyes); 2) destruction.

כְּלִיֹּן p.n. m. the languishing one.

כְּלִילָה (const. **כְּלִיל**) 1) adj. m. (const. **לֵת**—f.), entire, complete; hence, **כְּלִיל יָפִי** perfect in beauty, as also the fem. **כְּלִילַת יָפִי**, and as adv., altogether, or as a neuter, the whole; 2) subst. equiv. to **כְּלִיל**, **עֹלָה כְּלִיל**, i.e. an offering burnt entirely; hence also, as apposition to **עֹלָה**.

כְּלִפָּל p.n. m. maintainer, supporter; orig. abstract.

כָּלַל (3 pers. plur. **כָּלְלוּ**) 1) equiv. to **כָּלַל** to complete (the beauty), to conclude; 2) equiv. to **חָוַל** to encircle; next, to adorn = **חָלַל** to decorate; from which **כְּלָלוֹת**, **כְּלָל**.

כָּלַל (Aram.) the same, to complete, especially in this sense, **שִׁבְלָל** and the pass. **אֶשְׁתַּכְּלַל** to conclude, to bring to an end.

כְּלָל p. n. m. completion, perfection.

כָּלַם (Kal, not used), origin. to wound, to hurt; synonym. with **גָּדַף**; hence, Hiph. **הִכְלִים** and **הִכְלִים** to put to shame, to blaspheme, to hurt, **אֵין מְכַלִּים** no one make ashamed; hence also, to offend; likewise, of

being ashamed of, or disappointed in his hopes. Niph. either pass. to be put to shame, maligned, or reflective, to be ashamed of (מן) something, to feel shame.

כְּלָמַר p.n. of a place so called, near Assyria; according to the Targ., a country in Media, which, however, is not defined.

כְּלָמָה (pl. מוֹת) f. shame, disgrace, נִשָּׂא כִּי to bear, endure shame; figur. also כִּי כְּסֻתָּהּ, פָּנִים, לְבִשׁ כִּי shame clothes or covereth the face.

כְּלָמוֹת f. shame, disgrace.

כְּלִינָה (also כְּלִינָה, נִי) p.n. of an Assyrian city, which the ancients render Ktesiphon.

כְּלִינָה see כְּלִינָה,

כָּלָה (not used) to strike, to push, to hammer; from which, כָּלָה, which see.

כָּמָה see כָּמָה.

כָּמָה to long for, desire something; comp. κάμω, κάμνω.

כָּמָה (equiv. to כָּמָה) p.n. m. (the desirer, demander); once כָּמוֹהֶם stands in the Ketib, which has the same signification.

כָּמָה p.n. m. (the same).

כָּמוֹ (before suff. also כָּמוֹ) as a prep. like כִּי, which is only lengthened with the indef. מוֹ=מָה; hence, 1) equiv. to כִּי, denoting a simi-

larity, e.g. כָּמוֹ אֶבֶן as a stone, with suff. כָּמוֹנִי, כָּמוֹהוּ like me, like him; 2) as a conj. as, when, then, entirely like כִּי אֲשֶׁר; 3) as an adv. thus, e.g. אֲסַפֶּרָה כָּמוֹ I shall speak thus like (the wicked speak).

כָּמוֹ see כָּמוֹ.

כָּמוֹשׁ p.n. of a Moabite and Ammonite deity; hence, Moab is also called עַם כָּמוֹשׁ. See כָּמוֹשׁ.

כָּמַז (not used, equiv. to כָּמַח) to close up, to conceal; comp. כָּמַח. From which כָּמוֹ, which see.

כָּמַז (not used) 1) to conceal, to preserve; 2) to season, to spread over with spice, to cover.

כָּמוֹ m. origin. spice, but specially, cinnamon, *cuminum*, with which something is seasoned.

כָּמַח (part. pass. כָּמַח) equiv. to כָּמַח, כָּמַח, כָּמַח to hide, to conceal, to treasure up.

כָּמַר (Kal, not used) to burn, to glow, equiv. to חָמַר; hence like חֹהֵם, transf. to the dark, black colour, to be burnt. Niph. נִכְמַר to be burnt, singed, blackened (of the skin); next, figur. of the burning love towards (עַל, אֶל) some one, i.e. the exciting of love or compassion towards some one.

כָּמַר (not used) to entwine; comp. חָמַר; from which מְכַמֵּר, and others.

כָּמָר (only pl. **כְּמָרִים**), m. a priest of idols, from **כָּמָר**, so called either from his burning sacrifices, or from his being dressed in black.

כְּמָרִיר (const. pl. **כְּמָרִירִי**) m. sadness, grief, darkness. The form is after **שְׂמָרִיר**, only that **כְּ** stands instead of **שְׂ**, which is a common change; according to the ancients, **כְּ** is a prep., the noun being **מָרִיר**.

כְּמִשׁ (not used) equiv. to **כְּבִשׁ** to subdue, subjugate; from which **כְּמוֹשׁ**, which see.

כְּמַח (not used) equiv. to **כָּמַח** to hide, to conceal; from which **מְכַמְחֵת**, which see.

כֵּן (origin. a particip. from **כָּנַן**, with makkaph **כֵּן**) 1) adj. m. (like all particles, are at the same time adj.), right, upright, firm; hence figur. honest; subst. honesty, **לֹא-כֵן** vanity, folly; 2) subst. **כֵּן** place, basis, foundation, e. g. **כֵּן-הָיָה** the base of the mast, also pedestal of the basin in the court of the temple; foot of a pillar; hence **מַעֲשֵׂה-כֵן** the work of the base; in this sense, **כֵּן** is derived from **כָּנַן**, as is evident when it appears before suffixes, **כֵּנִי**, **כֵּנֶךָ**, to distinguish it from the adj.; 3) particle (derived from the adj.) generally adv., rightly, correctly. It is also used to denote a com-

parison; as, so, thus, like as; in this sense, it stands sometimes in a relative position to **כֵּן**, **כְּאַשֶׁר**, **כְּמוֹ**, e. g. **כֵּן-כֵּן** like—so, **כְּאַשֶׁר-כֵּן**, **כֵּן-כְּמוֹ**; also, to compare the quality, such; or to compare the time, so long, so often. Different, however, is the signification when it is joined to prepositions, as **אַחֲרֵי כֵּן** after that, hereupon; **כֵּן-כֵּן** inasmuch; **לִכֵּן** therefore, because; but also in an adversative sense, yet, nevertheless; **עַל-כֵּן** therefore; **עַד-כֵּן** till now. The singular of **כְּנִים** is not **כֵּן**, but **כְּנָה**.

כֵּן (Aram.) as an adv. the same.

I. **כְּנָה** (not used) to name, origin. to recognise, to distinguish; hence Piel **כִּנָּה**; 1) to name, to pronounce **בְּשֵׁם** by the name; 2) to give one a flattering surname, to flatter; hence, to circumscribe.

II. **כְּנָה** (not used) equiv. to **כָּנַם** to sting; from which **כְּנָה**.

כְּנָה p.n. of an Assyrian city, probably a contraction from **כְּלָנָה**.

כְּנָה f. sprout, sprig, from **כָּנַן**; according to others, it is the imp. protect thou, from **כָּנַן**.

כְּנָה (pl. **כְּנָיִם**) f. gnat, vermin; from **כְּנָה**, equiv. to **כָּנַם**, to prickle, to sting.

כְּנָה see **כְּנָה**.

כָּנָן see כָּנַת.

כִּנּוֹר (pl. כִּנּוֹרִים, —רִוֹת), m. guitar or harp, *κινύρα*, a stringed instrument of the Hebrews, celebrated by David playing thereon. Root כִּנַּר to rustle, from the rustling sound of the strings. See also כִּנְרֹת.

כִּנְיָהּ see יְהוֹיָכִין.

כָּנַם (not used) equiv. to כָּנָה II. to sting, to prick; compare Greek *κνά-ω*, *κνίπ-ω*; from which

כָּנָם (from כָּנָם after the form אָפַר) fem. collectively, gnats, vermin; origin. that which stings.

כִּנְמָא (Aram.) adv. thus, in this manner; origin. as we say, composed of כִּנְ and מָא, equiv. to נִימַר, either referring to the preceding or to the succeeding sentence; if, however, it is derived from כָּנָא, with the suffix מָא, it signifies, namely, or by name, from כָּנָא to name.

כָּנַן (not used) equiv. to כָּנַן to put or set down; from which כָּנָה; but כָּנַן is from כָּנַן, and כָּנָה from כָּנָה.

כָּנָנִי p. n. m. (protector).

כִּנְיָהּ (and כִּנְיָהּ) p. n. m. (protected by God).

כָּנַם to gather (stones, treasures), to assemble (men). The original signification is as in נָכַם to conceal, to preserve, to save. Pi. כָּנַם

to gather, to collect. Hithpael, הִתְכַּנַּם to wrap oneself, to hide oneself, from כָּנַם=נָכַם.

כָּנַע (Kal, not used) 1) to kneel, to bend; related to חָנָה, חָנַן, to bend, to incline; but especially to כָּרַע, ָר having been changed into נ; 2) transf. to put together, to pack; 3) intrans. to bend, to stoop, to be humble, downcast. Hiph. הִכְנִיעַ to humble, to subdue (the enemy). Niph. נִכְנַע humbled, conquered, or to humble oneself before (לְפָנַי, מִפְּנֵי) some one.

כְּנָעָה (with suff. כְּנָעָתָהּ) f. ware, trade, originally, bundle (of goods), from כָּנַע II. Probably, however, it is derived from כְּנָעַן and hence signifies goods, wares.

כְּנָעַן (probably from כְּנָעָנָה, comp. שְׁמֵעָנָה from שָׁמַעַן) 1) p. n. m. of the ancestor of the Canaanites or Phoenicians; 2) nether-land p. n. of the people and of the land of Canaan or Phœnicia, complete אֶרֶץ כְּנָעַן; hence also the Hebrew language, which the Hebrews adopted from the Canaanites, called אִישׁ כְּנָעַן; שְׂפָרַת כְּנָעַן a Canaanite, shortened כְּנָעַן; 3) merchant, trader, אִישׁ כְּנָעַן, but oftener the shorter form כְּנָעַן; hence with suff. plur. כְּנָעָנִיָּהּ her merchants, traffickers.

כְּנַעְנָה p.n. m. (traffic, trade).

כְּנַעְנִי (pl. כְּנַעְנִים) gent. m. f. a Canaanite, a Phœnician, formed from כְּנַעַן; hence אֶרֶץ הַכְּנַעְנִי, מְקוֹם הַכְּנַעְנִי; 2) trading man or merchant.

כָּנָה (Kal not used) to wrap up, to to hide, to veil; hence Niph. to wrap oneself up, to hide oneself.

כָּנָה (const. כָּנָה, dual כְּנָפִים, const. כְּנָפִי, pl. כְּנָפוֹת, const. כְּנָפוֹת) f. 1) wing, origin. that which protects, covers; hence בָּעַל כָּנָה or בָּעַל כְּנָפִים, poetically for bird; sometimes also כָּנָה winged animals; figur. the wings of the wind, of the morning dawn, or also for protection, and in a military sense, wing of the army; 2) that which resembles a wing; as, skirt, either with or without the addition of כְּנָה garment; skirt of the bed or cover; hem or seam, corner (of the earth), also in plur. כְּנָפוֹת הָאָרֶץ corners of the earth; top, summit (of the temple), e. g. כְּנָה שְׁקוּצִים overspreading or covering of the temple of the idolaters. The dual form is also used in the plur. in the sense of wings, but in signification 2 the pl. is כְּנָפוֹת. כָּנָה (not used), to rustle, to sound, to clatter, onomatopoeically; from which כְּנָה and—

כְּנָה (also the plur. כְּנָה, כְּנָה; the rushing of a waterfall) p.n. of a city on the sea of Galilee, which received on that account the name יָם כְּנָה.

כָּנָה (Aram.) equiv. to the Heb. כָּנָה to gather, to collect, to assemble. Ithp. to gather themselves together.

כָּנָה (from כָּנָה of the form כָּנָה, comp. כָּנָה, כָּנָה; only pl. with suff. כָּנָה, like כָּנָה stands for כָּנָה, comp. כָּנָה from כָּנָה), f. nomination, title, transf. to namesake, one of a like title, i. e. fellow-officer; also generally, the titled one, officer; origin. however, abstr., entitling.

כָּנָה (pl. with suff. כָּנָה, כָּנָה) Aram. the same.

כָּסֵּה m. generally taken as an abbreviation from כָּסֵּה throne (which see), if the reading is not כָּסֵּה.

כָּסֵּה (also כָּסֵּה, not used) equiv. to כָּסֵּה to number, to define, to appoint; hence of the appointment of a festival; comp. יָעַר, from which מוֹעֵד.

כָּסֵּה (also כָּסֵּה), masc. a festival, a holyday; synon. with מוֹעֵד, likewise from יָעַר, whether it signifies a new or full moon depends upon the festival. In the Talmud, the feast of the new moon of Tishri (beginning of the year); hence

the ten days intervening the 1st Tishri, or New Year's Day, and the Day of Atonement (10th Tishri) are generally called **בִּין כָּסָא לְעֶשְׂרִי**.

כִּסֵּא (also **כִּסֵּה**, with suff. **כִּסְאִי**, pl. **כִּסְאוֹת**) m. chair, throne (of the high-priest, king, or judge); seat, generally, of the throne **כִּסֵּא הַמֶּלֶךְ**; figur. seat of judgment, tribunal, seat of honor. The root is neither **כָּסָא** nor **כִּסְה** to cover, but **כָּרַם** to be elevated. **כַּסְרִי** (Aram.) adj. m. a Chaldean, otherwise **כַּשְׂרִי**.

כָּסָה (only particip. **כֹּסֵה**, and particip. pass. **כִּסְוִי**) to cover. Pi. **כָּסָה** 1) to cover, with the accus. **לְ** or **עַל** of the person or matter covered; and with accus. or **בְּ**, of the material with which one covers: figur. of the covering, i.e. pardoning of sin, of the secreting and concealing of a matter; **כָּסָה מִפְּנֵי** to conceal from some one; 2) to dress, to put on (sackcloth). Pu. to be covered, with (accus. **בְּ**) something. Niph. like Pual. Hith. to cover oneself, to wrap oneself, to clothe oneself, with (accus. or **בְּ**) something.

כִּסְה see **כִּסֵּא**.

כִּסְוָה see **כִּסְוָה**; the root is not **כָּסָה**.

כִּסְוִי (const. **כִּסְוִי**) m. cover (of skins).

כִּסְוָה fem. 1) covering, from **כָּסָה**; hence **כִּסְוָה עֵינַיִם** covering of the eyes, i.e. gift to appease (Gen. 20:16); 2) garment, dress.

כִּסָּח equiv. to **קָצַח** to cut off, especially the thorns; but the noun **כִּסְוָה** is not derived from it.

כָּסִיל (pl. **כָּסִים**) m. 1) a fool, in opposition to **חָכָם**, sometimes including the idea of infidelity; 2) name of a constellation, origin. the infidel, i.e. the wicked giant fettered to heaven, Orion; the plur. is used for other and similar constellations; 2) p.n. of a place in Judea (comp. **כָּסְלוֹן** fruitful territory).

כָּסִילוּת f. folly.

I. **כָּסַל** (only fut. **יִכְסַל**) to be foolish, origin. probably equiv. to **כָּשַׁל** to totter, to stagger, to be indolent. According to others it is connected with **כָּסַל** III. in the sense of having confidence, illusion, vanity.

II. **כָּסַל** (not used) to be fat, fleshy, from which **כָּסַל**; transf. to be fruitful, moist, of the soil.

III. **כָּסַל** (not used) to hope, to confide, probably only transposed from **שָׂכַל=קָכַל** to look forward with confidence. Comp. **מִצָּח** from **נָחַם**.

כָּסִיל (belongs to **כָּסַל** I., pl. **כָּסִים**).

m. 1) loins, muscles of the loins close to the kidneys; from כסל II., transf. to the innermost of the heart, like קרב; 2) folly, from כסל I.; 3) confidence.

כסלה fem. 1) hopes, confidence; 2) folly. The form is from כסל.

כסלו m. name of the ninth month of the Jewish year. If the name is Semitic, it stands for כסלו, which signifies in Aram. a dunghill, probably in allusion to its being the month for manuring the soil.

כסלון (fruit territory) p.n. of a place in Judah,

כסלון p.n. m. (the strong one).

כסלות (fruit districts) p.n. of a place.

כסלות-תבור loins of the Tabor, i.e. the fortified points; p.n. of a place in Zebulun.

כסלה p.n. of a people, which is named as a colony of the Egyptians, and supposed to be the Colchians; it occurs only in the pl. כסלים.

כסם (fut. יכסם) equiv. to כסם to shear, to cutoff, to shave (the head).

כסמת (pl. כסמים) f. spelt, so called on account of the ears being cut (Auth. Vers. rye).

כסם (fut. יכסם) to count, related to which is כסם.

כסף (fut. יכסף) 1) to be pale, white; 2) to long for (ל) something, to desire, wish for something, origin.

to languish, which is indicated by paleness. Niph. 1) to turn pale (from shame), to feel ashamed; hence particip. נכסף ashamed, לא-נ' shameless; 2) to long, languish, for something.

כסף (pl. כספים) m. 1) silver, from its white color, transf. to a silver shekel; 2) money generally, plur. pieces of money.

כסף (def. כספא) Aram. the same.

כספא p. n. of a district, on the road from Babel to Jerusalem, which however cannot be the *pyla Caspia*.

כסת (pl. כסתות), f. a pillow, from כסת. The form is like קרת, קסת, and others.

כעל see על.

כען (Aram.) adv. now, at present, origin. at this time, also equiv. to עתה from עת; it is from ענא, from which ענת (*Bereshith Rabba* 5:11, *Midrash Koheleth* 11:1, *Jalk. Berachoth* 6:1), the time, so that ען is the masc. form; it belongs therefore to ען.

כענת (Aram.) adv. (from ענת time, and כ, like כען, from ען time, and כ) only וכענת and so forth, i.e. and yet, further, for a length of time; עת in Heb. has already the same signification: long, *diu*, Hos. 13:13, כענת is contracted

in בענת in the same sense. See ענת.

בעם (fut. יבעם) to be angry, vexed.

Pi. בעם caus. to vex. Hiph. to make some one wroth, vexed; in a stronger sense, הבעים פ' בעם to vex some one greatly.

בעם (pl. בעים) m. vexation, anger, grief. The plural signifies provocation to anger.

בעש m. the same.

כה (with suff. כפי, dual כפי, plur. כפות) f. origin. that which is bent, curved, hollowed; hence, 1) the hollow of the hand; of animals, the paw; next, hands generally. To save from the hand of some one, i.e. from somebody; to put the life in the hand, i.e. to risk it. Pl. כפי, but כפות signifies either handles (compare ידות) or hands when cut off. Phrases: פעל כפי; יגיע, נקי, פעל כפי; 2) the sole, like רגל the sole of the foot, in the same signification the plur. כפות, and with animals also כפי; מקום כפות רגל; 3) pan, dish, on account of its resembling the hollow of the hand, e. g. הַקֶּלֶעַץ the hollow (the middle) of a sling; הַיָּרֵךְ the hollow of the thigh, in which sense, however, the pl. is כפות; 4) the bent branches of the palm-

tree, but as in this sense only the pl. כפות is found, it is possible that the singular is כפה=כפה and therefore not belonging to כה.

כה (only pl. כפי) m. top of a rock, from כה to be pointed.

כפה (fut. יכפה) origin. equiv. to כפה to cover up, to smother, to extinguish; hence כפה אף to extinguish (pacify) the anger, as the Targ. יעץ.

The same as כפה, Jer. 7:20.

כפה f. palm-branch, especially the branch at the top of the tall palm-tree, which bends with the weight of its leaves in the form of an arch; hence used in contrast to the reeds which grow in marshes; figur. the honored one, in contr. to אנוני the lowly one. The root is כפה, and כה is probably its masc. form.

כפור m. 1) dish, especially the one used for sprinkling, equiv. to מזרק, from כפר to make atonement, or from כפר in the sense of spreading, equiv. to אפר; 2) hoar-frost, so called from its being spread over the earth.

כפי m. a rafter which runs through the roof, like a stone in the wall; according to the LXX. a beetle or insect found in wood, like חפושית in the Talmud.

כפיר (pl. כפיר) m. 1) a young lion; figur. of enemies, from כפר to be

strong, bold ; 2) equiv. to כָּפַר village, court, from כָּפַר to unite.

See כָּפַר.

כְּפִירָה (village district), p.n. of a city in Benjamin.

כָּפַל to fold together, to double up ; hence כָּפּוּל doubled. Niph. to be doubled, i. e. to be repeated.

כָּפֶל (dual כְּפָלִים) m. double ; hence כְּפָל רֶסֶן double bridle, כְּפָלִים origin. the double one ; next, two-fold ; often also, manifold.

כָּפַן to languish, pant for something ; hence, to desire for something (עַל), from hunger or thirst.

כָּפֶן m. hunger.

כָּפַם (not used) probably, to pierce, to thrust ; but the etymology is uncertain.

כָּפַף (inf. כָּפַה, but in the pret. and particip. the analysed form) 1) to bend, to cringe, כְּפֹפִיִּים those that are bent down ; 2) in derivatives, to form like an arch, to make hollow, related to כָּבַד, כָּבַד. Niph. (fut. יִכָּפֶה) to bend, to humble oneself before (לְ) some one. From which כָּפַה, כָּפַה.

כָּפַר (Kal, not used, and only denom. from כָּפַר 1) to cover ; hence transf. to cover (the sin), to atone, especially in Pi., Pu., Hith., Nithp. ; 2) equiv. to חָזַק to be strong, vigorous, courageous (only in deri-

vatives) ; hence, כָּפַר ; 3) equiv. to חָבַר to join, to unite (only in derivatives) ; hence כָּפַר and כָּפַר ; 4) equiv. to חָפַר to be red (only in derivatives) ; hence, כָּפַר ; 5) equiv. to שָׁרַר to break to pieces (only in Pu.), the sense must be taken according to the verb from which it is formed ; hence its numerous significations : Pi. כָּפַר (fut. יִכָּפֶה) from כָּפַר ; 1) to cover the guilt (comp. כָּפַה) ; hence, to pardon, to atone a (accus. עַל or לְ) sin ; with לְ or בְּעֵד of the person, to make atonement for some one (עַל, בְּעֵד), to cleanse from sin ; to atone through (בְּ) an offering ; figur. to conciliate, to appease, to ward off. Pu. 1) from כָּפַר 1, to be atoned for, cleansed from sin ; 2) from כָּפַר 5, to be destroyed, frustrated, of a a covenant. Hith. and Nithp. חִתְּכָפַר and נִכְפַּר to be atoned for, to be cleansed from (accus.) a trespass. The application of כָּפַר in Kal belongs to כָּפַר which see.

כָּפַר (pl. כְּפָרִים) masc. village, from כָּפַר 3 ; comp. חִתָּה.

כְּפַר הָעַמּוֹנִי (Ammonite village) p.n. of a place in Benjamin.

כָּפַר (pl. כְּפָרִים in signification 3) m. 1) equiv. to כָּפַר village ; 2) pitch, with which something is covered,

therefore from כָּפַר, if it is not a secondary form of נָפַר ; 3) cy-press, so called on account of its red colour, thus from כָּפַר 4 ; in this sense the pl. כְּפָרִים is used ; 4) ransom, money given as ransom (with suff. כְּפָרְךָ) from כָּפַר 1, נָפַשׁ 'ransom-money for life.

כָּפַר (pl. —רִים) m. atonement, but only in the plur. יוֹם, אֵיל, חַטָּאת, יוֹם, הַכִּפּוּרִים day of atonement, etc.

כַּפֹּרֶת f. covering of the ark, mercy-seat ; hence Kimchi לְאָרוֹן מְבֹרָכָה ; transf. to the ark, even the holy of holies ; hence בֵּית הַכַּפֹּרֶת place of the ark, the holy of holies, in Targ. for דְּבִיר.

כָּפַשׁ (Kal, not used), equiv. to כָּבַשׁ to subdue ; hence Hiph. הִכְפִּישׁ to press down, e.g. in the ashes (כָּאֶפֶר), hence in Targ. כִּנֵּעַ.

כָּפַת (not used) to make round, in the form of a ball, to encircle, to crown ; related to צָפַת ; hence generally, to adorn, like כָּתַר. From which כְּפֹתֶר, which see.

כָּפַת (Aram.) to bind, to fetter ; hence pl. pass. כְּפֹתוּ they were fettered. Pa. כִּפְּתָה (inf. כְּפֹתָה) the same.

כְּפֹתֶר (pl. —רִים) m. 1) formed from כָּפַת (equiv. to צָפַת) with the old nominal termination ר—, a knop, chapter, so called on account of its round form resembling

a crown ; 2) p. n. of a district, probably Cyprus ; hence כְּפֹתֶר, though for Cyprus there is another name, כְּפֹתִים. From which 3) כְּפֹתֶרֶת the inhabitants of Caphtor.

כָּר (pl. כְּרִים) m. 1) lamb, mentioned in connection with rams and goats (Gr. *καρ*) ; it, therefore, appears to have no verbal root ; 2) meadow, pasture-place, or field, from כָּרַר, equiv. to אָכַר to plough, if not connected with כָּר ; 3) only pl. כְּרִים, from כָּר (the verb is כָּוַר to bore, to break through), a kind of war instrument for battering walls ; 4) pillow, saddle, mattress put under a seat for riding ; hence כָּר הַנֶּמֶל saddle of the camel. The root is כָּרַר, in the sense of stretching, which see.

כָּר belongs to כָּרִי. See כָּרִי.

כָּר (probably from כָּוַר) m. name of a measure for fluids and solids, containing ten ephahs, origin. a vessel deepened out ; comp. כִּיּוֹר. כָּרָא (or כָּרִי) Aram. to be overcast, equiv. to עָכַר, transf. to sadness, dejectedness of the mind, hence, Hithp. to harm oneself.

כָּרַב (not used) equivalent to קָרַב (in עָרַב, עָקַרְב) to seize, to lay hold of, to gripe ; the same as נָרַף (in אָנַרְף) to hold fast. From which כְּרוֹב, which see.

כַּבֵּל see under כַּבֵּל.

כַּבֵּלָא (Aram.) f. a mantle. See כַּבֵּל.

I. כָּרָה (יָכָרָה) equiv. to כָּדַר to dig (a pit or well), figur. to lie in wait for some one (עַל), to dig evil, i. e. to prepare mischief; to dig the ears, i. e. to make to hear easily.

Niph. to be dug (a pit).

II. כָּרָה (fut. יָכָרָה) equiv. to קָנָה to buy.

III. כָּרָה to prepare a meal, to attend hospitably.

כָּרָה (after the form שָׁנָה; pl. const. כָּרֹת f. a pit, a cistern (of shepherds).

כָּרָה f. feast, meal.

כְּרוּב (plur. כְּרוּבִים) m. a symbolical form composed of four figures, of a man, a lion, a bull, and an eagle, which was considered as a symbol of power and strength, as the keeper of paradise; as leading the chariot of God, a cherub: hence רָכַב עַל כְּרוּב, יוֹשֵׁב הַכְּרוּבִים the original signification is to hold, on account of its holding the divine chariot. See כָּרַב.

כְּרוּז (def. כְּרוּזָא) Aram. m. a crier, a herald.

כְּרוּ Aram. to cry, to proclaim; related to קָרָא.

כְּרִי (particip. from כָּדַר with the adj. termination יִי) m. coll. (comp. כְּרִיתִי also coll.) equiv. to כְּרִיתִי

executioner, and next, the designation of a kind of body-guard of kings, and occurs always with הַרְצִים, after the Ketib also with פָּלְתִי.

כְּרִית (a pit) p. n. of a brook where Elijah stayed.

כְּרִיתוֹת (also כְּתָת) f. separation of marriage, divorce; סֵפֶר כְּרִיתוֹת bill of divorce.

כָּרַךְ (not used), arisen from the reduplicated form כָּרַכָּר; 1) to wrap up, to enshroud; hence וַתִּכְרִיךְ; 2) to enclose, to surround; hence כָּרַךְ (כָּרַכְמִישׁ) enclosed town, fortress, castle.

כָּרַכַּב (not used), arisen from כָּרַכַּב, with the interpolation of the ר, and this has arisen from כָּרַכַּב to enclose. From which:—

כָּרַכַּב (with suff. כָּרַכְבוֹ) m. border, compass, so called from its enclosing.

כָּרְכֹם masc. *curcuma*, Indian saffron. This word is foreign.

כָּרַכְמִישׁ p. n. of a city on the Euphrates, and probably the place now called Kirissia. The word is compounded from כָּרַךְ fortress, and כְּמִישׁ=כְּמִישׁ.

כָּרְכִם (Persian) p. n. m. eunuch (Sanskrit *karkasa*, strong).

כָּרַכְרָה (דָּרוֹת) fem. a female runner, formed from כָּרַכָּר; see כָּרַר; hence

the swift-running female camel, dromedary.

כָּרֵם probably only belongs to כָּרֵם, which see.

כָּרֵם (with suff. כָּרְמִי, plur. כָּרְמִים, const. כָּרְמִי) com. formed from כָּר meadow, by the termination ם־, like חֶלֶם, from חָל; hence origin. pasture, fruit, cultivated, land; e.g. דִּרְדָּר כָּרְמִים; next, garden plantation זֵית כָּרֵם olive garden, but especially a plantation of vine, vineyard, complete חֲמַר כָּרְמִי.

כָּרֵם (denom. from כָּרֵם) m. vintner; comp. שֹׁמֵר, סֹפֵר, בֹּקֵר.

כָּרְמִי p.n. m. (vintner).

כָּרְמִיל m. crimson colour, or the material receiving the colour; formerly שְׁנִי and תוֹלַעַת were used for it. If it is Semitic, the word arose from כָּרֵם (כָּרְמִי) warm, with the termination יל־ and it would only be a later form of תוֹלַעַת; but if it is Persian, יל־ has also a signification, which is: red, bright.

כָּרְמֶל (formed from כָּרֵם with the termination ל־; with suff. כָּרְמֶלִי) m. 1) plantation, garden, a plough-field (in contrast to desert); hence יַעַר כָּרְמֶל fruitful wood, i.e. a forest which looks like a plantation; 2) transf. to the fruit of the plantation or of the garden;

i.e. good fruit of the garden; e.g. 'קֶרֶשׁ כָּרְמֶל corn beaten out of the full ears, i.e. of the early and best grown; 3) p.n. of a fruitful promontory on a mediterranean sea in Asia, generally used with the article, הַכָּרְמֶל, and on account of its appellative signification by poets, it denotes that which is fruitful, or of thick foliage; 4) p.n. of a mining town on the Dead Sea, with הַכָּרְמֶל; gent. כָּרְמֶלִי m., כָּרְמֶלִית f.

כָּרֵן p.n. m.

כָּרֵשׁ, קָרֵם (not used) equiv. to כָּרֵשׁ, to be crooked, hilly, bellied. From which כָּרֵשׁ and—

כָּרְסָא (with suff. כָּרְסִיָּה, pl. כָּרְסָוִן, as if from כָּרְסוֹ) Aram. fem. a chair, throne. See כָּרֵשׁ.

כָּרְסָם (from כָּרֵם with interpolation of ר, like כָּרְסָב = כָּרְסָב, חֲרָצָב = חֲרָצָב, שִׁבְיָם = שִׁבְיָם, חֲרָצָב, gnaw, used of the wild boar; see כָּרֵם.

כָּרַע fut. (יִכְרַע) only a secondary form of כָּנַע to bend, to kneel, e.g. עַל בְּרָכָיִים on the knees, with לְ or לְפָנָי of the person, of kneeling with reverence, synon. with הִשְׁתַּחֲוָה. It is also used in the following senses: (a) of the bending of a woman in labour; (b) to stretch over (עַל) a woman, i.e. to lie with

her; (c) to bend in knees, to totter from fatigue. Hiph. to cause some one to sink (of enemies in war), to humble some one, i.e. to sadden him.

כָּרַע only dual כָּרְעִים fem. the lower part of the thighs or calves; used of the springing power of the legs of the locust.

כֶּרֶם masc. origin. cotton (Sanskrit *karpasa*), but also white linen, occurring in connection with חֹלֶר.

כָּרַר (Kal, not used) 1) *curro*, to run, which as in כָּרַר is connected with running in a circle; 2) equiv. to כָּרַר to plough; next, cultivating land generally, to make a field arable; hence כָּר originally in contrast to desert; 3) to stretch oneself, proceeding from the sense of running; comp. דָּוַר. Pi. reduplicated כָּרַר to run in a circle, to dance; see כָּרַר.

כֶּרֶשׁ p.n. of a king of Persia, Cyrus. The word is abbreviated from כֶּרֶשׁ (ray of the sun).

כָּרַשׁ (not used) equiv. to כָּרַם to be hilly, round; from which:—

כָּרֶשׁ (later) m. belly.

כֶּרֶשְׁנָא (Persian) p.n. m.

כָּרַת (fut. יִכְרֹת) to cut off (a branch, a skirt), to hew off, to fell (trees), to hew down (idols); to cut off (the foreskin, privy member שְׁפָכָה),

to root out, to destroy (living things), etc. To make a covenant with (אִתּוֹ, עִמּוֹ) some one; but with (לְ) dat.) the form כָּרַת כְּרִית de notes the dictating of the covenant by the mightier party, but if done by the weaker party, it signifies promise, submission, and in this case, either כְּרִית is omitted, or אֶמְנָה and דָּבָר used for it in later writings. Niph. pass. to be hewn down, destroyed, to perish; of the water, to be divided. Pu. כָּרַת and כְּרִית pass. like Niph. —Hiph. to uproot, to destroy (families, nations), to separate, with מֵעַם of the person. Hoph. pass. related to it is חָרַט, חָרַת.

כָּרְתוֹת (origin. particip.) f. pl. beams cut out.

כְּרִיתוֹת (formed from כָּרַת, like כְּרִיתוֹת from כָּרַת) masc. 1) executioner; hence the appell. of a kind of body-guard of kings, connected with כָּרִית a runner, the same as כָּרִית with רָצִים; 2) gent. from כָּרַת Crete (according to the Septuagint); hence כְּרִיתִים, כְּרִיתִים Cretians, as a surname of the Philistines, who are said to descend from the former.

כָּרֶשׁ m. lamb, from which כָּרֶשׁ is a transposition.

כָּרֶשׁ f. like כָּרֶשׁ which is transposed from it; see above.

בְּשָׂדִי p.n. of Abraham's brother's son, perhaps the ancestor of the **בְּשָׂדִיִּים**, which see.

בְּשָׂדִי gent. m. from **בְּשָׂדִי**, but always as the plur. **בְּשָׂדִיִּים** (Ketib once **בְּשָׂדִיִּים**); 1) Chaldees, the Chaldee inhabitants of Babel; hence **בְּשָׂדִיִּים** **לְשׁוֹן**, מְלִכּוּת **בְּשָׂדִיִּים** whence also Babel is called **בְּ** **נְאֻן**; 2) Chaldea, the country; complete **בְּ** **אֶרֶץ** but also without **אֶרֶץ**, and the f. with **ה** finis **בְּשָׂדִיִּים** towards Chaldea; **בְּשָׂדִיִּים** inhabitants of Chaldea, for Chaldea itself; sometimes it is not only used of the district on the Chaboras, but also of Babel generally; 3) astrologer, interpreter of the stars, Chaldea having been the cradle of astrology.

בְּשָׂדִי (def. **בְּשָׂדִיִּים**, plur. **בְּשָׂדִיִּים**, const. **בְּשָׂדִיִּים** and **בְּשָׂדִיִּים**) Aram. the same, especially in the sense of an astrologer, in connection with **בְּשָׂדִי** **חֲרָטִים**.

בְּשָׂדִי probably equiv. to **בְּשָׂדִי**, but especially, to be covered with fat, to become fat.

בְּשָׂדִי m. an axe, a hatchet, from the Pi. **בְּשָׂדִי** to fell.

בְּשָׂדִי (fut. **יְבָשָׂל** Ketib) origin. to totter, especially of the tottering from feebleness and weariness; hence **בְּשָׂדִי** the weary one, i. e. the tottering; transf. to stumbling, fall-

ing, over (**בְּ**) something. Niph. **יְבָשָׂל** (fut. **יְבָשָׂל**) to stumble, to fall; figur. to be plunged (in distress). Pi. to cause to stumble, where the Keri is always **שָׂבָל**. Hiph. to cause to fall, to stumble, to fell. Hoph. to be felled, to which is related **בָּסָל**, but not **קָסָל** in **קָרָסָל**, this being derived from **קָרָסָל**.

בְּשָׂדִי m. stumbling, a fall.

בְּשָׂדִי (Kal, not used) origin. to pay close attention, to listen, equiv. to **קָשָׁב** hence next, to speak softly, appearing more as listening than speaking; transf. to praying softly, to be occupied in whispering (used of the theosophs), etc. Pi. to use magic, particip. **מְבָשָׂדִי** masc., **מְבָשָׂדִי** fem.

בְּשָׂדִי (only pl. **בְּשָׂדִיִּים**) m. sorcery.

בְּשָׂדִי m. a magician; compare also **בְּשָׂדִי** place of magicians.

בְּשָׂדִי (fut. **יְבָשָׂר**) equiv. to **יָשָׁר**, to be straight, right in a physical sense, i. e. to be stiff (comp. **בִּישׁוּר**); transf. to be correct, to please, to prosper. Hiph. (inf. abs. **הִבְשִׁיר**) to cause to prosper or to succeed; to prepare happiness.

בְּשָׂדִי m. prosperity, success; hence also, fortune, profit, advantage.

בְּשָׂדִי (fut. **יְבָתָב**) origin. to engrave, to carve (on a wooden tablet) related to **בְּשָׂדִי** **חָצָב** but next gene-

rally, to write something (accus.) upon (על, אל, אף, sometimes accus.) something; כָּתַב סֵפֶר to write a letter to (על, אל) some one; כָּתַב לְ, אֶל, כָּתַב עַל, אֶל to prescribe to some one; to inscribe, to register; figur. equiv. to conclude, i.e. to write down a resolution (a decree). Niph. to be written. Pi. to write repeatedly (decrees).

כָּתַב (fut. יִכְתֹּב) Aram. the same.

כָּתַב m. writing, כָּתָב הִדָּת writing of an edict; also (like in the verb, registry) sometimes a book or even a kind of letter or type, in which sense it only occurs in modern works.

כָּתַב (Aram.) m. the same, but also, prescription, command; hence, לֹא כָּתָב without prescription, i.e. free, according to pleasure; כָּתַב סֵפֶר מֹשֶׁה the Pentateuch. כָּתָב f. engraving, inscription, only used of the marks branded in the skin.

כָּתָי 1) masc. gent. for the city כִּירְטִי-וּ in Cyprus; but in the Old Testament only the pl. כָּתָיִם occurs; next, Cyprians generally; 2) the inhabitants of the land, hence Cyprians; next also, in the widest sense, like אֲיִים of the isles and coasts on the Mediterranean Sea.

כָּתִית adj. m. bruised, pounded, וְכָתִית

is omitted; hence, שֶׁמֶן כָּתִית oil of olives pounded in a mortar, which makes the oil of a better quality than when the process of pressing is used.

כָּתַל (not used) to separate, to part, synon. with חָזַץ, from which is חִיצִי, related to חָצַל, חָסַל to cut off, to separate; from which:—

כָּתַל (with suff. כָּתְלִי, plur. modern Hebrew כָּתְלָיִם) m. a wall, origin. a partition, for the separating of a space; the same as חִיצִי which see. כָּתַל (def. plur. כָּתְלָיָא, from כָּתַל) Aram. m. the same.

כָּתְלִישׁ either from כָּתַל wall, separation, partition, with the termination יֵשׁ, or joined from כָּתַל כָּתְלִישׁ p. n. of a place in Judah.

כָּתַם (Kal, not used) 1) equiv. to חָתַם to impress, to engrave, to inscribe; 2) to seal, to close up, to preserve. Niph. נִכְתַּם to be sealed up, to be marked of sin; comp. שָׁמַר, צָפַן, כָּתַם also applied to עֹוֹן. See also מִכְתָּם.

כָּתָם m. equiv. to סָגוּר, סָגוּר that which is closed up, hidden, i.e. that which is precious; hence, poetically for gold, jewels; comp. צָפֹן, טָמוּן Deut. 33:19.

כָּתַן (not used) probably equiv. to תָּנַח to stretch, to expand; hence, to spin; comp. the same in אָטַן.

with suff. **בְּתָנָי**, pl. **בְּתָנוֹת**, suff. **בְּתָנוֹתָם** f. garment, especially the under-garment made of cotton, worn on the naked body.

ל (**בְּתָנוֹת**) f. the same.

ל used) to carry (a burden);

1st. **בְּתָנָי**, dual **בְּתָנַיִם**, hence

suff. **בְּתָנַיִם**, pl. **בְּתָנוֹת**, const.

בְּ) f. 1) the shoulder, on which

carries; different from **שֵׁכָם**

. neck, back: **בְּתָנָי סוֹרֶרֶת**

troublesome shoulder, i.e. that which

is used to carry; **בְּתָנַיִם בֵּין** be-

tween the shoulders, i.e. the back,

as in **בְּתָנַיִם** to beasts of burden; the

use of parts of inanimate

things resembling the shoulder,

as in **בְּתָנַיִם** of the shoulder-parts of the

etc.; 2) side, flank, of a

ship, of the sea, of a town, a

city; in the pl. the spaces at

intervals: **עוֹף בְּבִתְּהָ** to fly on

the shoulder of some one (to pounce

on something like a bird of prey).

ל, not used) equiv. to **עָטַר**

to round, to encompass; hence

Pi. 1) to encompass, to

surround, in a hostile sense; 2)

to surround; comp. **נָטַר**. Hiph. to

surround, in a friendly sense, to

guard, with the double accus. like

כִּתְרָא m. a diadem, a crown, so called from its encircling.

כִּתְרָת (pl. **כִּתְרוֹת**) fem. chapter of a pillar.

כָּתַשׁ (fut. **יִכְתֹּשׁ**) equiv. to **כָּתַת** to pound, to bruise.

כָּתַת (fut. **יִכְתֹּת**, imp. plur. **כָּתוּ**) 1)

equiv. to **כָּתַשׁ** to pound, to beat;

hence of the dashing to pieces of

a vessel, of the destruction of an

enemy; 2) to beat a sword round;

כָּתוּת one who is crushed (in the

testicles). Pi. an intense signifi-

cation of Kal; figur. to devastate

(a country). Pu. to be pushed

(one nation against the other) of

a war. Hiph. to destroy (the

enemy). Hoph. to be destroyed.

ל

ל Lamed (**לָמֶד**) is the 12th letter of the Alphabet. Its name, which signifies ox-goad, corresponds with its shape. As a numeral, it counts 30. It interchanges with **מ**, **נ**, **ר**, as being a liquid semi-vowel, and with **ד** and **ת**, as being a lingual, e.g. **לְשָׁכָה** for **נְשָׁכָה**, **מְזָרוֹת** for **רְעָלוֹת**, **רָעַר** for **מְזָלוֹת**, &c. As *litera liquida*, **ל** is sometimes interpolated, instead of the doubling of another letter, e.g. in **לְלַעֲפָה**. As an ancient diminutive suffix, lost in the later ages of the lan-

guage, ל appears with the most manifold vowels preceding; but in most words the diminutive element is now entirely lost; thus, for instance, the termination לָ, as לָרַגַל, לָסַפַּל, לָנָבַל; termination לִ in לִאֲשָׁכָל; the termination לִ in לִפְתִּינִי, לִי־ל; the termination לִ in לִחְרוֹל, etc.

לִ (sometimes לָ, with suff. לִי, לָךְ, לָהּ, לָהֶם, לָנוּ, and others) preformative prep., orig. equiv. to לָ, from which it is abridged, and hence its signification of motion. Its renderings altogether are: A 1) the purely local motion, e.g. after verbs expressing direction or motion, as לָרַב־קָרֵב approaching to some one, לָבֹא coming to some place, like לָאֵל; thus, לָהֵלֶךְ, לָנוּם, etc., always on the question, whither? sometimes with verbs expressing a motion or direction mentally, e.g. לָחֻקָּה, לָקִנְיָה, לָחֻפֶּץ, לָהֲאֵוִיר, לָשִׁמֶר, where לִ denotes the spiritual direction, and to which belong the particles of motion in reference to space, as לָאֲחֹרֶת backward, לָמַעְלָה upward, לָמַטָּה downward, לָקִרְבָּת toward; also where the motion is continued to the highest point, like לָמֹתָם usque, e.g. לָמֹתָם or until their death, לָשִׁבְעָה to

the full; לִבֵּין-לִ, orig. the intervening space, until, to; לִמֵּן from—till; לִנְעַד until—further. 2) motion transferred to direction towards a person or matter; hence a) as dative; thus in verbs signifying giving, awarding, presenting, bringing, etc.; as, לָעֵץ, לָהֲצִיִּק, לָהוֹשִׁיעַ, לָעֹבֵה, לָהֲנִיחַ, לָלֶדֶת, לָמַל, לָהֲשִׁיב, לָסַפֵּר, לָהֲגִיד, לָאֲמַר, לָהֲבִיא, לָנִשָּׂא, לָהֲחִיָּה, לָשׁוּם, לָנֶתֶן. b) in the most manifold significations, since in Hebrew לִ is not only used for the dative case, but also where in modern languages the relation is expressed by prepositions, e.g. by *for*, לָרִיב plead for some one; לָהוֹלֵךְ לָאֱלֹהִים great by God, לָיוֹם a day of judgment by God, and others where the dative signifies belonging to; as לִי I have, לֹא־לִי I have not; c) as a sign of the genitive case; also in the sense of belonging to, e.g. לָבֶן a son of Jesse, or belonging to Jesse: this mode of signifying the genitive case is used in statements of numbers, e.g. לָחֹדֶשׁ in the first of the month, לָהֶם one of them; also where several genitives refer to one noun, e.g. לָאֱלֹהִים; likewise with compound particles, e.g. לָמֶחֶץ, לָמֶקֶדֶם, לָמֶתָחַת, some-

times after a simple one, as after **קָבִיב** ; d) as a sign of the accusative case, and therefore later superseding **אֶת** ; in this sense are **שָׁלַח, הֲרִג, עָוֵב, אָכַל, לָקַח** ; **ל** ; 3) transition from one state to another ; hence, to become something, to turn into something, e.g. **הָפֵךְ, הָיָה** ; **ל** ; it extends still further where adverbs arise thereby, e.g. **לְבֶטַח** in safety, safely, **לָרֹב** in multitude, numerously, **לְרַקְמוֹת** in raiment of needlework ; with plurals, it signifies individuality, e.g. **לְבִקְרִים** every morning, **לְמֵאוֹת** every hundred. b) like **ל** in the demonstrative particles, signifying resting ; after the question, when? where? etc. ; 1) the local resting, e.g. **לְיָמִין** on the right, **לְיָד** at the side, **לְפֶתַח** at the door, **לְפָנַי** in the presence, **לְחוּף** on the coast, **לְמִצְפָּה** at Mizpah, **לְפִי קִרְת** at the entrance of the city : 2) the temporal resting, the time of the action, e.g. **לְבֹקֶר** in the morning, **לְעֶרֶב** in the evening, **לְאוֹר** by light ; 3) the resting or abiding in a certain state, e.g. **לְאַל** in power, **לְבַד** in solitude, alone, **לְבֶטַח** in tranquillity, tranquil ; **ל** is also used before the infin. constr. e.g. **לְפָתַח** to open, *ad aperiendum*, **לְצִאתָם**

of their going out, **לֹא לַעֲשׂוֹת** not to be done, not a proper time for doing it ; the translations of **ל** in this case are very manifold : to, until, till that, so that, because, as if, since, inasmuch, as, etc. ; **ל** also signifies : after such rule, similar or according to, e.g. **לְמִינוֹ** after his kind.

ל (Aram.) the same, and in the same double form as in Heb., only **ל** appears here peculiarly in its use before the 3 pers. fut., to give it an optative conjunctive character, which by some is considered a secondary form of the preformative י.

לֹא (35 times **לֹאִי**, seldom **לֹאִי**) adv. of unconditional negation, not, whilst **אַל** is conditional. **לֹא** is used 1) as a negative reply to a question, and as a refusal ; 2) as part of a compound to negative a nominal idea, noun or adj., e.g. **לֹא אֵל** that which is no God, **לֹא בָנִים** childless, **לֹא דֶרֶךְ** where there is no way, **לֹא אִישׁ** uninhabited, **לֹא חָכָם** unwise, **לֹא עָם** no people, i.e. a wretched people, **לֹא כֹחַ** powerless, **לֹא מְעַט** not little, much ; 3) it signifies a prohibition or a command if it precedes the fut., whilst **אַל** is only a warning ; 4) interrogative sentences, connected

with a former sentence, where an affirmative answer is expected. **לֹא** arises from **ל** being joined to the prep. **ל**, and the significations are guided by the influence of the **ל**, which are: 1) **ל** signifying in **לֹא** not in (a time), i.e. without, before (the time): e.g. **לֹא** before the day, **לֹא** beyond the time; 2) not with (something), i.e. without, e.g. **לֹא** without heart, **לֹא** without being according to the law; 3) not by, e.g. **לֹא** not by the sun; 4) not for, e.g. **לֹא** not for money. From **ל** connected with an interr. (**הֲ**) arises **לֹא** in which case an affirmative answer is expected; likewise as pointing to something that is known, where the sense of interrogation becomes lost, e.g. **לֹא** are they not written, i.e. they are written; hence sometimes for **הֲ**. A less significant influence **ל** or **ל** have when connected with **ל**.

לֹא (once **לֹא**) Aram. the same, with **הֲ** of interrogation **לֹא**.

לֹא (of no matter) p.n. of a district in Gilead.

לֹא symbolical p.n. (not my people)

לֹא symbolical p.n. (not comforted).

לֹא (not used) equiv. to **לֹא** to burn, transferred to languishing; comp. **לֹא**, and others.

לֹא (fut. **לֹא**, apoc. **לֹא**) equiv. to **לֹא** to be weary, fatigued, powerless; transf. to be fruitless. Niph. to become wearied, faint; transf. to weary oneself fruitlessly, to despair. Hiph. **לֹא** to wear out, to exhaust, to tire the patience of some one.

לֹא p.n. f. (weariness, neglect, exhaustedness).

לֹא see **לֹא** under **לֹא**.

לֹא equiv. to **לֹא** to hide to wrap up.

לֹא Job 15:11, see **לֹא**.

לֹא see **לֹא**.

לֹא (not used) 1) to send, *legare*, compare **לֹא**; 2) to arrange or transact business; next, to be active generally; as to the connection of the two significations, see **לֹא**.

לֹא p.n. m.

לֹא (not used) either a formation from **לֹא**, or from the original root **לֹא**; **לֹא** not belonging to the root.

לֹא (with suff. **לֹא**, pl. **לֹא**) m.

1) people, equiv. to **לֹא**, **לֹא** possibly **לֹא** is only a suff. of nouns;

2) as a pl. p.n. of an Arabian people that cannot be defined.

לֹא (before makkaph **לֹא**, with suff. **לֹא**, pl. **לֹא**, from **לֹא**) m. the

as the seat of life ; also to **נַפְשׁ** life, soul (comp. as **רַשׁ** **נַפְשׁ**), e.g. "it reacheth thine heart," i.e. life (Jer. , for which otherwise **נַפְשׁ**; the forms: the heart lives, report the heart, the heart is always signifying the soul ; following manifold significations of **לֵב** must be enumerated: 1) as the seat of physical emotions, viz. love, confidence, joy, contempt, disinclination, emaciation, bitterness, despair, trembling, fearlessness, courage, etc. ; hence so many phrases in which the heart is considered the seat of such emotions ; for reason also, shouting, wailing, laughing, deriding, are attributed thereto ; 2) as the seat of intellect, of character, and of moral emotions ; hence, it is spoken of as pure, true, just, pervert, stubborn, deep, and wicked heart, with which are sometimes used the forms **לֵב** **הַקָּשָׁה** (to harden), etc. ; 3) as duplicity. The dimensions of the heart as **גֹּבַהּ**, **רָחֹב**, **גֹּדֶל** are used as moral standards to denote haughtiness or timidity, narrow-mindedness or liberality ; 3) as the seat of will and resolution ; 4) to devise plans, to take

counsel, to resolve, to consent, to wish, to resist, to refuse, are ascribed to the heart ; next, knowledge, as identical with understanding ; in this sense must be taken the forms **לֵב**, **בְּבִיר לֵב**, **חֶסֶד לֵב**, **חֵכֶם לֵב** always in allusion to the understanding ; 4) figur. to denote the midst of a thing, e.g. the heart of the sea, the heavens, and the oak, i.e. the midst.

לֵב (with suff. **לִבִּי**) Aram. the same. **לָבָא** (not used) to roar, from which **לָבִיא**, **לָבִי**.

לִבְאוֹת as pl. to **לָבִי** see in *loco*.

לִבְאוֹת (complete **לִבְאוֹת** lion-place) p.n. of a city in the territory of Simeon.

לִבְאִים as pl. to **לָבִי** which see.

לִבְאִים equiv. to **לִהְיוֹת**. Ps. 57:5.

לֵבֵב (Kal not used) to be fat, related to **לֵב**, from which **לֵב** heart, origin. a fat human body. Niph. is denom. from **לֵבֵב**, which see. Pi. **לֵבֵב** 1) to fatten, to bake or boil in fat, which may also be a denom. from **לִבְיָה**. 2) as denom. from **לֵבֵב**, which see under **לֵבֵב**.

לֵבֵב (Aram.) equiv. to **לֵבֵב** Heb. With suff. **לִבְבִי**, **לִבְבֶּךָ** ; see also **לֵב**.

לֵבֵב (const. **לֵבֵב**, with suff. **לִבְבִי**, **לִבְבֶּךָ**, once **לִבְבֶּהוּ**, pl. **לִבְבוֹת**).

m. equiv. to לב from which it is analysed, heart. The root is לָבַב.

From which denom. לָבַב to take the heart away, dishearten. Niph.

נִלְבַּב to be deprived of the heart.

לָבַד see בָּדַד.

לָפָה (from לָהָקָה), f. flame. It is possible that the root is לָפָה to inflame.

לָפָה (pl. לַבּוֹת), f. from לָב heart.

לְבוּנָה see לְבָנָה.

לְבוּשׁ (also לְבִישׁ) m. 1) garment, clothing, often poetical for בְּגָד, e.g. לְבִישׁ שֵׁשׁ a garment of sack-cloth (mourning), sometimes, dress of splendour, e.g. and they stand כְּמוֹ לְבוּשׁ as a magnificent garment (Job 38:14); hence also of the scaly covering (garment) of the crocodile (Job 41:13); 2) transf. to husband, wife, perhaps on account of their being as near each other as garments are to the body.

לְבוּשׁ (Aram.) the same.

לָבַט (Kal, not used) to thrust to the ground, origin. to beat down, related to הָבַט; hence, Niph. to be thrust down, to fall, or to plunge (oneself).

לָבִי (1st plur. לְבָאִים, comp. צְבָאִים, from צָבִי, 2 pl. לְבָאוֹת), com. a lion, a lioness, hence the double pl. according to the gender. See לְבָא.

לְבִיא com. a lion, a lioness; it is

sometimes connected with אֲרִיָּה and לִישׁ.

לְבִיאָה f. from לָבִי a form which has only latterly arisen.

לְבִיקָה (pl. בּוֹת) f. fat-cake, origin. that which is boiled in fat; from which the denom. לָבַב to prepare cakes with fat.

לְבִים see לוּבִי.

לָבָן (Kal not used) to be white. The root is לָב, and is found in מֶלֶךְ milk, and in עָלָב. Hence, Hiph. הִלְבִּין either intrans. to be of a white colour, or trans. to make white; figur. to cleanse, to purify. Hith. to purify oneself, only in a moral sense.

לָבָן p.n. m. (the white, fair one).

לָבָן adj. m. לְבָנָה f. white. See especially לָבָן and לְבָנָה as nouns.

לָבָן (const. לְבָן) adj. m. equiv. to לָבָן white.

לָבָן see עֲלָמוֹת.

לְבָנָה f. the moon, origin. the white one.

לְבָנָה (pl. לְבָנִים) f. brick, origin. the white one, on account of its being made of white clay; it is therefore not a denom. from לְבָנָה. From which denom. לָבַן to make bricks. לְבָנָה m. poplar, probably on account of the white sap which issues on cutting through the bark.

לְבָנָה em. 1) whiteness, clearness,

brightness, transparency of the sapphire (סַפִּיר); 2) p.n. of a town in Judah, perhaps, origin. poplar district; 3) p.n. of an encampment in the wilderness.

לְבָנָה (לְבוֹנָה) f. 1) frankincense, especially the white, and valuable sort, the best quality of which is called לְבָנָה זָכָה; the balm-plants are termed לְבָנָה עֲצִי, hence also נִבְעֵת הַלְבוֹנָה; 2) p.n. of a town near Shiloh.

לְבָנוֹן (white mountain, alp), p.n. of a high mountain chain, between Syria and Palestine, with the article הַלְבָּנוֹן. "The valley of Lebanon," is the valley situate between the chain of mountains of the Lebanon. The Lebanon, forming the northern border of the dominions of the ten tribes; these dominions are called אֶרֶץ לְבָנוֹן.

לְבָנִי p.n. m. (the white, fair one).

לְבָנֶת (occurs in the name of the river נְשִׁיחַר לְבָנֶת), glass; see נְשִׁיחַר.

לָבַשׁ (in pause or with accent לָבַשׁ, imp. לָבַשׁ, fut. יִלְבֹּשׁ), m. to clothe, to dress, origin. to tie round, related to חָבַשׁ. It has a double accus., like all verbs signifying wrapping round, but it is also found with בָּ of the garment, though the particip. pass. has

always the accus.; it is transf. also to clothing, in a moral sense, i.e. the being surrounded or penetrated mentally. Pual, to be dressed in official garments. Hiph. to clothe some one, with double accus.; with עַל, to put on a dress over something. The Hiph., like the Kal, is used also in a figurative sense.

לָבַשׁ (fut. יִלְבֹּשׁ), Aram. the same.

Af. הִלְבִּישׁ, like the Hiph. in Heb., but with ל of the person.

לָבַשׁ see לְבוֹשׁ.

לֹג (also לוֹג), m. name of a measure for fluids, and, according to tradition, the twelfth part of a hin. The root is לֹג to be hollow, deepened out.

לָגַג see לֹג and לוֹג.

לָר (place of strife), p.n. of a place in Benjamin, later known as Lydda.

לָרַד (root of לָר, not used), to quarrel, to combat, after the Arab.

לָה once Ketib for לָא.

לָה see לָא.

לָהַב (not used), to burn, to flame, related to לָאָב, comp. also שִׁלְהָב.

לָהַב (pl. לָהַבִּים, const. לָהַבִּי), m.—

1) a flame: פָּנֵי לָהַבִּים flaming face, i.e. glowing with redness;

2) the glittering part of the sword, the blade; also used of the spear.

לָהַבָּה (const. לָהַבֶּת, plur. לָהַבוֹת)

const. (לְהַבּוֹת), fem. flame, often connected with אֵשׁ, but also blade, quite like לֶחֶב; from this probably arose לָפָה.

לְהָבִים p. n. pl. of a people, probably equiv. to לִיבִים Lybians. So called on account of their living in the desert.

לָהֵן (not used), extended from הִנָּה; hence sometimes to meditate, to reflect, to study; sometimes, to speak.

לֵהֵן m. thinking, studying; later, speaking, talking.

לָהֵר (not used), probably equiv. to לָהֵם to burn, to flame.

לֵהֵר p. n. m. flame.

לָהֵה (fut. apoc. וְהִלָּה), equiv. to לָאָה to be wearied, exhausted, which the Targ. renders לָאָה. Comp. וְהִלָּה the origin. signification is probably, to languish, languish with thirst.

לָהֵה, only Hith. הִתְלַהֵל to be mad, confused, insane; hence, in the particip. form, a madman, he who does things without considering.

I. לָהֵם to burn, to flame; hence אֵשׁ לָהֵם figur. לְהִטִּים flames darting forth, used of the tongue of man which burns, i. e. slanders. Pl. לָהֵם 1) to kindle, burn away; 2) to fan, to produce a flame.

II. לָהֵם (not used), only an extended

form, from לוֹחַ to hide, to wrap up; next, to practice necromancy; similar to which is לָאֵם.

לָהֵם m. 1) a flame, transf. to the blade of a sword; 2) pl. sorcery, origin. concealment, masking.

לָהֵם (Kal, not used), equiv. to לָחַם to eat, origin. to swallow eagerly; but more correct, equiv. to נָהַם to murmur, to whisper; hence, Hith. particip. מְתַלְהֵם whispering, murmuring, i. e. speaking softly.

לָהֵן see הֵן.

לָהֵן (Aram.) therefore, because, אֲלֵהֵן because why, but, except.

לָהֵק (not used), equiv. to קָהַל to assemble.

לָהֵקה f. equiv. to קְהֵלָה assemblage, congregation.

לֹ for לָא; see לָא.

לֹ (or לוֹא) a particle for expressing a wish, ὡς, *utinam*, would that! O that! joined to the imperf. or fut. if a fut. event is in question, and with the preterite if a past occurrence is in question; in all cases, however, the subject of the wish or of the condition is considered as not fulfilled, and in a certain degree of doubt; e. g. לוֹ הָיָה לָהֶם O that they were wise, that they understood this; לוֹ יִחְיֶה O that he may live; לוֹ

שִׁמְעֵנִי O hearken to me! it is natural that this wish passes into an interj., though we have no reason for considering this signification as primitive. See **לֹאֵל**.

לֹאב (a desert, comp. **לָצִי**), p.n. of a country. From which gent. **לֹאבִי**, which see.

לֹאב (not used), probably equiv. to **לָהַב** to burn, to flame; compare also **לֹאֵב**.

לֹאבִי (but only pl. **לֹאבִים**, once also **לֹאֵבִים**), gent. plur. the Lybians, hence in connection with Egyptians and Æthiopians; **לֹאֵבִים** is the same.

לֹאֵב (not used), to be hollow, to be deepened out. See **לֹאֵב**.

לֹאֵד (probably from **לֹאֵדֶר**, consequently from **לֹאֵדֶר**, which see), p.n. m. (a dweller in the desert), from which gent. **לֹאֵדִי** Lydian, name of a people.

לֹאֵדֶר see **לֹאֵדֶר**.

לֹאֵדִים p.n. of a people of Africa or Egypt; different from **לֹאֵד**.

לֹאֵדֶה (fut. **לֹאֵדֶה**) 1) to join some one, hence to accompany or dwell with some one. In this origin. signification **לֹאֵדֶה** is connected with **לֹאֵדֶה**, **לֹאֵדֶה**, **לֹאֵדֶה**. 2) to be under an obligation to some one; hence, to borrow from some one, the debtor being under an obligation

to the creditor. The same is *nexum esse* in Latin. Niph. to join some one, with **לֹאֵל**, **לֹאֵל**, or **לֹאֵל**, without distinction of purpose. Hiph. caus. of Kal in the second sense: to place some one under an obligation to oneself, to lend; hence, **לֹאֵדֶה** he that lends, but **לֹאֵדֶה** he that borrows, debtor. In reference to the original signification **לֹאֵדֶה** is construed with the accus.

לֹאֵדֶה (fut. **לֹאֵדֶה**), to deviate, to turn away, **לֹאֵדֶה** from the looks. Niph. **לֹאֵדֶה** to be perverted; hence **לֹאֵדֶה** equiv. to **לֹאֵדֶה** the perverted one, as a pers. noun, or the perversion itself as a neuter. Hiph. (fut. **לֹאֵדֶה** after the Aram.) to remove.

לֹאֵדֶה (from **לֹאֵדֶה**) m. 1) an almond or nut tree, but different from **לֹאֵדֶה**; 2) p.n. of a city, afterwards called Beth-El; with **לֹאֵדֶה** finis **לֹאֵדֶה**.

לֹאֵדֶה (not used), according to some, to shine; hence, to be polished, from which **לֹאֵדֶה**; according to others, the original signification is to engrave: thus, **לֹאֵדֶה** tablet for engraving.

לֹאֵדֶה (plur. **לֹאֵדֶה**, dual **לֹאֵדֶה**) m. a tablet, usually of stone, on which something is engraven, but also of wood; hence **לֹאֵדֶה**—tablet-work. The tablets of the law were called

לֹחַ; לִּי הָעֵדוּת, לוחות הַבְּרִית; figur. the tablet of the heart.
 לֹחִית (probably tablet-work, or engraving), p.n. of a Moabite city.
 לוֹחֵשׁ p.n. m. (the silent one, or the whisperer), generally with the article הַלוֹחֵשׁ; see לַחֵשׁ.
 לוֹט equiv. to לָאֵט 1) to wrap up, to conceal, particip. לוֹט pass., f. לוֹטָה. The particip. form לוֹט is used to distinguish it from לָט in the sense of secretly. 2) to be secreted, hidden, from which לָט particip. secreting, especially בָּלָט, בָּלָאֵט. 3) to practice sorcery, necromancy, from which the part. pl. לְהָטִים or לָטִים. Hiph. הִלִּיט (fut. apoc. וַיִּלָּט) to wrap up פָּנִים the face in (בְּ) something.
 לוֹט 1) m. veil; 2) p.n. m. (mourner, or necromancer).
 לוֹטָן p.n. m. (one that conceals).
 לוֹי p.n. m. (one that is encircled, from לָוָה to encircle); next also patron. for לוֹיִ, plur. לוֹיִים Levites, a portion of the tribe of Levi.
 לוֹי (plur. לוֹיִים), Aram. the same.
 לוֹיָהּ f. wreath, from לָוָה to encircle.
 לוֹיָתָן (formed from לוֹיָהּ), m. origin. an animal which winds itself; hence, serpent, rattle-snake; next, transf. to crocodile or large winding sea animals.
 לוֹל (not used) reduplicated from the

single root לו, in the sense of winding, circling.
 לוֹל (pl. לוֹלִים) m. a spiral staircase, on account of its winding.
 לוֹלָא (also לוֹלִי conditional conjunction, if not composed from לָא=לֹא and לו, hence its distinction from לָא like לֹא differs from לו.
 לוֹלִי (from לוֹל by adding the old adj. termination; pl. לוֹלִיִּם, const. לוֹלִיִּם) f. (in the pl.) loops, from לוֹל to wind. The plur. form is from the sing. form לוֹלָא, and the latter is from the m. לוֹלִי.
 I. לוֹן (hence pret. לוֹן, 3 f. לוֹנָה=לוֹנָה, 1 pl. לוֹנִים, inf. לוֹנִין, particip. לוֹנִים) to tarry over night, probably from לוֹל (from which לוֹלִי); next, to stay or tarry generally, and also used of inanimate beings. Hiph. to allow to tarry; more frequently the abridged form לוֹן for לוֹנִין, fut. יִלִּין, imp. לוֹן; but the causative element becomes gradually lost. Hith. לוֹן לוֹנִין to tarry over night.
 II. לוֹן (Kal not used) to revolt, to murmur, origin. equiv. to לוֹעַן to curse; hence Niph. with עַל to murmur against some one. Hiph. (also after the Aram. לוֹנִין, part. לוֹנִיִּם) to murmur against (עַל) some one, almost like Niph. לוֹעַן to sip, to swallow, connected

שָׂתָה. To which belongs the redoubled form לַעֲלֶע, is abbreviated in עֲלֶע; see

corn, to mock, to laugh at, ide. לֵץ a scoffer, a scorner. לֵץ (fut. יִלְצֵץ) 1) to scorn, ide, with the accus. and dat. interpret, hence מְלִיצֵץ inter. Pi. לוֹצֵץ (particip. pl. מְלִיצֵץ) to scoff, to scorn. לוֹצֵץ to conduct oneself as a scoffer, i. e. as a perverted sinner. In reference to sign 2 of Hiph., see מְלִיצֵץ. to knead, connected with לָצַץ; 2) not used, to lick, which לָשׁוֹן; 3) to be strong, which לִישׁ.

⌚ Ketib for לִישׁ, which see. ned from לוֹאֵת, from לוֹא f. binding, joining, but only rep. by, at, לוֹת equiv. ⌚ in Hebrew.

לָחָה.

used) to deviate from some- equiv. to לוֹן.

לָחָה, לָחָה.

לָחָה, לָחָה.

erverseness, from לָחָה.

לָחָה) adj. m. moist, sapful; fresh, young, transf. to unused. The root is לָחָה, see.

לָחָה m. freshness, cheerfulness, from לָחָה.

לָחָה (not used) probably equiv. to לָחָה to look fresh.

לָחָה (with suff. לָחָהּ, לָחָהּ) m. 1) origin. equiv. to לָחָה food, used of the fire and brimstone which the Lord caused to rain down as food for the wicked; 2) the flesh, the body, connected with signification 1.

לָחָה (not used) fresh, sapful; hence, to be young, in the vigour of life, new, related to לָחָה, and perhaps also to לָחָה.

לָחָה (in pause לָחָה, with suff. לָחָהּ, pl. לָחָהּ, const. לָחָהּ, with suff. לָחָהּ, לָחָהּ) f. 1) jaw, cheek, so called from its freshness (as in other languages); to strike on the cheek, i. e. to humble; 2) chin; 3) p.n. of a district, complete רֶמֶת לָחָה hill of jaws of rocks, i. e. pointed cliffs. The name is illustrated in the history of Sampson.

לָחָה equiv. to לָקַק to lick, to nibble off. Pi. to lick up; figur. to lick the dust, i. e. to prostrate oneself unto the dust.

לָחָה (fut. יִלְחָה) 1) to partake of food, to eat, comp. לָגַם Aram. (the root-syllable is לָח, extended by ם); hence equiv. to אָכַל with

the accus. ; with **א**, however, to eat of something, to enjoy something, to delight in something ; **אֶחָד** devoured by the flame ; 2) to combat, to battle, with **אֶת** and **ל**, origin. to devour the enemy, **אֶכְלֵ** is used similarly when speaking of the sword (Isa. 1:20; Ezek. 21:33). Niph. **נִלְחַם** (inf. absolute **נִלְחָם**) mutually combating, origin. devouring one another. The person against whom one makes war stands in the accus., or construed with **א**, **עִם**, **אֶל** and **עַל**, but also with **ל**, **עַל** it signifies to make war for some one ; to besiege a town, const. with **א**, **עִם**, **עַל**. **לְחָם** (const. **לְחָמָא**) m. combat, siege (of the gates), the constructive form **לְחָמָא** is put for **לְחָמָא**. **לְחָמָא** (with suff. **לְחָמָאִי**) com. food, nourishment, bread, bread-cake, also corn. The food from the tree, i. e. its fruit ; the bread of God, i. e. sacrifice ; **אֶכְלֵ** to partake of a feast ; **עָשָׂה** to prepare a meal ; **אִישׁ לְחָמִי** my associate, he that partakes of my bread. **לְחָם** (Aram.) the same. **לְחָמִי** under **בֵּית הַלְחָמִי**, see under **לְחָמָא**, but also as a p. n. m. ; the meaning, however, cannot be defined. **לְחָמָא** p. n. of a place in Judah.

לְחָן (not used) Aram. to cohabit, to copulate. **לְחָנָא** (with suff. **לְחָנָאִי**, formed from the m. **לְחָן**) f. a concubine. **לְחָץ** (fut. **יִלְחָץ**) equiv. to **נָחַץ** to press (comp. the changes between **נָחַץ** and **לְחָץ**, **לָחַץ** and **נָחַץ**). Niph. to press oneself forward against (**אֶל**) something. **לְחָץ** (with suff. **לְחָצָאִי**) m. oppression, affliction, **לְחָץ מַיִם ל** bread or water of tribulation. **לְחָשׁ** (Kal, not used) equiv. to **נָחַשׁ** to hiss, to whisper, or speaking with a soft hissing sound. Pl. of the whispering of conjurors, hence to conjure, to practice necromancy. Hith. **הִתְלַחֲשׁוּ** mutual whispering, conversing secretly ; with **עַל** to hiss at some one. **לְחָשׁ** (pl. **לְחָשִׁים**) m. origin. whisper ; hence, as in the verb, conjuring of sorcerers ; concrete, amulet, transf. to prayer, which is read softly. **לְחָשׁ** see **לָחַשׁ**. **לְחָשׁ** m. a kind of odoriferous medicine, perhaps *laudanum* (Auth. Vers. myrrh). The root is uncertain. **לְחָשׁ** (not used) according to some equiv. to **לָחַשׁ** to conceal, to hide, like **לְחָשׁ** Aram. **לְחָשָׁה** f. a species of lizard, so called from its hiding itself. **לְחָשִׁים** p. n. of a people in Arabia.

למים see למ.

למש (fut. ילמש to sharpen, to point, especially of the sharp looks of man; of the sharpening of iron, or of the ploughshare, transf. to hammer. Pu. למש to be pointed, sharpened.

לוי (for לוי, from the masc. לוי, pl. לוי) f. wreath, garland, festoon, equiv. to לוי.

ליל (const. ליל, with ה paragogic ליל, plur. לילות) m. night, and also as an adv. nightly, in opposition to יום, figur. calamity, like חשך. Root לל.

ליליא (Aram.) the same.

לילית fem. nightmare, a spectre; in Cabala, a p.n.f. supposed to be the mother of devils, formed from ליל by the termination ית.

לין see לן.

ליש see לש 3.

לש m. 1) a lion, from לש to be strong; 2) p.n. of a border town in Palestine, later called Dan; 3) p.n. m.

לכד (fut. ילכד) origin. to draw the net in (comp. the root in לכד, next, generally to catch, to gather in (water), to conquer (a town) by siege, to take (by lot); figur. to catch some one by artifice. Niph. pass. to be caught, to be conquered. Hith. to join, to

connect oneself, to adhere together, e.g. of the water by the frost, of the scales of the crocodile.

לכד m. catching, either by an enemy, or in a snare.

לכה as an imp. from ילך; see ילך.

לכה for לך unto thee. See ל.

לכה p.n. of a place in Judah.

לכיש (the invincible one), p.n. of a city in Judah.

לכן see כן.

לכש (not used) to be invincible (after the Arab.), from which לכיש.

ללאות see לל.

למד (fut. ילמד) origin. to meditate, to learn. From to learn, למד is transf. to train; hence, למוד מלחמה trained to war; generally with (אל) to train to something. Pi. to instruct, to teach, with accus. of the person, and with dat. מן, of the subject. Pu. to be trained, of beasts, soldiers, or songsters.

למה, למה, למה; see מה.

למו see מו.

למואל and למואל p.n. m. (consecrated to God).

למוד (למוד, pl. למודים) adj. m. (after the forms שבו, קשוב) 1) learned, trained, practised, the tongue of the learned, i.e. a practised tongue; 2) subst. a practised one, a pupil, a disciple.

לִמָּד (not used) after the Arab. to taste.

לִמָּד p. n. m.

לִמָּן see לִמָּן.

לִמָּעַן see לִמָּעַן.

לֵעַ m. throat, neck, from לָוַעַ.

לָעַב (Kal, not used) to be pale, white, transf. like פָּסַף and בּוּשׁ to be ashamed. Hiph. הִלְעִיב to shame, figur. to scorn, to deride; comp. עֲלָבּוֹן in עֲלָבּ.

לָעַג origin. to stutter, to stammer, like עָלַג transf. to speak unintelligibly, outlandish, to scorn, to deride (origin. to mock the stammering of some one). Niph. to stammer; hence נִלְעַג a stammerer, an unintelligible one. Hiph. to scorn, to mock, to deride; constr. with לָ, פָּ, and עַל, with אֶחָרִי to mock some one speaking.

לָעַג m. scorn, scoffing, mocking; also used as the cause of scorn.

לָעַג adj. m. scorning, speaking outlandish, לָעַגִּי מָעוֹג (Author. Vers. mockers in feasts), slanderer.

לָעַד (not used) after the Arab. to put in order.

לָעַדָּה p. n. m. (order).

לָעַדִּין p. n. m. (one that puts in order).

לָעַה 1) to speak, to relate, not in a bad sense; hence לָעוֹת speech; 2) to stammer, equiv. to לָעַג; לָעִי (Job 6:3) is, according to some, in the same sense with the accent

ante-penultimate on account of the pause.

לָעוֹת (only Isa. 50:4) f. speech.

לָעוֹ equivalent to לָעַג to stammer, or to speak outlandishly; hence עַם לָעוֹ.

לָעוֹט (Kal, not used) origin. to eat, to taste; hence in Hiph. הִלְעִיט to cause to eat, to give to eat, always with the sub-signification of eagerness.

לָעוֹן (not used) equiv. to לָוִן 2, to denounce, to curse, from which:—לָעֹנָה f. wormwood, poisonous herb. לָעַף only in שִׁלְהֵב=שָׁלַח; hence=לָהֵב according to some; possibly, however, the ל is interpolated.

לָפַד (not used) to flame, to burn; the radical is פָּ, related to לָב, if the ד in לָפִיד is not merely the suffix of a noun (—יד) without belonging to the verb.

לָפִיד (pl. לָפִידִים) m. flame, לָ בּוֹזֵז despised torch, i.e. torch cast away; flame, לָ אֵשׁ flame of fire.

לָפִידוֹת p. n. m. (flames, torches).

לָפִנִי see פָּנָה.

לָפַת (fut. יִלְפֹּת) to bend, to curve; hence, to cause something that is straight to bend or to fall; related to לָבַט. Niph. 1) to cringe, to turn round for the purpose of looking; 2) to curve, i.e. to take an indirect way.

לָצוֹן m. scorn, scoffing, לָצוֹן לָצוֹן, i.e. לָצוֹן.

לָצוֹן belongs to לָצוֹצִים; see לָצוֹן.

לָצוֹן (not used), probably equiv. to לָצוֹר, to guard, to watch, to keep; hence, to superintend; from which probably לָצוֹר, which see.

לָקוֹם p.n. of a place in Naphtali.

לָקַח (fut. יִקַּח, imp. קַח, seldom לָקַח, with הַ finis קָחָה, inf. לָקוּחַ, const. (קָחָה) to seize, to lay hold of by (אֶ) the hand; next, to take, generally; this, the general signification, is used in the most manifold applications, e.g. to take a wife, i.e. to marry; to take a wife for (אֶ) some one; to take away, to take off; to accept, to receive, to take under protection; to take in, i.e. to insinuate oneself in some one's favor (by looks or by manner); to conquer (in a hostile sense); to fetch away, to bring away, to take away, to offer as a present; to take possession of, and other verbs in which the sense of "taking" is predominant. Niph. to be taken away, to be taken as booty, to be removed, etc.; more frequently, however, occur as passive, Pu. לָקַח in pret. and Hoph. יִקַּח in fut. Hithp. הִתְלַקַּח to adhere together, used of the fire which flames up; comp. הִתְלַקַּד.

לָקַח (with suff. לָקַחְתִּי) m. 1) the taking in or possessing by enticing; prepossession; 2) that which one receives, adopts: doctrine, knowledge, wisdom.

לָקַחְתִּי p.n. m. (one rich in knowledge, or one who prepossesses people in his favour).

לָקַח (fut. יִלְקַח) to gather, to gather up (ears of corn, manna, flowers, stones, etc.), proceeding from the original signification of "taking up," equiv. to לָקַח in Aram. Pi. to gather up often. Pu. to be gathered (one to another, Isaiah 27:12). Hithp. to gather themselves, to assemble at (אֶל) a place.

לָקַח m. the gathering (of ears of corn, grapes), after-gathering, gleanings.

לָקַח see לָקוֹם.

לָקַח (3 pers. pl. לָקַחוּ, fut. יִלְקַחוּ) to lick, especially to drink in a licking or sipping way, applied to man as well as to dogs. Pi. לָקַח the same.

לָקַח (Kal, not used), origin. to be hard, sapless, transf. to be late in season (of fruit). Pi. לָקַח (is denom. from לָקַח fruit late in season), to gather the fruit late in season. See לָקַח, לָקַח.

לָקַח m. 1) grass in late season, math; 2) fruit late in season, from which לָקַח; to gather the לָקַח.

לָשׁוּד (not used) to suck, to sip the

juice; the root is **לש** equiv. to **לש**, **לש** (לש), and others.

לש (after the form **לש**, with suff. **לשי**) m. 1) sap, juice, transf. to sweet, juicy things (of cakes); hence **לש** oil-cake; 2) vigour, sap of life.

לש (const. **לש**, pl. **לש**) com. tongue, proceeding from the idea of licking (formed from **לש**, **לש**, with the termination **לש**); but next, tongue generally, as the organ of speech; hence, upon, under the tongue, of speech; **לש** a man of tongue, i. e. a slanderer; **לש** a babbler, a mountebank; hence, generally speech, language, and in the latter sense used for people with a distinct language. **לש** is also transf. to inanimate subjects, e. g. golden tongue, i. e. a bar of gold; fire-tongue, i. e. flame; tongue of the sea, i. e. a gulph, for which **לש** alone is sometimes used.

לש (not used) to lay, to lay down, to abate; the same is **לש** in reference to anger, tide, storm.

לש (pl. **לש**, const. **לש**) f. assembly-room, dwelling-room, from **לש**, like **λίσχη**, **λίχος**, from **λέγω**, *cubiculum* from *cubare*; especially used of the chamber of the priesthood. See **לש**.

לש (not used) probably to shine, for which some analogies are found.

From which:—

לש m. 1) name of a precious stone, opal or ligure; 2) p. n. of a city, which was formerly called **לש** or **לש**.

לש denom. from **לש**, but only Po. **לש** to use the tongue, i. e. to slander; hence Part. **לש** in Keri, **לש** from Pi. Hiph. the same.

לש (def. pl. **לש**) Aram. equiv. to **לש** Heb. the tongue, speech, people, etc.

לש (not used) after the Arab. to cleave, to split.

לש (split of the earth) p. n. of a city on the east of the Dead Sea, having warm baths. The Targum has **לש** Callirrhoe.

לש (not used) to extend, to expand, to spread out, especially of a garment or mat; hence related with **לש** (in **לש**), comp. **לש** in **לש**. From which **לש**, which see.

לש (not used) to receive, to take up, to hold, probably related to **לש** or **לש**, or **לש** is equiv. to **לש**, since **ל** in many verbs of **לש** is not of the root.

לש m. name of a corn measure, the half of a *cor*. See the verb.

לָתַע (not used) equiv. to **נָתַן** to tear off, to break off (comp. **נָתַן**, **נָתַן**).
Niph. **נִתְּעַל**=**נִתְּעַל** to be broken, dashed to pieces (of the teeth); see **מִלְתַּעַת**.

מ

מ Mēm (מֵיִם), the thirteenth letter of the alphabet, and as a numeral counts 40. The signification of the name is: a well, water, not unlike the shape of the letter. It interchanges with **ב** and **בּ** as a labial, sometimes also with the weak labial **ו**, e.g. **מִיָּבֹן**, **מִיָּמֹן**, **מִלְּטָה**, **מִלְּמָה**, Aram. **מִלְּמָה**. As a liquid **מ** interchanges with **נ**, **ו**, **ל**, as will be seen in the course of this letter. **מ** is used—1) as extending the form of some short roots, e.g. **מִדָּה**; 2) in the formation of the quadrilaterals; 3) as nominal affix to form long nouns from short ones, e.g. **מִדָּה** in **מִדְּבָר**, **מִדְּבָר**, **מִדְּבָר**, **מִדְּבָר**, **מִדְּבָר**, **מִדְּבָר**, and others; **מִדְּבָר** as **מִדְּבָר**, **מִדְּבָר**; **מִדְּבָר** as **מִדְּבָר**, **מִדְּבָר**; **מִדְּבָר** as **מִדְּבָר**, **מִדְּבָר**.

מִדְּבָר (i.e. followed by *dag. forte*); see **מִדְּבָר**.

מִדְּבָר see **מִדְּבָר**.

מִדְּבָר (Aram.) interr. pron. what? and also without being an interrog., something. like **מִדְּבָר** in Hebrew.
מִדְּבָר that which.

מִדְּבָר m. place for feeding or fattening cattle, stable; or place where the fodder is kept, magazine. Root **מִדְּבָר**.

מִדְּבָר masc. power, strength, might; hence **מִדְּבָר** with all might; frequently as an adv. **מִדְּבָר** with great might, i.e. very; likewise, **מִדְּבָר**, **מִדְּבָר** the same, **מִדְּבָר** very, entirely, swiftly, soon, according to the context. The root is **מִדְּבָר**.

מִדְּבָר (not used) to measure, to fix limits, comp. **מִדְּבָר** Aram., similar to **מִדְּבָר** in **מִדְּבָר** a vessel, utensil, etc.

מִדְּבָר (const. **מִדְּבָר**, dual **מִדְּבָר**, pl. **מִדְּבָר**) fem. origin. a quantity, a number; next, a fixed number; 1) a hundred, after the analogy of **מִדְּבָר** and **מִדְּבָר** which also assumed the signification of a definite number from an indefinite one. The pl. **מִדְּבָר** sounds in Ketib **מִדְּבָר**, as being from the sing. **מִדְּבָר**. Ecclesiast. 8:12, **מִדְּבָר** stands for **מִדְּבָר** or **מִדְּבָר**. 2) one from a hundred (monthly), a percentage as interest; 3) p.n. of a tower in Jerusalem.

מִדְּבָר (dual **מִדְּבָר**) Aram. the same.

מִדְּבָר (only pl.) m. desire, longing.

Root **מִדְּבָר**.

מִדְּבָר (contracted **מִדְּבָר**) m. a fault, blemish, quite like **מִדְּבָר** used

either of a physical or moral defect. See **מאום**.

מאומה adv. (contracted from **מה** ו**מה**) 1) anything; after the negations of **לֹא**, **אֵין** not anything, nothing; 2) any how. It is not connected with **מוֹם** or with **מאום**, nor is it the fem. of these words.

מאור (const. **מאור**, pl. **מאורים**, **מאורות**) m. light, an object giving light; hence of the sun, the moon, candlestick, whilst **אור** denotes the light itself that shines. **מנורת** **המאור** the candlestick (that diffuses light), figur. **מאור עינים** the light, or the cheerful look of the eyes.

מארה f. from **מאור** brilliancy, i. e. the brilliant eyeball of the basilisk. The feminine termination often serves to express a metaphor, as in **מַצְחָה**, **בְּנִפּוֹת**, **קִרְנוֹת**. According to others, it is equivalent to **מַעְרָה**, **מַעְרָה**.

מאנן (only dual **מאננים**) f. balances, the dual on account of the two scales. The root is **אנן** to weigh.

מאננין (Aram.) dual, the same.

מאיות see **מאיה**.

מאכל m. that which is eaten, that which serves for food; hence, food, corn, fruit, **עץ מאכל** fruit-tree, **מ צאן** sheep for slaughter.

מאכלת fem. the same, in a figur.

sense, the devouring; **מאכל** food of the fire.

מאכלת (pl. **מאכלות**) fem. a knife, origin. that with which one eats (part. Hiph.)

מאלי p.n. of an Arabian people, designated the descendants of Yoktan, whose first ancestor was **אבימאלי**, which see.

מאם 'not used) to lack, to want, in contrast to **מלא** to be perfect. The form is abridged from **מאמם**, which is reduplicated from **מא** to diminish, to take away. Comp. **מאן**; from which **מאום** and **מום**.

מאמץ (plur. **מאמצים**) m. strength (origin. subject of strength), with **בא** strong in power, also in wealth; hence, treasure.

מאמר m. word, command, origin. that which is said or commanded.

מאמר (Aram.) the same.

מאן Aram. (def. **מאנה**, plur. **מאננין**, const. **מאנני**) m. a vessel, origin. size, measure, from **מא** equiv. to **מאן** Heb.; comp. also **מאלי**. **מאן** is the formative syllable, as in **מאן**.

מאן (Kal, not used) not being, wanting, formed from **מאן**, and the same as **מה** (see below). Pi. **מאן** (fut. **מאן**) to negative, refuse. Comp. also **מאם**.

מאן (origin. particip.) adj. m. to negative, refuse.

מֵאֵן (pl. מֵאֲנִים) adj. m. the same.

מָאָם (fut. יִמָּאֵם) to despise, disdain, reject, constr. with accusative and נִפְּל. Niph. 1) to be despised; 2) formed from מָסַם: to melt, to be dissolved, to vanish.

מֵאֲפָה m. that which is baked, from אָפָה.

מֵאֲפֵל m. darkness, from אָפֵל.

מֵאֲפִלְיָה f. the darkness from God; יָה is here like יָה in שְׁלֵה־בְתִיָּה; according to others, לִיָּה — is an adj. termination from לִי —, and hence fem. for לִיָּה —.

מָאָר (Kal, not used) to stab, pierce, origin. to hurt, either equiv. to מָרַר or אָרַר. Hence, Hiph. to cause pain, to wound, to hurt, צָרַעַת סֵלֶן מִמָּאִיר a fretting leprosy.

מֵאֲרֵב m. 1) place of watching, ambush; 2) the act of watching; concr. for abstract, they that lie in ambush.

מֵאֲרָה (from מָאָר, after the form יִרְשָׁה) f. imprecation, curse.

מֵאֲת = מֵן, see אֵת.

מִבְּדָלָת f. separated place.

מִבּוֹא (מִבּוֹאִים, מִבּוֹאֹת) masc. 1) entrance, avenue (to a gate, to the sea), from בּוֹא to come in; 2) descent, of the sun, origin. its going to set; hence also, the west, western parts.

מִבּוֹכָה fem. confusion, confoundedness, from בּוֹךְ.

מִבּוֹל (from יָבַל) masc. flood, especially of the great deluge.

מִבּוֹנִים (Ketib) m. plur. formed from מִבּוֹן (root בּוֹן) insight, prudence, wisdom; transf. to wise doctrines, abs. for concr.

מִבּוֹסָה f. treading down (with the feet), destruction. Root בּוֹס.

מִבּוֹעַ (pl. מִבּוֹעִים) m. a spring, from נָבַע. מִבּוֹקָה (for מִבְּקָה) fem. emptiness, void, waste; from בָּקַק.

מִבּוֹשׁ (only plur. מִבּוֹשִׁים) m. privy part; from בּוֹשׁ.

מִבְּזָה f. contempt, disdain; hence נִמְבְּזָה, which see.

מִבְּחֹר m. selection, choice; concr. that which is chosen.

מִבְּחָר m. 1) the same; 2) p. n. m.

מִבְּטָ (with suff. מִבְּטָה) m. prospect, hopes, object of hopes; from נָבַט.

מִבְּטָא m. connected with שְׁפָתַיִם pronunciation, speech. See בְּטָא.

מִבְּטָח (with suff. מִבְּטָחִי, plural מִבְּטָחִים) m. confidence, object of confidence, safety; from בָּטַח.

מִבְּלָגִית f. brightness, cheerfulness. See בָּלַג.

מִבְּנָה m. a building, from בָּנָה.

מִבְּצָר (const. מִבְּצָרִים, pl. מִבְּצָרִים) m. 1) fortress, fortification, with or without עִיר; עִיר מִבְּצָרוֹת for עִירֵי מִבְּצָרוֹת castles, burghs; 2)

p.n. masc. (fortification, or rather fortifier).

מִבְּרַח masc. flight, concr. fugitive.

See מִבְּרַח.

מִבְּשִׁים see מִבְּשִׁים.

מִבְּשִׁים p.n. m. (fragrance).

מִבְּשִׁילָה (plur. מִבְּשִׁילֹת—) f. hearth, on which the cooking is prepared.

מִבְּ מ. a magi, a priest (among the Persians); hence מִבְּ רֹבֵב head-magi.

מִבְּנִישׁ p.n. of a place.

מִבְּנִילָה f. cord, string; from מִבְּנִיל = חֶבֶל.

מִבְּנִיעָה fem. a turban, from its hill-like appearance; different from מִבְּנִיעָה.

מִבְּנִי (not used) to be distinguished, precious, excellent. From which:

מִבְּנִי (pl. מִבְּנִיִּים) m. that which is noble, precious things, e.g. of heaven, i.e. fruit; also joined with מִבְּנִי precious fruit.

מִבְּנִי (also מִבְּנִי—origin. that which is noble, adorned, rich in fruit) p.n. of a city in the territory of Manasseh; hence, מִבְּנִי מִגִּידוֹ, i.e. the valley, water near Megiddo, i.e. the valley and the brook of Kishon.

מִבְּנִיאל p.n. m. gift of God.

מִבְּנִיל (a tower) p.n. of a city in Egypt.

מִבְּנִיל (plur. מִבְּנִילִים, מִבְּנִילֹת—) m. 1) a tower (of castles), or a small one in a vineyard; 2) anything of ele-

vated position, as a scaffold, stage, balcony; figur. eminence, greatness; concr. the great. 3) in several proper names of places, e.g. מִבְּנִיל אֵל (the Tower of God) p.n. of a city in Naphtali; מִבְּנִיל גָּד (Tower of Gad) p.n. of a city in Judah; מִבְּנִיל עֶרֶד (Tower of herds) p.n. of a place near Bethlehem.

מִבְּנִיָּה f. preciousness, nobleness, only pl., precious gifts.

מִבְּנִי p.n. of a northern people, whose king was called מִבְּנִי; this people is, according to Josephus, of Scythian origin.

מִבְּנִי (pl. מִבְּנִיִּים) m. 1) fear, from מִבְּנִי = יָנַר. 2) from מִבְּנִי (to dwell) abode, sojourning (as a stranger); hence, pilgrimage, itineracy, in the biblical sense.

מִבְּנִיָּה f. 1) from מִבְּנִי 1, fear, terror, like מִבְּנִיָּה of which the plur. occurs in this sense; 2) store, magazine, from מִבְּנִי to assemble, to collect.

מִבְּנִיָּה f. an axe, from מִבְּנִי.

מִבְּנִי m. a sickle, from מִבְּנִי.

מִבְּנִיָּה f. something rolled together, roll of manuscript; complete, מִבְּנִיָּה, especially of the scroll of the Law.

מִבְּנִיָּה (const. מִבְּנִי—) f. according to some, multitude, host, from מִבְּנִי;

but the more correct derivation is from מנח, so that מנח is a contraction from מנח, signifying, end, aim, goal; compare מנח.

מנח (Kal, not used) to be enabled; hence מנח 1) to deliver into the power of some one, to surrender (the enemy) into the hand of some one (מנח); 2) denom. from מנח to protect, to shield, to surround (of a crown).

מנח (with suff. מנחי, pl. מנחים, const. מנחי) com. a shield, from מנח to shield, to protect; hence מנח an armed man (a robber); transf. to God, as Protector; the princes also are called, the shields of the earth.

מנח (formed from מנח) f. a cover, which protects; figur. מנח the cover of the heart, i.e. stubbornness, obduracy.

מנח f. threatening (of God), reproof, curse.

מנח f. a blow, a plague, through war or pestilence; next, the perishing of multitudes.

מנח p.n. m.

מנח equiv. to מנח to flow along, to pour forth; also, trans. מנח to be poured forth, to be delivered up to (אל) the sword. But generally in this sense only in Pi. מנח to

deliver up forcibly; also מנח, from מנח.

מנח (Aram.) the same. Pi. to thrust, overthrow.

מנח f. a saw, from מנח.

מנח (thrust), p.n. of a city in Benjamin.

מנח fem. diminishing, deduction, from מנח, only used in pl.

מנח fem. clod, lump, from מנח, which see.

מנח (pl. מנחים, מנחות) m. 1) origin. liberties which belong to the possession of the town; hence also, the open place round a building, place of pasture. 2) district belonging to the town, מנח town having a suburb. See מנח II.

מנח (with suff. מנחי and מנחי, plur. מנחים and מנחים)—1) garment, which is worn on the body, from מנח. מנח (like מנח) linen garment. 2) tract, extent; hence, מנח her extent; 3) measure, מנח the portion meted out.

מנח (Aram.) masc. an altar for sacrifices.

מנח m. 1) a place to which cattle are driven, meadow, common, plain (not cultivated), steppe, but always where there is pasture for cattle; hence, מנח. 2) a desert, a waste, either from a

natural cause or from the power of man; complete, **מִשְׁמָמָה**. **הַמִּדְבָּר** the Arabian desert, of which **סִינַי**, **סִין**, **צִין** are only parts. Figur. deserted, i.e. naked and bare, stripped of ornament. 3) speech, address, from **דָּבַר** to speak, which is more correct than, "organ of speech," as translated by some.

מָדַד (in the pret., more frequently the analysed form; fut. **יִמַּד**, inf. **מִדֵּד**) 1) to measure, to mete out; hence, figur. to recompense. 2) to stretch, to extend, probably the original idea of signification I. Niph. to be measured, meted out. Pi. with the double signification of Kal. Po. **מִדְּדָה** to measure. Hithp. **הִתְמַדְּדָה** to stretch oneself out, to spread oneself.

מִדְּדָה m. according to some = **מִנְדָּד**, flight, departure (of sleep); according to others, 3 pers. pret. Pi. from **מָדַד**; thus **מִדְּדָה עָרַב** (Job 7:4) the night stretches, i.e. lasts too long for me; Author. Vers. however, "and the night begone."

מִדְּדָה belongs to **מִדְּדָה**; see **מִדְּדָה**,

מִדְּדָה belongs to **מִדְּדָה**; see **מִדְּדָה**.

מִדְּדָה (not used) to be in the midst; hence **מִדְּדָה** p.n.

מִדְּדָה (from the masc. **מִדְּדָה**) f. 1) extent, size, stature, **מִדְּדָה אִישׁ** a man

of high stature; the same is the pl. **מִדְּדָה**; hence **אִישׁ מִדְּדָה**, and transf. to space and time: **מִדְּדָה** duration of life, **בֵּית מִדְּדָה** spacious house; 2) measure, measurement; hence **מִדְּדָה**, **מִדְּדָה** cord for measuring, a measuring reed; figur. tribute, origin. quantum, measure; 3) equiv. to **מִדְּדָה** garment, thus the plur. **מִדְּדָה**, **מִדְּדָה** hem of the garment or garments.

מִדְּדָה (also **מִנְדָּה**, const. **מִנְדָּת**) Aram. f. tax, tribute; origin. appointed tax; the same as **מִדְּדָה** in Heb.

מִדְּדָה f. surname or poetic term for Babel, she who exacts gold, or takes gold for booty; from **יָהֵב** Aram. = **יָהֵב**, or, seat of gold, wealthy one; according to some, the reading is **מִדְּדָה**, which see.

מִדְּדָה (in signification 1, only plur., with suff. **מִדְּדָהֶם**) m. 1) garment, raiment, from **יָהֵב** II.; 2) sickness, from **יָהֵב** I.

מִדְּדָה m. seduction, from **נָהַב**.

I. **מִדְּדָה** (pl. **מִדְּדָהִים** in the Keri often for **מִדְּדָהִים** m. 1) strife, quarrel, contention, or concr. object of contention; 2) p.n. of a Phoenician city.

II. **מִדְּדָה** masc. length, size; hence **אִישׁ מִדְּדָה** = **אִישׁ מִדְּדָה**. The Ketib reads **מִדְּדָה**.

מִדְּדָה (compounded of **יָהֵב** and **מִדְּדָה**) adv.

of interrogation, why? wherefore?
origin. on what grounds? different
from למה for what purpose?

מְדוֹר (Aram.) masc. dwelling, abode,
from דוּר.

מְדוּחָה f. wood-pile, stake, funeral-
pile, from דוּר.

מְדוּשָׁה f. the threshing, concr. that
which is threshed; hence figur.
מְדוּשָׁתִי my threshed (oppressed)
people.

מְדוּחָה m. thrust, fall, from דוּחָה.

מְדוּחָה f. thrust, fall, destruction,
from דוּחָה to push.

מְדִי middle country, p. n. f. of a coun-
try, Media; used also as the name
of the people; gent. מְדִי a Mede.

מְדִי (Aram.) the same; gent. מְדִי,
def. מְדִיָּא (Ketib מְדִיָּא) Median.

מְדִי (contracted from מְדִיָּי) suffi-
cient, that which suffices; there-
fore belongs to יָי.

מְדִי see under יָי.

מְדִין (pl. מְדִינִים, which stands also in
the Keri for מְדִינִים, from מְדִין) m.
1) strife, from מְדִין; 2) p. n. of an
Arabian national tribe on the East
of the Ælanitic Gulf; gent. מְדִי.

מְדִין track, p. n. of a city in the
desert of Judah.

מְדִינָה (Aram.) equiv. to מְדִינָה, a
province, a country, from מְדִין.

מְדִינָה f. district of a certain jurisdic-
tion; hence, province, district, stad-

holdership, country; מְשַׁמְנֵי מְ the
fat country, i. e. Palestine; see מְשַׁמְנֵי.

מְלָכָה f. mortar, stamper, from מְלָךְ.

מְדָמֵן place of manure, p. n. of a
Moabite city. Root מְדָם.

מְדָמָה fem. 1) dung-hill; equiv. to
מְדָמָה; 2) (dunghill) p. n. of a city
not far from Jerusalem; 3) p. n.
of a city in Judah.

מְדָן (from מְדָן, like מְצָד from צוּד)
m. 1) strife, contention; only pl.
2) p. n. m. quarrelsome one; gent.
מְדָנִים for מְדִינִים.

מְדָע (plur. מְדָעִים) masc. knowledge,
science, from יָדָע; the י is re-
placed by dagesh.

מְדָע see מוֹדָע.

מְדָקָה f. piercing, from דָּקָה.

מְדוֹר (Aram.) masc. equiv. to מְדוֹר
dwelling; see דוּר.

מְדִרְנָה f. steps, stair, stile, terrace,
from מְדִרְנָה to step up; also, degree.

מְדִרְךָ m. step, also place on which
one steps.

מְדָרָשׁ m. origin. research, investiga-
tion, expounding; next, every ex-
position of a text; hence מְדָרָשׁ
מְדָרָשׁ a complete history
of the book of Kings; see מְדָרָשׁ.

מְדָתָא (generally מְדָתָא, supposed to
be the article) p. n. m.; more cor-
rectly however מְדָתָא, see under מְדָתָא,
מְדָתָא not being the article.

מְדָה (in the closer connexion of words

מה; else מה, which is joined by makkaph to the succeeding word, and is also followed by dagesh forte; preceding gutturals, מה is used, e.g. before מ and נ, sometimes מה; before ה, ח, ע, מה or מה with few exceptions) interr. pron. what? of inanimate things (see מי) used of a direct or indirect question, mostly in the beginning of the sentence, and without distinction of gender and number, as in some languages. מה is applied: 1) as a subst., hence also, as second part of state of const., e.g. מה חכמתו whose wisdom; in this sense, or where the sentence is suddenly interrupted by a question, as מה ונחנו? (Ex. 16:7, "and what are we?") מה follows at the end; 2) what? of what kind? especially when referring to persons, e.g. מה אלה of what kind are these? 3) what! as reproaching, censuring, rejecting; hence equiv. to why? how? this mode of question sometimes turns into a negation, e.g. מה טובי how goodly? מה נורא how awful! מה תריבון why chide ye with me? מה יהיה לך what goes away? (nothing goes away); 4) as an indefinite, somewhere, something, in which case it follows at the end,

e.g. מה יהי whatever it be; with ש succeeding; hence, that which, where the relative ש or אשר is sometimes omitted. The following compositions ensue from connection with prepositions: 1) במה, במה wherein? whereat? whereby? wherefore? according to the signification of ב in the context; 2) במה about what? as what? i.e. in what condition? how large? how much? how often? how long? where ב is used as a comparison, and מה what, to be taken in a suitable relation. Sometimes less as an interrogative than as an exclamation, e.g. ערבבמה פעמים how many times! זה כמה שנים 0 how many years! later even indefinite; 3) למה (where the connection is so close that מה has lost the accent; the forms למה Job 7:20, למה Ps. 42:10, 43:2, are exceptions) why? what for? למה then? later: that not, lest; comp. מה. The orig. form למה is used before gutturals only; למה on which account, because, is only found later. Prepositions less closely connected with מה are: עלמה how long; עלמה upon what? why? מה is sometimes entirely joined to the succeeding word, e.g. מני, מאי, מלכא.

מִתְלַאֵחַ, מִדְּוַע, compounded of
מִתְלַאֵחַ, מִדְּוַע, מִתְלַאֵחַ, מִדְּוַע,
מִדְּוַע. See also מִדְּוַע.

מָה (Aram.) the same, otherwise מָה;
מָה that which, מָה like that,
as, מָה that not, lest; likewise
מָה.

מָה (not used) to flow, to run, from
which מִי (pl. מִיִּם). In like man-
ner the roots מָה, מָה are formed,
from which arose מָה, מָה.

מָה (Kal, not used) to refuse, to ne-
gative; comp. the root מָה in מָה.
From which Hithp. of the redup-
licated form מָה מָה to hesi-
tate, to linger.

מָהוּמָה (const. מָה—) f. noise, alarm,
rage, roaring, transf. to confusion,
from מָה.

מָהוּמָן (Pers.) p.n. m.

מָה־יִמְכַּחֵל p.n. m. (God is the Bene-
factor).

מָהִיר (const. מָהִיר) adj. masc. swift,
hasty; hence, expert, ready, skil-
ful (e.g. in writing).

מָהֵל origin. to cut off, enervate, to
deprive some one of power; hence
figur. of the wine, to weaken it
by mixing; related to מָה to cir-
cumcise.

מָהֵל m. either abstr. walking, walk,
or concr. journey, road; מָהֵלִים
particip. plur. Hiph. they that ac-
company.

מָהֵל m. praising, exalting, approval;
therefore used as a subs. verb.

מָהֵלֵל p.n. m. (praise of God).

מָהֵל (only pl. מָהֵלִים) m. blow,
stroke, from מָהֵל.

מָהֵמָה (only pl. מָהֵמָה—) f. equiv. to
מָהֵמָה, from which it is a soft-
ened form, a net, from מָהֵמָה = מָהֵמָה.

מָהֵפֶכֶה (const. מָהֵפֶכֶה) fem. over-
throwing, destruction, from מָהֵפֶךְ
to overthrow.

מָהֵפֶכֶת f. according to some, turn-
ing, changing, improving; hence,
מָהֵפֶכֶת הַמָּוֶה house of correction, of
amendment; according to others,
from מָהֵפֶךְ to turn, to bend; a
house whose inmates are put in
the stocks.

מָהֵר (Kal, not used, and Psa. 16:4,
uncertain) to hasten, run away;
the origin. signification is, to flow,
transf. to swift walking or running;
comp. מָהֵר, מָהֵר, מָהֵר, מָהֵר,
hence related to מָהֵר. Niph.
מָהֵר to over hurry, act precipi-
tately; hence, figur. to be incon-
siderate, impetuous (of the enemy),
מָהֵר to be over hasty in daring,
not persevering in courage. Pi.
מָהֵר to hasten, despatch, to pre-
pare to take flight; figur. to do
something readily, skilfully. The
infin. מָהֵר is also used as an adv.
quickly, swiftly.

מִהַר (fut. **יִמְהַר**) origin. to barter, change, equiv. to **מָחַר**, since purchasing formerly consisted in bartering; also, to buy, to purchase, especially of the bartering for idols, and of the purchase of a wife by a dowry (to endow).

מִהָרַר m. enlistment money, purchasing price of a wife, i. e. the dowry which she brings the husband.

מִהֵר (origin. infin. Pi.) adv. swiftly, quickly, probably also an adj. m.

מִהֲרָה fem. (after the form **יִרְשָׁה**, **הִרְרָה**) hurry, haste, quickness; frequently, however, only as an adv., swiftly, quickly, like **מִהֵר**, especially with prepositions.

מִהָרִי p. n. m. (swift one).

מִהֲתָלָה f. scorning, deception, deceit; see **הֲתָל**.

מוֹ equiv. to **מָה**, and only used in connection with the prepositions **לְ**, **כִּי**, **בְּ**; see **כִּמּוֹ**.

מוֹאָב 1) p. n. m. (the desirable one, **מוֹאָב**=**מוֹאֵב** from **יָאֵב**) from this the name of a national tribe, whose ancestor was called Moab; 2) p. n. of the country (hence fem.), Moab, on the east side of the Dead Sea; gent. **מוֹאָבִי** m., **בֵּית מוֹאָב**—f. **בֵּית מוֹאָבִי** read **מוֹאָל**; see **מוֹל**.

מוֹבָא m. entrance, equiv. to **מָבוֹא**; comp. **מוֹצָא**.

מוֹנֵג masc. red sandal-wood (Kimchi

renders it brazil-wood); but frequently with the article **אֶלְמוֹנֵג**.

מוֹנֵג (fut. **יִמְנֵג**) to flow; hence fig. to be disheartened; origin. the courage melting from fear, dissolving. Niph. **נִמְנֵג** to be melted, dissolved, figur. of the dissolution of a host of people from timidity and fear. Piel **מוֹנֵג** to cause to melt or dissolve, to dishearten; of the earth, to soften it by rain. Hithp. **הִתְמוֹנֵג** the heart melting away or dissolving from fear.

מוֹדֵר (not used) to stretch, to extend, to expand; hence, of time, to last. **מוֹדֵר** belongs to **מָדַד**; from which **מָדִיד** and **מָדוֹן**.

מוֹדָע (—**דָּע**) m. knowledge, from **דָּע** to know; hence conc. an acquaintance.

מוֹדַעַת fem. the same, formed from **מוֹדָע**.

מוֹט (fut. **יִמוֹט**) to stagger, to totter, of the foot, of mountains, countries, empires; **מָטָה יָד** the hand, riches or wealth, sink, are reduced. Niph. to totter, tremble, of the steps. Hiph. to cause to totter, to sink, to be reduced. Hithp. **הִתְמוֹטַט** to shake, to tremble, of the earth.

מוֹט m. 1) the tottering, staggering; hence, fall; 2) carrying-pole or litter, consisting of several poles

or bars, so called from its moving to and fro; see מוט; 3) yoke, especially the bent pole of the yoke which rests on the neck of the bull.

מוטה f. equiv. to מוט in signif. 2 and 3, if it is not connected with מטה.

מוך (fut. ימוך) equiv. to מוג to melt away; figur. to become reduced, impoverished.

מול (fut. apoc. וימל) origin. equiv. to מלל and מהל (see the latter), but generally in the sense of circumcising, with the accus. of the person, to cut off the foreskin; figur. of the foreskin of the heart. Niph. נמול (inf. and imp. המול, fut. ימול) to circumcise oneself, to be circumcised; also in a moral sense. Other forms of Niph'al and Kal comp. under מלל. Pi. מולל, see מלל as well as הִתְמוֹלֵל. Hiph. הִמִּיל to destroy, to annihilate (a people).

מול (once מול and מואל, read מואל) prep. before, e. g. before the sons of Ammon, before God; hence also, over against, e. g. of the window, מול over against to the (אל) window; origin. contracted from מואל. Connected with other prepositions, e. g. אל-מול towards (something), in front of; succeed-

ing verbs of motion or rest, ממול away from before something, from opposite; hence, מְמָלִי from before me, i. e. near me. See also אֶתְמוֹל.

מולדה (birth-place) p. n. of a city in Judah, ceded to Simeon.

מולדת fem. 1) birth, ארץ מול land of birth, fatherland; מולדות descendencies; 2) concr. they that are born, children, descendants, family, people. See ילד.

מילה (after the form דיגנה) f. circumcision.

מוליד p. n. m. progenitor.

מום (arose from מאום) m. origin. want, fault; hence, blemish, stain, defect, also in a moral sense.

מון (not used) to think, to reflect, to contemplate, and hence like זמם transf. to lie, to speak falsely; from which מין and תמונה.

מוסב (from סבב) m. circle, circumference of a house.

מוסד (pl. מוסדות, const. מוסדות, but also מוסדי) m. 1) to be founded, e. g. of the earth; 2) ground, foundation, fundament of a thing. Root יסד.

מוסד m. founding, foundation מוסד founded foundation, i. e. the firm one, the proved one.

מוסדה f. foundation, arrangement, hence מטה מ' the staff (chastising rod) of the decree.

מוֹסֶה (from מֹסֵה) m. covered walk,
Ketib מִיֶּסֶה.

מוֹסֶר (for מֹאסֶר, from אָסַר, plur.
רִים, —רוֹת, —רִים) m. 1) bonds, fetters;
2) p.n. of a place in the desert.

מוֹסֶר (from יָסַר) m. 1) chastisement,
discipline, שִׁבְט מִ' rod of chas-
tisement; next, discipline, force;
thus similar to מֹסֶר; hence,
מִ' פָּתַח to loosen the bond or
release the force; 2) instruction,
reproving, warning, exhorting;
hence, repentance, recognition,
insight, prudence.

מוֹסְרוֹת equiv. to מוֹסֶר 2.

מוֹעֵד (plur. מוֹעֲדִים, const. יְיָ) m.

1) appointed time, future time;
such only as is fixed, festival,
complete יוֹם מוֹעֵד; festival of-
fering, like הֵן; next, year, space
of time; in all these significations
the idea of "appointed time" is
the basis; 2) appointed sign, sig-
nal; 3) assembly, meeting (from
יָעַד to appoint a place for assem-
bling), especially of festival meet-
ings; hence, אוֹהֶל מוֹעֵד; also
place of assembly, e.g. מוֹעֲדֵי־אֵל
the places of assembling on the
festivals of the Lord. Root יָעַד.

מוֹעֵד (pl. מוֹעֲדִים) m. host, assembly
that meets on the מוֹעֵד festival.

מוֹעֲדָה f. festival, from יָעַד.

מוֹעֲדָה f. appointed place, place of

refuge; hence, joined to עִיר, city
of refuge, asylum.

מוֹעֲדֵי Job 12:5; see under מֹעֵד.

מוֹעֲדָה = מוֹעֲדָה; see מֹעֵד.

מוֹעֲפָה m. obscuring, darkening, from
עָפָה or עָפָה; the same is עָפָה.

מוֹעֲצָה (only pl. מוֹעֲצוֹת) f. counsel, re-
solution, determination, from יָעַץ.

מוֹעֲקָה (from עָקַב) fem. oppression,
oppressive burden.

מוֹפֵת (contracted from מוֹפְתָה, pl.
מוֹפְתִים) f. origin. excellent, bril-
liant deed; hence, 1) wonder, es-
pecially of divine miracles, and
often joined to אֱלֹהִים מִ', שָׁמַיִם מִ'
to work, to do wonders; 2) to-
ken, sign, which is sometimes the
object of a miracle; hence, proof,
token of truth, type, prognostic,
אִישׁ מוֹפֵת a man of proof, proven,
Author. Vers. "man of wonder"
(Zech. 3:8).

מוֹץ 1) to press out, like מִצֵּץ; 2)
to separate, e.g. the chaff from
the corn; but מוֹץ is probably a
noun from מִצֵּץ.

מוֹץ (also מוֹץ defective) masc. chaff;
origin. that which is separated
from the corn.

מוֹצָא (pl. מוֹצְאִים) m. 1) outgoing; of
the sun, rising; of God, revealing,
manifesting; 2) gate, place whence
one goes out; מוֹצָא מַיִם, place
whence water flows; hence also,

place where the sun rises, the east; מוֹצָאֵי בֹקֶר וָעֶרֶב place of the rising and setting of the sun; place where metals are found; 3) that which proceeds from the lips, sentence; origin, descent, extraction; 4) p.n.m. (origin, descent).

מוֹצָאָה fem. 1) descent, origin, like מוֹצָא; 2) sewer; compare צִאָה dung, from יָצָא.

מוֹצָק masc. cast work, that which is cast, from יָצָק.

מוֹצָק (origin. particip. Hoph. from צוּק) m. strait, straitened, רָחַב מִיָּם בְּמוֹצָק the breadth of the water is straitened (Job 37:10); figur. affliction; pressure, in the transferred sense.

מוֹצָקָה fem. vessel for pouring, from יָצָק to pour.

מוֹק (only Hiph. הִמִּיק) to jest, to mock; hence Hiphil, scorning, laughing at, deriding.

מוֹקֵד m. 1) glowing, burning; 2) material for burning, wood, faggot, from יָקַד to burn.

מוֹקְדָה f. place of burning, especially where the sacrifices were burnt, from יָקַד.

מוֹקֶשׁ (pl. מוֹקְשִׁים, —וֹת, const. —שִׁי) m. a snare, cord used for a trap, מֶלֶט מוֹת a snare of death; fig. one who entraps people as with a snare, decoyer, seducer, destroyer. Root יָקַשׁ.

מור see מור.

מור (Kal, not used) to barter, to change, equiv. to מָהַר; hence Hiph. הִמְיִר, once הִימְיִר, changing, exchanging something for (בְּ) something else; to change an oath, a covenant, i.e. to break it; figur. of the changing of the earth. Niph. נִמַּר for נָמַר to be changed, altered. Hithp. הִתְיַמַּר, after a strange formation of the Hithp. of עָצַר, to place oneself in the stead of another, to change, as it were, with another. See also יָמַר.

מוֹרָא (with suff. מוֹרָאֵכֶם, pl. מוֹרָאִים) m. either abstr. fear, terror, or concr. subject of fear or reverence; hence also, wonder, from יָרָא.

מוֹרֵג (pl. —רֵגִים and —רֵגִים) masc. a threshing wheel, threshing roller, from מָרַג to roll, to turn, which see.

מוֹרֵד (from יָרַד) masc. a slope, declivity; fig. festoon, as a piece of work hanging down.

מוֹרָה (origin. part. Hiph., from יָרָה) m. 1) shooter, from יָרָה to throw; hence, archer; transf. to early or former rain, from its shooting down; 2) teacher, instructor, also from יָרָה but in the sense of enlightening; hence also, 3) p.n.m. (teacher, instructor), from which an oak in the vicinity of Sichem received the name מוֹרָה.

I. מורה m. a razor, from מרה=מרה to strop, which see.

II. מורה (from ירה) f. guidance, instruction, only Ps. 9:21; hence, equiv. to תורה, and שרת מורה is almost the same as שרת חק. On the similarity between מ and ת preformative, compare מוצא and מבושא, מחלוי and תחלוי, תוצא and תשובה, תבושא and תשובה and others.

מורת (origin. particip. Pu. for מורת, comp. ממשך to which it is joined) adj. origin. to be pointed, sharp; hence like נהד vehement, rash, and in connection with נוי violent, rash nation. Author. vers. "pealed."

מורה see מרה.

מורש (pl. const. מורשי) m. possession of the heart, i.e. thoughts, hopes.

מורשה f. the same, from ירש.

מורשת גת (possession near Gath) p.n. of a place near Eleutheropolis; gent. מורשתי, where גת is omitted.

מוש (fut. מוש) to move, to move back; comp. מוש, but the form ומשתי (Zech. 3:9) stands for ומשתי, and is abridged from the Hiph., which often occurs with the ע' in that conjugation. Hiph. to cause to move back, to withdraw, to release; hence, to cause to cease, to vanish.

מוש in the signification of מוש, see under מוש.

מושב m. 1) seat, chair, a place upon which one sits; 2) dwelling, place, where one stays or sits; hence, מבית מושב dwelling-house; 3) time of dwelling; 4) the inhabitants, abstr. for concr.

מושי p. n. masc., as also משי; the patron. is of the same formation.

מושכת (only pl. const. מושכות) f. a cord, rope, from מושך to stretch, to extend.

מושעות (only pl.) f. salvation, help, release, saving, from ישע, which see.

מות (pret. מת, 1 pers. מתי) to die, naturally or violently, with נ, מפני to die of something. As in other languages, the idea of dying is transferred in Hebrew to other subjects, e.g. to the dying of plants, to the withering of the heart and perishing of states. Part. מת a dying one, but also a dead one, a corpse; the idols are figur. called מתים. Pi. מותת to kill, to murder. Hiph. to kill or to decree death; hence, especially used of God; ממתים they who kill, the angels of death. Hoph. pass. to be killed. As to the orig. form מת, according to some, arose from מרת, which opinion is

ed by the analogy of lan-
: according to others, from
to be struck down, to die.
st. מות, with ה *finis* מוֹתָהּ,
(מוֹתִי) masc. 1) natural
lent death; hence מָוֶה,
& one guilty of death; but
eadly sickness, the plague,
; in modern languages, the
“sleeping” is used, as יָשָׁן
to sleep (the sleep of) death;
onified; as, region of death,
to gates (שְׁעָרִים) and
ers (חֲדָרִים); hence equiv.
er regions, hell; 3) figur.
ty, destruction. The plural,
חַיִּים, is translated in the
ar.
m.) m. the same.
m (יָתֵר) m. superfluity, pre-
e, excellence, according to
ntext.
nst. מִזְבֵּחַ, pl. מִזְבְּחוֹת m.
ar, especially the altar of
the temple; also, in con-
a with הַנְּחֹשֶׁת, הָעוֹלָה,
הַזָּהָב, to designate the
nt kinds of altars for the
offerings; transf. also to
ar of idols.
used) equiv. to מָסַךְ to mix,
e (wine); from which:—
quiv. to מְסָךְ mixed, spiced,
ed wine.

מָצָה equiv. to מָצָה to suck out;
hence מָצָה (after the forms יָפָה
קָצָה) an old form of the particip.
active, const. pl. מָצִי (after the form
יָפִי) sucking; with רָעַב to gnaw
from hunger, Author. Vers. burnt
with hunger (Deut. 32:24).

מָצָה see מָנָה.

מָצָה p. n. masc. (disheartening, from
מָצָה).

מָצָה (only pl. מָצָה; origin. for מָצָה,
from מָצָה) masc. magazine, store-
house. See מָצָה.

מָצָה f. door-post, from מָצָה, which
see.

מָצָה m. sustenance, food, from מָצָה.

מָצָה (Aram.) the same.

מָצָה m. bandage (of a wound), from
מָצָה to bind round; hence fig. for
healing; 2) fetter, net; also from
מָצָה in the signif. of binding.

מָצָה (not used) to flow, melt away, to
be disheartened.

מָצָה (not used) a verb from the de-
rivatives מָצָה, מָצָה, which, how-
ever, belong to מָצָה, equiv. to מָצָה.

מָצָה (after the forms מָצָה, מָצָה)
m. a girdle, bonds, fetters, from
מָצָה to bind.

מָצָה (for מָצָה, since *seve* may be
lengthened into *chirik*) masc. the
same.

מָצָה (only pl. מָצָה) m. originally,
wanderer; hence, a wandering

star, a planet, from מול, equiv. to מול, which see.

מולג (but pl. מולגות) m. fork, from מולג, which see.

מולפה f. origin. thinking, reflecting; hence, 1) thought. i. e. that which has occupied the mind; 2) concoction of artfulness, trickery, wickedness, crime, destructive plans—all in a bad sense; 3) cunning, shrewdness, dexterity, prudence, in a good sense. The root is מלם which see.

מולמור m. a song, hymn, from מלר.

מולמרה f. pruning-hook used by the vintner, from מלר.

מולמרת (only pl. מולמרות) f. an instrument for cutting off, from מלר, especially a kind of scissors for candles, snuffers.

מולער masc. littleness, trifle; also of time. As an adv. little.

מול (not used) to mix, from which ממול. Similar to מצר, from which מצרים.

מול (only pl. מולות) m. probably the same as מול, through the interchanging of ר and ל. If מול, however, is the root, it signifies the northern group of stars, from מול, to mix, to join.

מול (only pl. מולים) masc. probably equiv. to מול, thus the northern group of stars; and next, northern countries, or point generally.

מורה m. vessel for winnowing, winnowing shovel. Author. Vers. "fan."

מורה (const. מרה, with ה finis מורה, מורה) m. the east, eastern point; origin. the point where the sun rises; complete מורה. With proper nouns, on the east of, e. g. מורה יריחו.

מורע (const. מורע) m. seed, מורע מורע seed on the Nile, from מורע.

מורק (from מרק; pl. מקים, מקים) m. origin. vessel for sprinkling (of the blood of sacrifices); next, basin, generally; transf. to bottle, in which the wine was tempered before it was put in the cup; thus origin. vessel for pouring out. See מרק.

מח (pl. מחים, from מחח) m. something that is fat, especially a fat sheep or ram.

מח m. marrow (of bones), from מחח, which see.

מחא (fut. ימחא) to strike (the hand); with accus. to shake hands as a sign of friendship; thus = הבה פה. Pi. the same. Comp. μάχουαι.

מחא (Aram.) the same: hence, 3 pret. f. מחת. Pa. מחא to prevent; joined to יד, origin. to push the hand back. Ithp. to be fastened, to be knocked on, to be nailed on, used of one who is hanged.

מִחְבֵּא m. concealment, hiding place, from **חָבֵא**.

מִחְבֵּא (only pl.) m. the same.

מִחְבֵּרֶת fem. place of joining two things, junction, from **חָבַר**.

מִחְבֵּרֶת pl. **בְּרוֹת**—, fem. origin. that which joins, cramp-iron, beams which join.

מִחְבֵּת fem. pan, from **חָבַת**, which see.

מִחְנִנֶת fem. putting on (mourning clothes), girding round. Root **חָנַן**.

מָחָה (fut. **יִמְחֶה**) 1) origin. to pass over something softly, to stroke; hence, to wipe (the mouth), to wipe off (tears, writing, sin=to forget); with **עַל**, to push towards or against something; to strike out, to blot out, to destroy (a city, country, a name, the memory); 2) to be fat, full of marrow, proceeding from the origin. signif. to pass over softly. In this sense, **מָחָה** occurs only in Pu. and is equal to **מָחַח**; 3) (not used) to strike, equiv. to **מָחָא**, which, however, is not connected with signif. 1 and 2. Niph. (fut. apoc. **יִמָּח**=**יִמָּח**, from **יִמְחֶה**) to be wiped off, to be blotted out (a tribe, name, deed, disgrace, book, mankind). Pu. to be full of marrow, of fat viands (**שְׂמִינִים**) or to be strong. Hiph. (fut. apoc.

יִמָּח; infin. with **ל**, **לִמְחֹות** to destroy.

מִחְגָּה fem. a compass, origin. an instrument by which circles are defined, from **חָגַג**.

מָחוּז (const. **מְחוּז**) m. haven, from **חָוַז**, which see.

מִחְזִיאל p.n. m. (smitten by God).

מִחְזִי gent. n. of an unknown **מִחְזִי**.

מָחוּל m. 1) dance, especially a dance in a circle, from **חָוַל**; 2) p.n. m. of an ancient and celebrated singer, whose descendants were called **בְּנֵי מָחוּל**.

מְחוּלָה (also **מָחֻלָה**) f. 1) dance, from **חָוַל**; 2) p.n. m. in **מְחוּלָה**.

מִחְזָה masc. vision, appearance in a vision, from **חָזָה**.

מִחְזָה f. window, from **חָזָה**.

מִחְזִיאוֹת p.n. m. (visions).

מָחַח (not used) to be fat, full of marrow, probably related to **מָקַק**; to be soft, or with **מָחָה**, to stroke over.

מָחִי masc. a blow, a stroke, from **מָחָה**=**מָחָא**.

מִחְיָדָא p.n. m. (one who joins.)

מִחְיָה f. 1) maintenance, sustenance of life, means of living, from **חָיָה**; 2) blow, mark, token; hence, **מִחְיָת**, **הַמִּכְוֶה**, mark of the burning wound (Author. Vers. the "quick flesh that burneth," Lev.13:20).

It is formed from the m. **מָחִי**.

מִחְזִיאל p.n. m. (smitten by God).

מָחִיר (pl. **מַחִירִים**) m. 1) purchasing price; **מָחִיר בְּמָה** for money; **לֹא בְמָה** without reward or recompense, for nothing; 2) p.n. m. (the purchased one).

מַחְלָה see **מַחְלָה**.

מַחְלָה m. sickness, from **חָלָה**.

מַחְלָה fem. 1) sickness; 2) p.n. fem. (sickness, the sick one).⁴

מַחְלָה f. cavern, from **חָלַל**.

מַחְלָה (only pl. **מַחְלָהִים**) m. equiv. to **מַחְלָה**, sickness.

מַחְלָה (formed from **מַחְלָה**) p. n. m. (the sick one).

מַחְלָה p. n. m. (the same) from **חָלָה**.

מַחְלָה (from **חָלַל** = **חָלַל**) m. a knife, a knife of sacrifice.

מַחְלָה (pl. **מַחְלָהִים**) f. hair-plaid, hair-locks, from **חָלַל**.

מַחְלָה (pl. **מַחְלָהִים**) fem. festival or official garment, origin. dress. See **חָלַל**.

מַחְלָה with suff. **מַחְלָהִי**, plur. **מַחְלָהִים** fem. 1) division, used of the divisions of the Levites and priests; 2) defilement, from **חָלַק**, to separate, which see.

מַחְלָה (pl. **מַחְלָהִים**) Aram. f. the same.

מַחְלָה m. name of a melody (not an instrument) to which Ps. 53 and 88 were sung; hence, **עַל מַחְלָה** to sing according to Machalath. Probably the burden of an *old melody*, like **יְהוֹנָתָן אֶלֶם רַחֲמִים**,

שׁוֹשָׁן, **שׁוֹשָׁנִים** עדות, **שׁוֹשָׁנִים** אל עלמות לבן, נחילות, עדות, **תְּשֻׁחָה**, and others.

מַחְלָה p. n. f.

מַחְלָה gent. from **מַחְלָה**, which see.

מַחְמָאָה (pl. **מַחְמָאוֹת**) fem. denom. from **חָמְאָה**, softness, smoothness; hence, flattery, hypocrisy; but if the reading is **מַחְמָאוֹת**, the sing. is **חָמְאָה**.

מַחְמָד (pl. **מַחְמָדִים**, const. **מַחְמָדִי**) m. that which one desires, or which is desirable, dear, precious; hence also, desire, loveliness, preciousness, from **חָמַד**.

מַחְמָד (only pl. **מַחְמָדִים**) m. preciousness, beauty.

מַחְמָל (const. **מַחְמָלִי**) m. the carrying, lifting up (of the heart) towards something; hence, wish, desire; with **נִפְשִׁי**, equiv. to **נִפְשִׁי**. See **חָמַל**.

מַחְמָצָה f. leaven, that which ferments, from **חָמַץ**.

מַחְנֶה (const. **מַחְנֶה**, dual **מַחְנֵי**; pl. **מַחְנֵי**; hence with suff. **מַחְנֵי**, com. 1) a camp, from **חָנָה** to encamp, used of the camps of nomades and armies; next, generally, crowd, army, host (of angels), used even of locusts; 2) place of encampment, especially of the priests in the courts of the temple.

מַחֲנֵה־דָן (the camp of Dan) p.n. of a place in Judah.

מַחֲנֵיִם (double host) p.n. of a city beyond the Jordan.

מַחֲנֶק m. strangling, death, from חָנַק.

מַחֲסֶה (מַחֲסֶה from חָסָה, with suff. מַחֲסִי), m. refuge, place of refuge.

מַחֲסוֹם m. muzzle, origin. closing up, closing of the mouth, from חָסַם.

מַחֲסוֹר (pl. with suff. מַחֲסוֹרִיךְ) m. want, deficiency, indigence; hence אִישׁ מַחֲסוֹר an indigent man, from חָסַר, which see.

מַחֲסִיָּה p.n. m. refuge in God.

מַחֲץ (fut. יִמַּחֵץ) to cleave, to split, to crush, equiv. to חָצָה, חוּץ; hence, of the wounding of the head, the loins, the temple (of the head); also absolute, to bruise; וְחָצְיוּ יִמַּחֲצוּ and he shall split them (Author. Vers. pierce them through), with his arrows, where חָ is omitted; fig. also, the beating of the raging sea; מַחֲץ רָגֶל to bruise the foot against blood (corpses), Author. Vers. "to dip the foot in the blood."

מַחֲץ m. wound, bruise, origin. that which is struck.

מַחֲצֵב masc. the hewing (of stones), from חָצַב; hence, אֲבָנֵי מַחֲצֵב hewn stones.

מַחֲצָה f. the half, from חָצָה.

מַחֲצִית f. the middle, half, from חָצָה.

מַחַק to pierce through, to cut through, equiv. to חָקַק; hence, of the splitting of the head.

מַחֲקָר m. depth, the innermost, from חָקַר to be deep, to fetch from the depth.

מַחָר (not used) equiv. to מָכַר to sell, also, to buy, origin. to exchange. See מָכַר.

מָחָר (contracted from מֵאֲחָר, that which is later, the latter) origin. that which follows, or the succession (see אַחֲרֵי in this sense); transf. to the morrow, the following day; complete מָחָר; לְמָחָר for to-morrow; בֵּיעַת מָחָר or מָחָר בֵּיעַת הַיּוֹם at this time to-morrow; by adding שְׁלִישִׁי it signifies, the day after to-morrow.

מַחֲרָאָה fem. sewer, sink, from חָרָא, which see.

מַחֲרֶשֶׁה (pl. שוֹת) f. ploughshare, from חָרַשׁ.

מַחֲרֶשֶׁת (with suff. רֶשֶׁתוֹ) f. plough-knife, ploughshare.

מַחֲרָת (const. מַחֲרָת) f. formed from מָחָר, with the same signif.; complete מַחֲרָת יוֹם the morrow following; with prep. מִן, לְמָחָר on the following day.

מַחֲרָתָם adv. to-morrow; מַחֲרָתָם is an adverbial termination, like יוֹמָם, חֲנֻמָּה, רִיקָם.

מַחֲשָׁבָה (pl. שְׁבוֹת, const. שְׁבוֹת) f.

f. 1) thought (like מִזְמָה); next, motive, object, plan, design, device, and like מִזְמָה in a bad sense, even without adding רָעָה; 2) artificial work. The root is חִשַּׁב to bind, to tie.

מַחְשָׁה (pl. מַחְשָׁהִים, const. חִשְׁבִּי—) m. darkness, obscurity; the pl. is used of dark places, hiding, lurking holes, and of the dreary regions of the שְׁאוֹל pit or hell.

מַחְשָׁה m. uncovering, laying bare, peeling, from חִשַּׁב.

מַחַת p n. m.

מַחְתָּה f. pan, from חָתָה, especially for the collecting of cinders; hence, fire-basin, but also, tongs or shovel, by which the cinders are removed.

מַחְתָּה f. fright, terror, despondency, from חָתָה; transf. to destruction.

מַחְתָּרָה f. breaking-in, burglary, from חָתַר.

מַח the original form of מַחְתָּה.

מַחֲצֵא (3 f. מַחֲצֵאת, 3 pl. מַחֲצֵאוּ, fut. יַמְחִיצֵא) Aram. origin. equiv. to מַצֵּא Heb. next, to enter, to come in, to arrive at, to come, and figur. to reach unto.

מַחֲצֵאִים masc. a besom, that which sweeps away. See מַחֲצֵא.

מַחֲבֵה masc. the slaughtering, the defeat; from חָבַה.

מַחֲבֵה (pl. מַחֲבֵהִים and also מַחֲבֵהִים; hence, with suff. מַחֲבֵהִי) com. from חָבַה

to stretch out; hence, that which spreads easily, which is slender, slim: as, branch, staff, stick (to lean on): מַחֲבֵה לְחָם the staff, i.e. stay of bread, sustenance, to break which signifies to cause famine; rod or cane (for chastisement), rod of the back, i.e. which hits on the back; sceptre (of the king); also, rule; spear, used for piercing; fig. tribe (of a people), similar to רָאשֵׁי הַמִּטּוֹת; שִׁבְטֵי the heads of the tribes.

מַחֲבֵה adv. (from מַחֲבֵה or מַחֲבֵה in another signif. to that previously given, formed with הֵה finis) to incline downward, to decline; from נָחַה to bend; sometimes joined to מַחֲבֵה down, מִן מַחֲבֵה under, less, מִלְּמַחֲבֵה from below, from under. See נָחַה.

מַחֲבֵה f. couch, bed, pillow, sofa, on which one inclines; also, death-bed, litter.

מַחֲבֵה (pl. מַחֲבֵהִים) f. origin. that which is extended, the spreading (of the wings), from נָחַה.

מַחֲבֵה m. the bending, inclining, perverting of justice, from נָחַה to bend.

מַחֲבֵה m. that which is spun, from מָוָה to spin.

מַחֲבֵה (const. מַחֲבֵהִי) m. iron bar, from מָוָה. No similar masc. formation

occurs from this form, but only the fem. formation, e.g. מְרִיבָה, מְרִינָה, and others.

מַטֵּל belongs to מְטִיל. See מַטֵּל.

מִטְבֵּן (pl. מִטְבָּנִים) m. place of keeping and preserving things, from מִטֵּן; hence, store, treasury, transf. to the treasure itself.

מִטְעַע m. plant, from נָטַע.

מִטְעָם (only pl. מִטְעָמִים) masc. that which is tasteful, dainty (Author. Vers. savoury meat), from טָעַם to taste, especially of eating tasty things.

מִטְעָמָה (only pl. מִטְעָמוֹת) fem. the same, savoury meat.

מִטְפַּחַת (pl. מִטְפַּחוֹת) f. a wide upper garment, Author. Vers. veil, from טָפַח to spread out.

מִטַּר (Kal, not used) to rain. Hiph. הִמְטִיר to cause to rain, to pour down, also of hail, manna, and lightning. Niph. to be rained upon. The root is מָטַר and origin. signifies to flow, to run.

מִטָּר (pl. מִטָּרוֹת, const. מִטְרוֹת) m. rain, in connection with מָלַךְ, יָרַם, קוֹל, בָּרַד, different to נִשָּׁם, with which מִטָּר is once joined in the state of const.

מִטְרָד p. n. f. exile, banishment.

מִטְרָה f. 1) place of keeping, from נָטַר; 2) aim, target, likewise from נָטַר.

מִטְרִי p. n. m. (probably = מְצַרִי the expectant one).

מִי see מִיִּם.

מִי inter. pron. who? generally of persons, but also of inanimate objects. This pronoun not being restricted to any particular gender or number, is joined with the plur. as מִיִּם, as well as with the fem. מִי זֹאת; in the plur., however, מִי וְמִי is also used. מִי is applied: 1) as the second part of the const. state, succeeding the noun, e.g. מִי בִּתּוֹ whose daughter? 2) מִי always retains its personal relation, though it may stand before an inanimate object, whilst מַה, though used of persons only, inquires after the matter, e.g. מִי הִפְחִינָה who is that host? i.e. who are the persons composing the host? 3) connected with הוּא, to give emphasis, e.g. who is he that? and with הֵן, still closer connected with the object; 4) מִי often takes a negative turn, like מַה, expressing astonishment, e.g. מִי יוֹדֵעַ who knows? i.e. nobody knows; 5) מִי is often translated in the sense of how? e.g. מִי יָקוּם יַעֲקֹב who will stand like Jacob? (Author. Vers. by whom shall Jacob arise?) but the subst. verb has to be supplied after מִי; 6) indefinite.

מִידְבָּא p. n. of a Moabite city, formerly belonging to Reuben.

מִידָר p. n. m. (love).

מִיטָב (const. טָב—) m. the good, best (of sheep, of the vineyard, the field, the land), from טָב.

מִיכָא p. n. m. (who is like unto God).

מִיכָאֵל p. n. m. (the same).

מִיכָה p. n. m. (the same).

מִיכָהוּ p. n. m. (the same).

מִיכָה p. n. m. (the same).

מִיכָהוּ p. n. m. (the same).

מִיכָהוּ p. n. m. (the same).

מִיכָל (const. כָּל—) 1) m. cistern, ditch, from כָּל=כֹּל to hold, to contain; 2) p. n. f. small brook, rivulet.

מִים (const. מִי, reduplicated form מִימִי, with suff. מִימִיךָ, מִימִיו, etc., with הַ finis מִימֵהּ) pl. m. from the sing. מִי (from מָה) origin. that which flows; hence, pl. water, for drinking; connected with names of places it signifies, well, fountain, brook, rivulet, pond, sea, etc.; connected with ראשׁ it signifies juice; with רגלים urine; fig. מ. מ. is used as indicating danger, as a symbol of the melting or desponding heart; as denoting superabundance; and water boiling over, to represent overbearing, frivolity. Besides מִי being joined to proper nouns, where it really signifies water, fountain, well, e. g. מִי מְרִיבָה, מִי מְנִדּוֹ,

מִי נְמָרִים, it is also joined to the following proper nouns:—

מִי הַיְרֵקָן (clear water) p. n. of a place in Dan.

מִי זָהָב p. n. m. (water bright as gold).

מִי נְפֹתָח (opening spring) p. n. of a spring in the vicinity of the valley of Hinnom.

מִימִין and **מִנִּימִין** p. n. m. (a corrupted form from בְּנִימִין).

מִין (from מוֹן) masc. origin. image, form, transf. to that which is after a certain class, i. e. kind; thus לְמִינוֹ after its kind.

מִינְגַּת f. a nurse (origin. particip. f. Hiph. יָנַק).

מִיסָךְ (from מִסָּךְ, Ketib for מוֹסָךְ) m. covered walk.

מִיפְעָת (also מִפְעָת, and once in Ketib מוֹפְעָת; beauty, from יָפַע) p. n. of a Levitical city beyond the Jordan.

מִיץ m. that which is pressed out, from מוּץ.

מִישָׁא p. n. m. (refuge), from מוֹשָׁא.

מִישָׁאֵל p. n. m. (who is like unto God?) comp. מִיכָאֵל.

מִישׁוֹר m. 1) a plain, from יָשַׁר to be even, especially the name of a plain near Medba; 2) honesty, probity, from יָשָׁר, as an adv. justly.

מִיִּשְׁתָּךְ (from מִישׁ and יִשְׁתָּ modern Persian, guest of the king) p. n. m.

מִישָׁע p. n. m. (salvation), from יָשַׁע.

מִישָׁע (p. n. m. (the same).

מִישָׁר (only plur. מִישָׁרִים) masc. 1) straightness, uprightness, probity, justice; with **יָ** and **לָ**, right, just; 2) **עָשָׂה מִישָׁרִים** to act equitably.

מִיתָר (only pl.) m. string (of a bow), cord (of a tent), from **יָתַר**: comp. **יָתַר**.

מַכָּאב (plur. מַכָּאִים, -בֹּת) m. pain, affliction, from **כָּאֵב**.

מַכְאוֹב see **מַכָּאב**.

מַכְבִּיר (after the form מִשְׁחִית) m. fullness (origin. part. Hith. from **כָּבַר**).

מַכְבִּנָּא (connection) p.n. of a place.

מַכְבִּנִּי p.n. m. (one that connects).

מַכְבֵּר m. mat, plaid-work, from **כָּבַר**, which see.

מַכְבָּר (const. **כָּבַר**) m. lattice work, from **כָּבַר**.

מַכָּה (pl. מַכּוֹת, twice מַכָּים, as from מַכָּה) f. 1) a stroke, a wound, a plague, a defeat, as a concrete; 2) the defeating, e. g. **מַכַּת אֵיב**, **מַכּוֹת** 2 Chron. 2:9, see under **מַכָּלֶת**.

מַכּוֹה f. part of the skin in which there is a brand or burn, from **כָּוָה**.

מָכוֹן m. a place on which something stands, a stead; hence also, foundation, basis of a foundation, dwelling place, from **כָּוַן** to stand.

מִכְנֶה (with suff. מִכְנֶתָּה) f. 1) equiv. to **מָכוֹן**, also signifies a pedestal to something; 2) foundation, p.n. of a city in Judah. **מִכְנֶה** is the same.

מִכְנָה equiv. to **מִכְנֶה**.

מִכְנָה f. place of origin; of men, extraction, ancestry, from **כָּוַר** to dig out.

מִכְבִּיר p.n. m. (origin, extraction) from **כָּבַר**, patron. **כָּבִיר**.

מַכָּךְ (3 pl. fut. יִמְכּוּ) equiv. to **מַקְכָּךְ**, **מָוֶךְ** to sink, to fall off, to become reduced, to perish. Niph. **נִמְכָּךְ** (fut. יִמְכּוּ) to sink, used of a beam or arch. Hoph. **הִמְכָּךְ** (3 pers. pl. **הִמְכּוּ** for **הִמְכּוּ**) to fall in, to sink.

מִכָּל belongs to **מִיכָל**; see **יָכַל**.

מַכְלָה f. 1) perfection, but only pl. **מַכְלֹת זָהָב** perfect gold, i.e. pure, unalloyed gold; comp. **פְּלָה** in this signification; 2) equiv. to **מַכְלָא** (from **כָּלָא**) herd, from its being penned up, pl. **מַכְלָאוֹת**.

מַכְלָל m. (from **כָּלַל**) perfection (of beauty), **לְבִישֵׁי מַכְלָל** they who are in full dress.

מַכְלָל m. the same.

מַכְלָל (only pl. **מַכְלָלִים**) m. the same; hence, beautiful garments.

מַכְלָת (contracted from **מַאֲכָלֶת**) f. food. The form **מַכְלָת** is in Chronicles again contracted into **מַכּוֹת**; hence **חֲטִיִּם מַכּוֹת לַעֲבָדֶיךָ** wheat as food for thy servants (Author. Vers. "beaten wheat," 2 Chron. 2:13). The parallel passage corroborating our view is in **חֲטִיִּם מַכְלָת לְבֵיתוֹ** 1 Kings 5:11.

“wheat for food to his household.”

מִכְמָן (only pl. מִכְמָן) m. a treasure, from כָּמַן to hide.

מִכְמָם p.n. of a place in the tribe of Benjamin.

מִכְמָר m. a net, from כָּמַר = פָּכַר.

מִכְמָר masc. the same, from which מִחְמור is a softened form.

מִכְמָרֶת f. a net, from כָּמַר.

מִכְמָרֶת f. the same.

מִכְמָשׁ p.n. the same as מִכְמָם (-מֵשׁ).

מִכְמָתָת p.n. of a place between Ephraim and Manasseh.

מִכְנֶרֶבִי p.n. m.

מִכְנָם (only dual מִכְנָםִים, const. מִכְנָםִי) m. a kind of breeches worn by the priests, so called from כָּנַם, in the sense of: hiding, covering, wrapping up.

מִכְסָּה m. census, tax, origin. number, from כָּסַם to count.

מִכְסָּה f. (formed from מִכְסָּה) number, amount, sum, from כָּסַם. In modern Heb. the verb כָּסַם arose from it.

מִכְסָּה m. covering, cover, from כָּסַה.

מִכְסָּה m. the same; transferred to the network covering the entrails, from כָּסַה.

מִכְכָּלָה (double cavern or double grave), p.n. of a place where the patriarchs were buried.

מִכָּר (fut. יִמָּכַר) to sell for (כָּ) a price,

i.e. to barter, to exchange (related to כָּרָה); hence, for a price (מִחָר) to sell the daughter, i.e. to marry her; of God, to sell the people, i.e. to deliver them up. Niph. pass. of Kal, to be sold, delivered up; 2) reflective, to sell oneself. Hith. like Niph., but also figur. to sell oneself to a subject, i.e. to give oneself up to something, e.g. לַעֲשׂוֹת הָרַע to evil-doing.

מִכָּר (with suff. מִכָּרִי) masc. 1) that which is saleable (property) or that which is exposed for sale; 2) value or purchasing price.

מִכָּר (from נָכַר) m. an acquaintance, a friend.

מִכָּרָה m. a pit, from כָּרָה.

מִכָּרָה (pl. מִכָּרוֹת) f. 1) sword, origin. an instrument for piercing, from כָּוַר, which see; 2) p.n. of an undefined place.

מִכָּרִי p.n. m. (the saleable one).

מִכָּרְתִּי gent. from מִכָּרָה.

מִכְשׁוֹל m. stumbling-block, as being the subject which causes stumbling; also in a figurative sense, stumbling, seduction, vexation, cause of falling, etc.; מִכְשׁוֹל לֵב stumbling of the heart, i.e. conscientious scruples.

מִכְשָׁלָה f. 1) vexation, subject of seduction; hence, מִכְשָׁלוֹת; figur. the idols; 2) fall (of the state).

מִכְתָּב m. a writing, a letter; next generally, that which is written, a song.

מִכְתָּה f. a piece of something that is broken, from **כָּתַת**.

מִכְתָּם m. according to some equiv. to **מִכְתָּב**, writing, song; according to others, from **כָּתַם** to conceal, thus similar to *ἀπόκρυφον*; and according to a third opinion, related to **כָּתָב**, golden or precious song. See **כָּתַב**.

מִכְתֵּשׁ m. 1) a mortar, from **כָּתַשׁ** to pound, to bruise; 2) of the shape of the same, the deep seat of the teeth; 3) p. n. of a valley round Jerusalem.

מָלָא (once **מָלָא**, 1st pret., once **מָלִיתִי**, 3 pl. once **מָלָו**, inf. **מְלֹאֲתָא**, fut. **יִמְלֹא**) origin. to overflow, from which, 1) trans. to fill (a space); with double accus., viz. the accus. of the space and of the material, the latter is sometimes joined with **מִן**. The following phrases must be noticed: **מָלְאוּ הַשָּׁלָטִים** gather the shields, i.e. surround yourselves by them (comp. **מָלָא הַקֶּשֶׁת**); to fill the hand for God, i.e. with offerings; **מָלָא לֵב לַעֲשׂוֹת** to fill the heart to do something, i.e. to venture, to undertake a task; but generally it is 2) intrans. to be or become

full, with accus. or **מִן** of the matter by which something is full or being filled; in this sense **מָלָא** is applied (a) to denote the lapse or expiring of time, e.g. the days to be delivered are fulfilled (**מָלְאוּ**); (b) with **שִׂפְּנוּ**, the filling or satisfying the mind. Niph. pass. of **כָּל**, and also of the expiring of time; hence equiv. to die, e.g. Job 15:32, "shall be accomplished before its time" (**תִּמְלֹא**), i.e. it dies before its time. Pi. **מָלָא** (sometimes **מְלֹא**), inf. **מְלֹאֲתָא**, fut. **יִמְלֹא** (**יִמְלֵה**) to fill, to fill up; **מָלָא יַד פ'ו** to fill the hand of some one, i.e. to appoint him to the office of priest; to fill the hand for God, i.e. to approach him with offerings; to fill the bow, i.e. to draw it up; to fill the soul (**שִׂפְּנוּ**, **תִּיָּה**), i.e. to still the hunger; to fill a number, i.e. to complete it; to fill the word, i.e. to finish the word commenced; to fill a time, i.e. to let it expire, to endure it; to fulfil a prophecy, a request, a promise; to fill in, pour in, e.g. a drink-offering; to fill precious stones, i.e. to set them; to fill the hand with the bow, i.e. to seize it; to fill with wisdom (with double accus. sometimes with **מִן** of the object), etc. In connexion with other verbs

it assumes an adverbial signification, e. g. **מלא קרא** he called fully, i. e. in a strong voice, **מלא ללכת** he followed God fully, i. e. perfectly. Pu. to be filled up, used of the setting of precious stones, with **ב** something. Hith. to fill, in an assembly, to assemble; comp. **מלא** a host.

מלא (Aram.) to fulfil. Ith. pass.

מלא adj. m. **מלאה** f.; 1) full, **מלא ימים** full of days, i. e. aged; a full wind, i. e. violent one; 2) fulfilling, filling out; 3) subst. fulness, orig. neuter, e. g. **מי מלא** full water, water in fulness; 4) adverb, completely, loudly, fully.

מלא (also **מלוא**, **מלו**, with suff. **מלאה**) m. fulness, origin. that which fills; hence, multitude, host, crowd. It is often in the const. state to that which is full, e. g. **מלא חפנים** the hands full, **מ' פסל** the dish full, **מ' הקנה** a full reed (the length of a measuring rod), etc.; **מ' בית** a house full, **מ' עמר**, **מ' חבל**, etc.

מלאה f. fulness, superabundance of corn or wine; figur. the tenth part or tithe, which is considered as an offering of the superfluous.

מלאה f. setting precious stones, see **מלא**.

מלאים m. plur. 1) the initiation or consecration of a priest, from **מלא**

in this sense; transf. to the consecration offering; 2) setting of precious stones, like **מלאה**.

מלאך (const. **מלאך**—, plur. **מלאכים**) m. origin. abstract, sending, mission, but next also concr. messenger; as messenger of God, angel, priest, and symbolically, the Jewish nation. Root **לך**.

מלאכה (from **מלאך**, const. **מלאכה**, with suffix **מלאכה**, const. plur. **מלאכות**) fem. 1) origin. mission, transaction, business; hence, work (of the artist or mechanic), occupation, management, service, and in pl. of the works of God; 2) that which is got by work, i. e. property, wealth, etc.

מלאכות (const. **מלאכות**) f. message, mission, from **לך**.

מלאכי p. n. m. (messenger).

מלאה f. origin. **מלאה** fulness, especially rich fountain; according to others, setting (of precious stones).

מלבוש masc. garment, dress, from **לבש**.

מלבן (denom. from **לבנה**) m. furnace for making bricks.

מלה (pl. **מלים** and **מלין**) f. of manifold significations, like **דבר** word, speech, conversation, transf. to a thing, matter, from **לל**.

מלה (def. **מלתא**, pl. **מלין**) Aram. f. the same.

מֶלַח.

מֶלַח.

sc. rampart, origin. a place
with rubbish; hence also, 1)
of a part of fortifications,
in this sense; 2) name of
a place in Sichem. According to
the Septuagint מֶלַח is the same in a
different sense.

מֶלַחִים.

a kind of briny plant, which
is the food of the poor.

מֶלֶךְ (a counsellor).

kingdom, dominion, עִיר הַמֶּלֶךְ
town, metropolis; עֲשָׂה מֶלֶךְ
exercise rule or dominion.

מֶלֶךְ.

iv. to מֶלֶךְ.

מֶלֶךְ (לֹוֹן) m. place for staying
the night, inn.

מֶלֶךְ (מֶלֶךְ) f. m. a lodge for
a shepherd in gardens and vine-

not used) to flow, to flood,
מֶלֶךְ; hence, Niph. מֶלֶךְ
to solve, to which sense the
signifying flowing are com-
transferred; figur. of the
coming and vanishing of the
things.

c. origin. a salt flood, a sea,
מֶלֶךְ to flow; next, salt gene-
רָם הַיָּם salt sea, מֶלֶךְ salt
בְּרִית מֶלֶךְ a covenant of

salt, i. e. everlasting; from which
denom. מֶלֶךְ to salt. Pu. pass. to
be seasoned, salted. Hoph. מֶלֶךְ
to be bathed in salt water (of new-
born children). Inf. abs. מֶלֶךְ.

מֶלֶךְ (Aram.) the same, salt, from
which denom. מֶלֶךְ to eat salt.

מֶלֶךְ (only pl. מֶלֶךְִים) m. a torn gar-
ment, tatters, from מֶלֶךְ.

מֶלֶךְ (pl. מֶלֶךְִים) masc. denom. from
מֶלֶךְ salt-flood; hence, one whose
calling is on the water, a skipper,
a pilot.

מֶלֶךְ f. origin. saltiness, barrenness
of a country; hence, transf. to a
desolate, unfruitful country.

מֶלֶךְ (with suff. מֶלֶךְִי, plur.
מֶלֶךְִים) f. 1) war, combat, bat-
tle; hence, מֶלֶךְ, מֶלֶךְ: to carry
on war מֶלֶךְ, construed with
מֶלֶךְ (מֶלֶךְ), and עִם.

מֶלֶךְ (Kal, not used) to pass over
softly, to stroke over; hence, fig.
to slide away, slip off, to escape,
related to מֶלֶךְ. Pi. מֶלֶךְ, in pause
מֶלֶךְ to let escape, נֶפֶשׁ his life,
i. e. to save, transf. to lay eggs;
(origin. to cause to escape). Hiph.
like Pi. to save, transf. to bear,
deliver. Niph. to be saved; also
reflective, to save oneself, to escape
from (מֶן) danger; also, to pass
along quickly, to hasten. Hith.
to escape.

מִלָּח m. mortar, lime, from **מָלַח** to stroke over.

מִלְטָיָה p. n. m. (saved by God).

מִלְיָכוֹ equiv. to **מִלְכָּה**.

מִלְיָה f. the ear of corn that is cut or plucked off, from **מָלַל**.

מִלְיָה fem. 1) a song, origin. poesy, from **לִיַּן** which see; hence also, 2) doctrine, brief reflection (gnome).

מָלַךְ (fut. **יִמְלֹךְ**) to rule, to reign over (על, בְּ) something, to be appointed king; the original signification is not to counsel (this being only the secondary one), but probably, to excel; next, to be king; and lastly, to counsel. Niph. to take counsel, after the Aram. Hiph. to appoint as king, with acc., rarely with dat. Hoph. to be appointed as king.

מֶלֶךְ (with suff. **מֶלְכִי**, plur. **מַלְכִּים**, once **מֶלְאכִים**, and **מֶלְכִּין**) m. 1) a king, **הַמֶּלֶךְ** the king of the country; the Lord is called **יְהוָה מֶלֶךְ יִשְׂרָאֵל**; the Babylonian kings assumed the title of **מֶלֶךְ מַלְכִּים**, the Assyrian king **הַמֶּלֶךְ הַגָּדוֹל**; 2) p. n. m. sometimes the word is found with the article as a p. n.

מֶלֶךְ (def. **מֶלֶכָּה**, pl. **מֶלְכִּין**, — **בָּיִם**, def. **מֶלְכִּיָּה**) Aram. m. the same, **מֶלֶךְ מֶלְכִּיָּה** king of kings, of the kings of Babylon and Persia.

מֶלֶךְ (with suff. **מֶלְכִי**) Aram. masc. counsel.

מֶלֶךְ (king) p. n. of an Ammonite idol, to whom the Israelites sometimes sacrificed human beings, Moloch. Always with the article **הַמֶּלֶךְ**.

מִלְכָּה f. net, snare, catchrope, from **לָכַד**.

מִלְכָּה (from **מָלַךְ**, pl. **מֶלְכִּוֹת**) fem. queen, pl. princesses, who descend from kings.

מִלְכָּה (Aram.) f. the same.

מִלְכָּה p. n. f. (counsel, device).

מִלְכָּה see **מִלְכָּה**.

מִלְכוּ (const. **—כִּוֹת**, def. **—כִּוֹתָא**, const. pl. **מִלְכִּוֹת**, def. pl. **מִלְכִּוֹתָא**) fem. Aram. rule, reign, dominion, kingdom.

מִלְכוּת (pl. **מִלְכִּיּוֹת**) f. kingdom, dominion, empire; also, the ruling.

מִלְכִּיָּאֵל p. n. masc. (a king is God), patron. **—אֵלִי**.

מִלְכִּיָּה p. n. m. (the same).

מִלְכִּיָּהוּ p. n. m. (the same).

מִלְכִּי־צַדִּיק p. n. m. (king of righteousness), king of Salem.

מִלְכִּיָּרֵם p. n. m. (king of eminence).

מִלְכִּי־שׁוּעָה p. n. m. (king of salvation).

מִלְכָּם 1) p. n. of an Ammonite idol, equiv. to **מֶלֶךְ**; 2) p. n. m.

מִלְכָּם p. n. the same.

מִלְכָּה f. origin. queen, formed from the Aram. **מֶלֶךְ**, but complete **מֶלֶךְ** queen of the skies, as the name of Venus, which was worshipped as an idol.

מַלְכָּת p.n. f. (female ruler) with the article.

I. **מָלַל** to speak, a rare term for דִּבֶּר, origin. to utter forth, part. מוֹלֵל. Pi. **מָלַל** to speak, to express (the deeds of God), with לָ to speak to some one, to tell.

II. **מָלַל** transf. to cut off, to circumcise (of the foreskin). Niph. **נָמַל** (2 pers. pl. נִמְלֶתֶם for נִמְלִתֶם, fut. יִמָּל) to be cut off, to be plucked off, used of flowers, ears of corn, grass, etc. Po. מוֹלֵל (fut. יִמְוֹלֵל) to cut off (flowers); probably also, Prov. 6:13, to scrape with the feet, as this word is used in modern Hebrew (Author. Vers. "he speaketh").

מָלַל (Aram.) only Pa. to speak.

מְלִלִי p.n. m. (the eloquent one).

מִלְמֹד (const. מִלְמֵד) m. instrument for driving the cattle, ox-goad, from לָמַד, only with the addition of הַבָּקָר.

מָלַץ (Kal, not used) according to some, equivalent to מָלַט, to slide along; transf. to flatter; hence Niph. **נִמְלֵץ** to be smooth-tongued, insinuating; according to others, **נִמְלֵץ** is only denom. from the noun מְלִיצָה (interpretation), and therefore signifies, to be distinct, clear, intelligible.

מְלַצֵּר m. origin. abstract, overseeing,

from לָצַר; next concrete, overseer; probably, however, it is not a Hebrew but a Persian word.

מָלַק to pinch off, to pluck off, perhaps related to פָּרַק, at all events, with the later מָלַג.

מִלְקוֹת (dual מִלְקוֹתַיִם) m. 1) that which is taken away, booty, spoil, either of living beasts, or of prisoners generally, but never of inanimate things; 2) only dual, jaws, origin. they that lay hold of something (the upper and lower jaws).

מִלְקוּשׁ m. denom. from לָקַשׁ latter rain, harvest-rain; in contrast to יוֹרֶה and מוֹרֶה, which see.

מִלְקָח (only dual מִלְקָחַיִם) m. instrument used in taking up something, tongs; also applied to snuffers, and only used in the dual form, owing to its twofold form.

מִלְתָּחָה fem. wardrobe, from לָתַח = מְתַח, which see.

מִלְתִּי p.n. m.

מִלְתָּעָה (pl. מִלְתָּעוֹת, const. מִלְתָּעוֹת) f. tooth (Author. Vers. jaw); originally, that which bites, from לָתַע. **מִתְלָעָה** is the same.

מִמְנָרָה f. denom. from מְנִירָה storehouse, from נָוַר, which see. The dagesh in the מ is euphonic.

מִמֵּד (only pl. מִמֵּדִים) m. from מָדַד, measure, extent, space; after the form מִצֵּר.

מִמּוֹכֵן (Persian) pn. m.

מָמוֹת (only pl. מִמּוֹתַיִם) m. death, once in Keri for מוֹמְתַיִם, they that are killed.

מִמְזֵר m. one of mixed birth, whose father is an Israelite, and whose mother is a Philistine; next generally, bastard, who is the issue of adultery, from מִזְר to mix, in reference to sex; comp. תִּבְל.

מִמְכָּר m. 1) sale; 2) concr. subject of sale, that which is for sale, saleable.

מִמְכָּרָת f. the same.

מִמְלָכָה (const. מִמְלָכָת, with suff. מִמְלָכוֹת, pl. מִמְלָכוֹת) f. dominion, kingdom, equiv. to מְלוּכָה; hence מִמְלָכָהּ royal residence.

מִמְלָכוֹת (const. מִמְלָכוֹת) f. the same.

מִמֶּנּוּ see מִן.

מִמְסַךְ m. mixed wine, from מִסַּךְ to mix.

מִמְרָר m. vexation, from מִרַר.

מִמְרָא p.n. m. (corpulent one), and from which מִמְרָאֵי the oaks of Mamre, for which also מִמְרָא stands alone.

מִמְרָר (only pl. מִמְרָרִים) m, bitterness, from מִרַר.

מִמְיָשָׁה masc. extension, spreading; cherub of spreading, i. e. with spread wings, from מִיָּשָׁה.

מִמְשָׁל (pl. מִמְשָׁלִים) m. ruling, dominion, pl. heads of the people.

מִמְשָׁלָה (const. מִשְׁלָה—, with suff. מִמְשָׁלוֹ—, const. pl. מִמְשָׁלוֹת, מִמְשָׁלִים) fem. 1) rule, empire, dominion; transf. to chief.

מִמְשָׁק (const. מִשְׁק—) m. possession, from מִשָּׁק.

מִמְתָּק (pl. מִמְתָּקִים) m. sweetness, loveliness, from מִתָּק.

מִן (with suff. מִנֵּי) m. the Arabian manna, a kind of sweet gum flowing from certain trees. The orig. signification is, according to some, gift, present, from מִנָּה to award, to allot.

מִן (before makkaph מִן) Aram. inter. pron. who? what? equiv. to the Heb. מִי: מִן־יְיָ every one who.

מִן (const. מִן, only in connection with מִן, and with suff. מִמֶּנִּי, מִמֶּנִּי, const. pl. מִמֵּי) m. a part; hence מִמֶּנִּי from me, on my part, so that מִן is only added to strengthen the sense, but the state of const. loses entirely the character of the noun.

מִן (or מִי, i. e. with compensating dagesh forte, before gutturals מִן, seldom מִן) prep. from, out of; as a particle of motion, from or out of a thing, in contrast to מֵ motion to or towards a thing. The significations may be thus classified; 1) local removal from a subject, after the verbs to proceed, to

emigrate, to carry, bring, draw, rend, deliver, help forth, etc ; also after to fear, to conceal, to shut out, to guard, secrete oneself, etc., from or against anything, in which the idea of local removal is predominant.—To this belong also **בּוֹשׁ מִן** to be ashamed of some one, **נָוֶה מִן**, **שָׁבַת מִן** to rest from something, **בָּגַד מִן** to apostatise from some one, **אָבַד מִן** to be lost from some one, **פָּלָה מִן** to desist from, **רָשַׁע מִן** to degenerate from, **לֹוִיָּהּ מִן** far be it from; **מִן** also signifies without, e.g. **מִפְּחוּד** Job 21:9, **מִמָּלְךָ** 1 Sam. 15:23 ; **חֲפָשִׁי**, **צֵל מִחֶרֶב** comp. **מָמוֹם** ; **רַב מֵעֲלֹוֹת**, **מֵאֲדָנִי** ; it also signifies a comparison, in which case it is rendered, more than, which is called by the grammarians **מִם** **טוֹבָה חֶכְמָה מִחֶרֶץ**, e.g. **הֵיטֵרוֹן** wisdom is better than fine gold, hence **רַב, נָקַל, עָמַד, נָפַל, הִשְׁחִית**, **נָבִיחַ, עָקַב מִן, בָּחַר מִן, עָצָם, אָמַץ** ; it also signifies the separation of part of a whole, which the grammarians call **קִצְצִית מִם**, and follows the verbs to go, to give, to take, to receive, to leave over, to eat, to drink, to fall (in battle), especially after numbers, always to separate a part from the whole : in some phrases **מִן** is rendered,

part of some of, several of, e.g. **מִן־יְמֵי** one of my days, **מִן־שִׁיקוֹר** some kisses, **מִן־שָׂרֵיו** one of his princes, **מִן־הָעַם** some of the people, **מִן־דָּם** some of the blood, **מֵאֶחָד אֶחָיָךְ** of any one of thy brothers ; also with negatives, where the **מִן** is scarcely translatable in a modern language, e.g. **מֵאֵין, מֵאָפֶם**, it can only be rendered: nothing at all, nothing whatever, nought ; also **מִמַּעַל** from above, **מִמֵּתַחַת** from under, **מִמִּבֵּית** from within, **מִחוּץ** from without, **מִמִּמִּין, מִפְּסִיב**, **מִשְׁמָאל**, **מִמִּין**, **מִפְּנֵי**, etc. ; 2) removal (in reference to time), as **מִבְּטֶן** from my youth, **מֵאֵם** from the mother's womb, **מֵיוֹם** since there has been day, **מֵשִׁנַּת הַיָּבֵל** from the beginning of the year of the jubilee, **מֵיְמֵים** from two days, i. e. immediately after two days ; like a dream **מֵהִקִּיץ** immediately after waking, **מֵרְחֹם** on leaving the womb, **מֵקֵץ** at the end (of a time), **מֵיְמֵים** after days, **מֵעֶלְשׁ חֳדָשִׁים** after three months, likewise in **מֵעוֹלָם, מֵאֵן** from olden times, from days of yore, **מֵפְתָּח** since, not yet, ere, **מִפְּתֹחַת** on the following day ; 3) the local motion transf. to designate the cause, the

means, the instrument or occasion of the action, whether physical or mental, e.g. מִיַּין from wine, מֵאֶפֶר kindled by the baker, מִבִּינְתָךְ through thy understanding, מִחֲוִינֹת through visions, מִרֹב through the multitude (of thy sins); in many phrases מִן must be rendered, on account of, e.g. מִפְּשָׁעֵינוּ on account of, or owing to, our transgressions, מִקּוֹל owing to the voice of him that cries; in this sense are found several particles joined to מִן, e.g. מִבְּלִי, מִבְּלָתִי, because, not, etc.; when the cause is a preventive, מִן is translated, from or on account of, e.g. they could not drink the water מִמָּרָה from bitterness; מִן also signifies, according, e.g. מִפִּי according to order. Thus several verbs are construed with מִן to signify the cause, e.g. שָׂמַח מִן he rejoiced of, i. e. on account of, something; in some places, because, e.g. מֵאַהֲבָה because of love. As to the joining of מִן with particles, or as to the various shades of its signification, the context must decide. With suffix, the above-mentioned noun מִן is added to מִן; hence, מִמֶּנִּי (rare and poetical are the forms מִנִּי, מִנִּי), מִמֶּנִּי, מִמֶּנִּי (poetically מִמֶּנִּי, מִמֶּנִּי,

מִמֶּנִּי); only with כֵּן, כֵּם, הֵן, הֵם, מִן retains its simple form, see also לִמֶּנִּי.

מִן (with suff. מִנִּי, מִנֶּךָ, מִנָּה, מִנְהוֹן) Aram. equiv. to מִן Heb. from, out of, etc.; hence, מִן-יָצִיב from firmness, certain, מִן-קִשָּׁט according to truth, truly, מִן לֹא on the part of some one, מִן קֶדֶם from before (some one), מִן אֲדָרִין from the time, since, מִן-דְּרִי from the time that, etc.

מִן belongs to מְנִים. See מְנִים.

מִנָּה (Aram.) equiv. to the Heb. מִנָּה to number; hence, the Lord hath numbered thy kingdom, i. e. the years of thy reign; part. pass. מִנָּה numbered. Po. to appoint to an office.

מִנְאוֹת see מִנָּה.

מִנְגִּינָה f. equiv. to נִגְינָה in the sense of, a song of derision. Root נִגַּן.

מִנְדָּה (Aram.) see מִדָּה.

מִנְדָּע (Aram.) masc. equiv. to Heb. מִדָּע knowledge, understanding. The נ is the letter replaced by the dagesh forte.

מִנָּה 1) origin. to part, to separate, related to בָּן (בִּנְן) to distinguish; next, to divide; transf. to number, which properly is a division in parts, as in מִפָּר; 2) to determine, as expressed by all verbs signifying splitting, e.g. חָתַךְ, חָרַץ, חָרַץ,

נָזַר. Niph. to be numbered, determined, with **נָזַרְתָּ** (נָזַרְתָּ) to be counted to. Pi. **מָנָה** (fut. apoc. **יָמֵן**, imp. **מֵן**) to appoint, to prepare, to allot, to award, to arrange. Pu. pass; hence part. **מְמָנֶה** one who is appointed over (על) something.

מָנָה (pl. **מְנִים**) m. origin. a number, weight; of a certain number, shekel, maneh.

מָנָה (pl. **מְנוֹת**) f. gift, part, portion; origin. a portion awarded; then transf. like **חֶלֶק**, to the lot awarded.

מָנָה (only pl. **מְנִים**) m. portion, gift, but only as an adv. time; comp. **יָר** in the same sense.

מְנַהֵג masc. the driving or carrying along, from **נָהַג**. In modern Heb. custom, usage.

מְנַחֵרָה f. a channel, a ditch, a cleft, formed from **נָחַר**.

מְנוֹד (const. **מְנוֹד**) m. the shaking of the head; also, the subject of the shaking of the head or of astonishment.

מְנוּחָה (pl. **מְנוּחִים**) m. 1) rest, tranquillity, state of quietude; 2) resting place; 3) p.n. m.

מְנוּחָה f. (formed from **מְנוּחָה**) equiv. to **מְנוּחָה** rest, quietness, tranquil dwelling.

מְנוֹן m. denom. from **נָיִן**; progeny, dynasty, child. See **נָיִן**.

מְנוּסָה (with suff. **מְנוּסִי**) m. refuge,

where protection is found; or, flight. See **נָס**.

מְנוּסָה f. of the above, and signifies the same.

מְנוֹר (const. **מְנוֹר**) masc. a coultter; transf. to a weaver's beam (Kimchi **יְתֵד הָאָרֶן**). Compare **נִיר**.

מְנוֹרָה f. candlestick, from **נֹר**.

מְנוֹרָה (with euphonic dagesh in the נ, pl. **מְנוֹרִים**) m. origin. crowning; hence, the crowned one, monarch. According to others, from **נָזַר**, one who is distinguished from the people.

מְנַח (not used) to present, probably from **מָנָה**, with the origin. signification of: to award.

מְנַחָה (pl. **מְנַחֹת**, const. **מְנַחֹת**) f. 1) gift, present, especially offering of sacrifices, meat or drink-offering; hence its connection with **זָבַח**; 2) tax, tribute.

מְנַחָה (pl. with suff. **מְנַחָתְהוֹן**) Aram. f. the same.

מְנַחֵם p.n. m. (comforter).

מְנַחֵת 1) p.n. m. (rest); 2) resting-place, p.n. of a place.

מְנִי p.n. of a deity (Venus) which the Jews in Babylon idolatrously worshipped; its signification is, probably, fate, destiny, from **מָנָה** to award.

מְנִי p.n. of an Armenian district, similar to **מְנִי**.

מְנִי poetical form for the state of const. מֵן, which see.

מְנִי state of const. pl. from מֵן, after the manner of אֲלִי and others.

מְנִיּוֹת see מְנָת.

מְנִים (for מְנַעִים, hence a sing.)

m. name of a musical instrument, so called from its lovely tone, like עֲנָב (from עָנַב) thus from נָעַם; according to others, as a plur. from מֵן a string, from מָנַן to split, to sever, as supported by analogy.

מְנִיָּמִין see מִיָּמִין.

מְנִין (Aram.) m. a number, from מָנָא, in modern Heb. signifies ten, the quorum for a congregation for religious worship.

מְנִית (allotment) p. n. of an Ammonite place.

מְנִלָּה (with suff. מְנִלָּה) m. property, wealth, riches, see נָלָה; מְנִלָּם is probably equiv. to מִן־לָהֶם that which, or some of that which belongs to them, i.e. their property; comp. אֶרְאֵלָם Isa. 33:7, which ancient commentators analyse in אֶרְאֵה לָם. The contraction of לָהֶם in לָהֵ is quite regular, as בָּהֶם for בָּהֶם.

מְנִן (not used) to divide, to award, from which מֵן (מְנִי), מְנִית, and, according to some, also מְנִן.

מְנַע (fut. מְנַע) to withhold, to pre-

vent, to refuse, with מֵן and לְ of the person to whom one refuses something; related to מָאָן. Niph. pass. to be withheld, refused; or reflective, to withdraw (oneself), to refuse.

מְנַעֵל m. a bolt, from נָעַל.

מְנַעֵל m. the same.

מְנַעֵם (only plur. מְנַעֵם) m. dainty food, from נָעַם.

מְנַעֲנַע (only pl. מְנַעֲנַעִים) m. an instrument in the temple music, cornet, or sistrum, so called from the rushing of the iron staves, from נָוַע.

מְנַקִּית (only plur. מְנַקִּיּוֹת) f. vessel, used for libation, bowls of offerings, from נָקָה, which see.

מְנַקֶּת see מִיָּנַקֶּת.

מְנַשֶּׁה 1) p. n. m. (he who causes forgetfulness of the native country) a son of Joseph, but also one of the twelve tribes; 2) subsequently the name of the territory of the tribe.

מְנָת (pl. מְנָאוֹת and מְנִיּוֹת; it arose from מְנָאֵת f. the portion allotted, the part, the lot awarded; מְנָת מִכֶּסֶּד portion of the cup, fate.

I. מֶם m. the desponding one, the despairing one, from מָדַם, after the form עָם.

II. מֶם (plur. מְמִים) m. origin. gift, reward, present; of the irregular and undefined tribute, different

from מָכַס, the definite one ; מס tribute of service or serving under tribute ; judging from the fem. מִסָּה the origin. signif. is to measure ; hence the noun, that which is meted out, allotted, gift. The phrases in connection with מס are: שָׂם לָמַס, נָתַן לָמַס, to impose a tribute upon some one ; שַׂר הַמַּס officer of the tribute.

מִסָּב (from סָבַב, plur. מְסַבִּיִּם and const. pl. מִסְבֵּי) m. a circle, a circular seat, round of a table, from which, as an adverb, round about ; plur. the same ; hence, מְסַבִּיִּם לְהִתְהַפֵּךְ to turn round, to turn in a circle, יְרוּשָׁלַיִם מְסַבִּיִּם round about Jerusalem.

מִסְגֵּר (origin. particip. Hiph.) masc. locksmith ; 2) prison, origin. that which shuts up or encloses.

מִסְגָּרָה (sing. Exod. 25:25) f. 1) that which encloses ; hence, a border, a frame, and as in מִסְגֵּר transf. to enclosure, prison ; 2) the border of the brazen basin in the temple, a kind of ornament.

מִסָּד (from יָסַד) m. foundation, fundament, basis.

מִסְדָּרוֹן (with הַ finis רִוְנָה) masc. denom. from סָדָר, a row of pillars, portico.

מִסָּה (Kal not used) equiv. to מָכַס

to dissolve, to melt, related to מָאָס ; hence Hiph. 3rd pers. pl. הִמְסִיו the Aram. form for הִמְסִי ; (fut. apoc. יִמָּס) to cause to dissolve in tears, to melt the heart, i.e. to affright it.

מִסָּה (plur. מִסּוֹת) f. 1) temptation, trial, the trial of the people, i.e. to test their confidence ; tempting God, i.e. to murmur against him ; fig. the sufferings by which God tries man ; 2) p.n. of a place in the wilderness.

מִסָּה (const. מִסָּה) fem. formed from מָס, measuring, numbering, something that is measured, meted out ; hence as a prepos. in the const. state to the succeeding noun : according to the standard ; origin. according to measure, accordingly. See מָס.

מִסְכָּה m. cover, veil, from סָכָה, which see ; comp. סִכָּה.

מִסְכָּה f. a thorn-hedge, from סָכָה = שָׁכָה. See סָכָה.

מִסָּח (from נָסַח) masc. relieving a (מִשְׁמָרֶת) guard ; origin. removing, removing of the sentinel or outpost.

מִסְחָר m. origin. travelling, trafficking, trading, trade, from סָחַר.

מִסָּךְ equiv. to מִזְג to mix, temper (the wine) ; hence, in connection with יָיַן and שָׁכַר, transf. to confuse, confound.

מִסְתָּ in. mixed wine, equiv. to מִזְגָּן.

מִסְתָּ (const. מִסְתָּ, from סָכָה) m. a covering, a curtain. See סָכָה.

מִסְתָּה (from the masc. מִסְתָּ) fem. a covering, a covering over, from סָכָה.

I. מִסְתָּה f. the same, from נִסְתָּ 2.

II. מִסְתָּה (pl. מִסְתָּהוֹת) f. 1) a mould; hence מ' אֱלֹהֵי מ' a molten god, a molten calf, i.e. a cast idol (different from פֶּסֶל a graven idol), a cast calf; 2) the pouring out, libation; transf. to a covenant sanctioned by libation.

מִסְתָּ m. a poor man, an indigent man, from סָכַן, which see.

מִסְתָּנוּת f. poverty, neediness, from סָכַן, which see.

מִסְתָּנוֹת (only plur. מִסְתָּנוֹת) f. store-house, magazine, treasury, from סָכַן, which see. Its origin, of מִכְנִסָּת from כָּנַס, cannot, however, be defined.

מִסְתָּה f. thread-work, weaving, from נָסַח to weave, to twist; comp. מִסְתָּה in the same sense.

מִסְלָה (pl. מִסְלָהוֹת) f. 1) a raised, i.e. a beaten road, highway, high road; transf. to wandering, pilgrimage; 2) walk, course of life, comp. מִסְלָה; 3) equiv. to מִסְלָה ladder, staircase, rising step. See מִסְלָה.

מִסְלֹל (from מִסְלָל) m. a path, a pathway.

מִסְמָר (only pl. מִסְמָרִים and מִסְמָרִים) m. a nail, a peg, from סָמַר (to be pointed), which see.

מִסְמָרֶת (only pl. const. מִסְמָרֶת and מִסְמָרֶת) f. the same.

מִסַּח (inf. const. מִסַּח) to melt, dissolve; figur. of the perishing of one in sickness. Niph. נִסַּח (pause נִסַּח, 3 pl. נִסַּחוּ, inf. const. הִסַּח, fut. יִסַּח, pl. יִסַּחוּ, but also with the dagesh analysed, יִסַּחוּ, יִסַּחוּ) 1) to melt away, to dissolve, physically, but transf. also to the dissolving of the fetters; to be disheartened, to be affrighted, with the addition of לָב; and of inanimate nature, to vanish, to perish. Hiph. הִסַּח to cause to be disheartened.

מִסָּע (from נִסָּע) m. 1) stone quarry; hence, whole (uncut) stones אֲבָנֵי מִסָּע from the quarry; 2) journey, march, departure; next, travelling station, and in this sense is the pl. מִסָּעִים. In signif. 1 the root is נִסָּע = סוּעַ.

מִסָּעָד m. support, stay, baluster, on which one leans, from סָעַד.

מִסָּפָד (const. מִסָּפָד, with suff. מִסָּפָדִי) m. mourning, lament, cry of woe, from סָפַד.

מִסָּפּוֹא m. fodder, provender, from סָפָא, which see.

I. מִסָּפַחַת f. equiv. to סָפַחַת scurf,

origin. that which sticks, a scab.

See קפח.

II. **מספחת** (only pl. **מספחות**) f. a covering, a mat, from **ספח**, equiv. to **צפח**, **כפח**, which see.

מספר (const. **פּר**—) m. 1) number, amount; also, after numerals, e.g. twenty-four in number; **לֵאֵין כּ**, **לֵאֵין** without number, innumerable; 2) numerable; next, that which can be counted, few, e.g. men (**אֲנָשִׁי, כְּתִי**) of number, i.e. a few; 3) narrative, tale, from **ספר**; 4) p. n. m.

מספרת p. n. m. (narrative).

מסר (inf. const. before makkaph **לְמַסֵּר**) to deliver up, to transmit, transf. to commit oneself, to commit a trespass against God, in a parallel passage **לְמַעַל מֵעַל**. Niph. to be removed, to be delivered up. The origin. signification is, to take away, to remove, for the purpose of delivering up. In this sense is the signification of committing an act of treachery or fraud by abstracting or removing something.

מסר (= **מוסר**) m. admonition, chastisement, instruction, from **יסר**.

מסרת (contracted from **מַאֲסֶרֶת**) f. a fetter, from **אסר**.

מסתר (from **סתר**) m. lurking hole, where people hide themselves.

מסתור m. the same.

מע (only pl. **מַעִים**, const. **מַעֵי** and **מַעוֹר**, const. **מַעוֹר**, after the form **שָׁם**) m. 1) the inner part, entrail, bowels, used as the seat of propagation, of the mind, of the disposition, etc.; hence the forms **יָצָא מִמַּעֵי פִּי** to descend (by birth) from some one, **עוֹד בְּנִים בְּמַעִים** yet to bear children, children being called **מַעֵי מַעֵי**; 2) offsprings (of the sea), i.e. fishes, but in this sense only the form **מַעוֹת** is used; complete **מַעֲצָאֵי מַעוֹת**; hence, **כִּמְעוֹתָיו** like its (the sea's) fishes.

מע (pl. with suff. **מַעוֹהֵי**) Aram. the same.

מעבד m. deed, the doing, from **עבד**.

מעבה m. thickness, density, from **עבה**.

מעבר m. 1) abstract, the passing by, going along; 2) place of passage, pass, ford.

מעברה f. point of transition, ford.

מעברות (only plur. **מַעְבְּרוֹת**, const. **מַעְבְּרוֹת**) f. the same.

(—**לוֹת**, **מַעְבְּרֵי**, const. —**לִים**, pl.) **מעגל** m. denom. from **עגלה** a waggon, a chariot; hence, 1) waggon track, road on which the waggon rolls along, transf. to a road, way, path, course of action (comp. **נתיבה**, **דֶּרֶךְ**); 2) castle of chariots. See **עגל**.

מער (fut. **ימער**) equiv. to **מוט** to

totter; **מוֹעֲרֵי רַגְלֵי** they whose feet are tottering. Pual **מָעַר**, hence part. with omission of **מ**, **מָעַרַת** to totter. Hiph. to shake.

מָעֲרִי (an adj. form from **מָעֲרָה** an ornament) p. n. m.

מָעֲרִיָּה p. n. m. (the diadem of God).

מְעֲרָה (only pl. **מְעֲרָנוֹת**, **מְעֲרָנִים**) m. delight, loveliness, joy; fig. dainty things.

מְעֲרָנָה (only pl. **מְעֲרָנוֹת**) f. a fetter, a bond, from **עָרַן**, equiv. to **עָנַד** to fetter, to bind.

מְעֲרָר m. an instrument for digging vineyards or ploughing fields, a mattock. See **עָרַר**.

מָעָה (not used) according to some, to be soft, tender, related to **מָה** to flow, or **כִּינָה** to melt away.

מָעוֹן m. a cake, equiv. to **עָנָה**. According to Aruch (under **עָנָה**) signifies scorn, jest, **לְשׁוֹן עָנָה**, i.e. it is used satirically (not *sermo placens*) **לְעַנֵּי מָעוֹן** “mockers in feast,” i. e. sycophants. The root is in **עוֹנָה**.

מָעוֹן (**מָעוֹן**, with suffix **מָעוֹנִי**, **מָעוֹנִי**, pl. **מָעוֹנִים**) masc. strong place, a fortress; hence **מָעֲרִי**. Tyre was called **מָעוֹן הַיָּם** sea fortress, and a Syrian deity was called **אֱלֹהֵי מָעוֹנִים** god of the strong ones, fig. defence, asylum, refuge. The form **מָעוֹנִיָּה** (Is. 23:11) is instead of **מָעוֹנִיָּה** with dagesh analysed.

מָעוֹט see **מָעוֹטָה**.

מָעוֹן p. n. m. (the needy one) from **מָעַר** equiv. to **מָעַר**.

מָעוֹן (pl. **מָעוֹנוֹת**) masc. 1) dwelling from **עוֹן**; accus. in the dwelling, like **בֵּית** in the house; 2) cities of refuge; 3) p. n. of a city in Judah, near which there was a desert; 4) p. n. of a people.

בֵּית מָעוֹן, **בְּעַל מָעוֹן** see **מָעוֹן** **בְּעַל מָעוֹן**.

מָעוֹנָה fem. equiv. to **מָעוֹן** dwelling habitation.

מָעוֹנִים 1) gent. from **מָעוֹן**, a dweller of Maon; 2) p. n. m.

מָעוֹנִיָּה p. n. m. (my cities of dwelling).

מָעוֹף masc. darkness, origin. veiling, covering, from **עָפָה**.

מָעוֹר (only pl. **מָעוֹרִים**) m. the privy parts, orig. uncovering, from **עָרַר**.

מָעוֹן see **מָעוֹן**.

מָעוֹזָה p. n. m. (strength of God).

מָעוֹזָהוּ p. n. m. (the same).

I. **מָעַט** (inf. const. **מָעוֹט**, fut. **יִמְעַט**) 1) (not used) equiv. to **מָחַץ** to split, to cleave, to break off, transf. to diminish, comp. **פָּחַת**; 2) intr. to be little, trifling (in contrast to **רַבָּה**), e. g. as regards number, value, character or position; also to become little, few. Pi. **מָעַט** to do little. Hiph. **הִמְעִיט** (fut. **יִמְעִיט**) to diminish, to lessen, to do something by little or feebly. That

brightness, transparency of the sapphire (ספיר); 2) p.n. of a town in Judah, perhaps, origin. poplar district; 3) p.n. of an encampment in the wilderness.

לְבוֹנָה (לְבוֹנָה) f. 1) frankincense, especially the white, and valuable sort, the best quality of which is called לְבוֹנָה זָכָה; the balm-plants are termed עֲצֵי לְבוֹנָה, hence also נִבְעַת הַלְבוֹנָה; 2) p.n. of a town near Shiloh.

לְבָנוֹן (white mountain, alp), p.n. of a high mountain chain, between Syria and Palestine, with the article הַלְבָּנוֹן. "The valley of Lebanon," is the valley situate between the chain of mountains of the Lebanon. The Lebanon, forming the northern border of the dominions of the ten tribes; these dominions are called אֶרֶץ לְבָנוֹן.

לְבָנִי p.n. m. (the white, fair one).

לְבָנָה (occurs in the name of the river שִׁיחַר לְבָנָה), glass; see שִׁיחַר.

לָבַשׁ (in pause or with accent לָבַשׁ, imp. לָבַשׁ, fut. יִלְבֹּשׁ), m. to clothe,

to dress, origin. to tie round, related to חָבַשׁ. It has a double

accus., like all verbs signifying wrapping round, but it is also found with בָּ of the garment, though the particip. pass. has

always the accus.; it is transf. also to clothing, in a moral sense, i.e. the being surrounded or penetrated mentally. Pual, to be dressed in official garments. Hiph. to clothe some one, with double accus.; with עַל, to put on a dress over something. The Hiph., like the Kal, is used also in a figurative sense.

לָבַשׁ (fut. יִלְבֹּשׁ), Aram. the same.

Af. הִלְבִּישׁ, like the Hiph. in Heb., but with ל of the person.

לָבַשׁ see לָבַשׁ.

לֹן (also לוֹן), m. name of a measure for fluids, and, according to tradition, the twelfth part of a hin. The root is לֹן to be hollow, deepened out.

לָנָה see לֹן and לוֹן.

לָד (place of strife), p.n. of a place in Benjamin, later known as Lydda.

לָדָד (root of לָד, not used), to quarrel, to combat, after the Arab.

לָה once Ketib for לָא.

לָה see לָא.

לָהַב (not used), to burn, to flame, related to לָאָב, comp. also שִׁלְהָב.

לָהֶב (pl. לָהֶבִּים, const. לָהֶבִּי), m.—

1) a flame: פְּנֵי לָהֶבִּים flaming face, i.e. glowing with redness;

2) the glittering part of the sword, the blade; also used of the spear.

לָהֶבֶת (const. לָהֶבֶת, plur. לָהֶבֶתֹת)

const. **לְהַבּוֹת** (fem. flame, often connected with **אֵשׁ**, but also blade, quite like **לֶהָב**; from this probably arose **לָפָה**.

לְהָבִים p. n. pl. of a people, probably equiv. to **לִיבִים** Lybians. So called on account of their living in the desert.

לָהֵן (not used), extended from **הִנָּה**; hence sometimes to meditate, to reflect, to study; sometimes, to speak.

לָהֵן m. thinking, studying; later, speaking, talking.

לָהֵר (not used), probably equiv. to **לָהֵט** to burn, to flame.

לָהֵר p. n. m. flame.

לָהֵה (fut. apoc. **וְהָלָה**), equiv. to **לָאָה** to be wearied, exhausted, which the Targ. renders **לָאָה**. Comp. **וְהָלָה** the origin. signification is probably, to languish, languish with thirst.

לָהֵה, only Hith. **הִתְלַהֵה** to be mad, confused, insane; hence, in the particip. form, a madman, he who does things without considering.

I. **לָהֵם** to burn, to flame; hence **אֵשׁ לָהֵם** figur. **לְהֵמִים** flames darting forth, used of the tongue of man which burns, i. e. slanders. Pi. **לָהֵם** 1) to kindle, burn away; 2) to fan, to produce a flame.

II. **לָהֵם** (not used), only an extended

form, from **לִוּ** to hide, to wrap up; next, to practice necromancy; similar to which is **לָאָם**.

לָהֵם m. 1) a flame, transf. to the blade of a sword; 2) pl. sorcery, origin. concealment, masking.

לָהֵם (Kal, not used), equiv. to **לָחֵם** to eat, origin. to swallow eagerly; but more correct, equiv. to **נָהֵם** to murmur, to whisper; hence, Hith. particip. **מְתַלְהֵם** whispering, murmuring, i. e. speaking softly.

לָהֵן see **הֵן**.

לָהֵן (Aram.) therefore, because, **אֲלֵהֵן** because why, but, except.

לָהֵק (not used), equiv. to **קָהַל** to assemble.

לָהֵקָה f. equiv. to **קָהֵלָה** assemblage, congregation.

לֹ for **לָא**; see **לָא**.

לֹ (or **לֹא**) a particle for expressing a wish, *ὥς, utinam*, would that! O that! joined to the imperf. or fut. if a fut. event is in question, and with the preterite if a past occurrence is in question; in all cases, however, the subject of the wish or of the condition is considered as not fulfilled, and in a certain degree of doubt; e. g. **לֹא הָיָהוּ** O that they were wise, that they understood this; **לֹא יֵחִיָּה** O that he may live; **לֹא**

שִׁמְעֵנִי O hearken to me! it is natural that this wish passes into an interj., though we have no reason for considering this signification as primitive. See **לֹאֵל**.

לֹב (a desert, comp. **לָצִי**), p.n. of a country. From which gent. **לֹבִי**, which see.

לֹב (not used), probably equiv. to **לָחַב** to burn, to flame; compare also **לָאֵב**.

לֹבִי (but only pl. **לֹבִיִּים**, once also **לֹבִיִּים**), gent. plur. the Lybians, hence in connection with Egyptians and Æthiopians; **לֹבִיִּים** is the same.

לֹב (not used), to be hollow, to be deepened out. See **לֹחַ**.

לֹד (probably from **לָהֹד**, consequently from **לָהֹד**, which see), p.n. m. (a dweller in the desert), from which gent. **לֹדִי** Lydian, name of a people.

לֹד see **לֹדִי**.

לֹדִיִּים p.n. of a people of Africa or Egypt; different from **לֹד**.

לֹחַ (fut. **יִלְוֶה**) 1) to join some one, hence to accompany or dwell with some one. In this origin. signification **לֹחַ** is connected with **לָחַב**, **לָחַב**, **לָחַב**. 2) to be under an obligation to some one; hence, to borrow from some one, the debtor being under an obligation

to the creditor. The same is *nexum esse* in Latin. Niph. to join some one, with **לָל**, **לָל**, or **לָל**, without distinction of purpose. Hiph. caus. of Kal in the second sense: to place some one under an obligation to oneself, to lend; hence, **לֹחֵה** he that lends, but **לֹחֵה** he that borrows, debtor. In reference to the original signification **לֹחֵה** is construed with the accus.

לֹחֵה (fut. **יִלְוֶה**), to deviate, to turn away, **לֹחֵה** from the looks. Niph. **לֹחֵה** to be perverted; hence **לֹחֵה** equiv. to **עֲקֹשׁ** the perverted one, as a pers. noun, or the perversion itself as a neuter. Hiph. (fut. **יִלְוֶה** after the Aram.) to remove.

לֹחֵה (from **לֹחֵה**) m. 1) an almond or nut tree, but different from **לֹחֵה**; 2) p.n. of a city, afterwards called Beth-El; with **לֹחֵה** finis **לֹחֵה**.

לֹחֵה (not used), according to some, to shine; hence, to be polished, from which **לֹחֵה**; according to others, the original signification is to engrave: thus, **לֹחֵה** tablet for engraving.

לֹחֵה (plur. **לֹחֵהִים**, dual **לֹחֵהִים**) m. a tablet, usually of stone, on which something is engraven, but also of wood; hence **לֹחֵהִים**—tablet-work. The tablets of the law were called

ל; הַעֲדוּת, לוחות הַבְּרִית; figur. the tablet of the heart.

לוחית (probably tablet-work, or engraving), p.n. of a Moabite city.

לוחש p.n. m. (the silent one, or the whisperer), generally with the article הַלּוֹחֵשׁ; see לחש.

לום equiv. to לאם 1) to wrap up, to conceal, particip. לום pass., f. לוּמָה. The particip. form לום is used to distinguish it from לם in the sense of secretly. 2) to be secreted, hidden, from which לם particip. secreting, especially בַּלֵּם, בַּלְאֵם. 3) to practice sorcery, necromancy, from which the part. pl. לְהַטִּים or לְטִים. Hiph. הִלִּים (fut. apoc. וְהִלֵּם) to wrap up פָּנִים the face in (בְּ) something.

לום 1) m. veil; 2) p.n. m. (mourner, or necromancer).

לוטן p.n. m. (one that conceals).

לוי p.n. m. (one that is encircled, from לָוָה to encircle); next also patron. for לְוִי, plur. לְוִיִּם Levites, a portion of the tribe of Levi.

לוי (plur. לְוִיִּם), Aram. the same.

לויה f. wreath, from לָוָה to encircle.

לויתן (formed from לויה), m. origin. an animal which winds itself; hence, serpent, rattle-snake; next, transf. to crocodile or large winding sea animals.

לול (not used) reduplicated from the

single root לו, in the sense of winding, circling.

לול (pl. לולִים) m. a spiral staircase, on account of its winding.

לולא (also לולִי conditional conjunction, if not composed from לא=לא and לו, hence its distinction from לאם like לאם differs from לו.

לולי (from לול by adding the old adj. termination; pl. לולִים, const. לולִים) f. (in the pl.) loops, from לול to wind. The plur. form is from the sing. form לוֹלֵא, and the latter is from the m. לוֹלִי.

I. לָנָה (hence pret. לָן, 3 f. לָנָה=לָנָה, 1 pl. לָנָו, inf. לָלֹן, particip. לָלֵן) to tarry over night, probably from לול (from which ליל); next, to stay or tarry generally, and also used of inanimate beings. Hiph. to allow to tarry; more frequently the abridged form לִין for הִלִּין, fut. יִלִּין, imp. לִין; but the causative element becomes gradually lost. Hith. הִתְלַוֵּן to tarry over night.

II. לון (Kal not used) to revolt, to murmur, origin. equiv. to לָעַן to curse; hence Niph. with עַל to murmur against some one. Hiph. (also after the Aram. מְלִינָנִי, part. מְלִינָנִים) to murmur against (עַל) some one, almost like Niph. לָעַן to sip, to swallow, connected

with שָׁתָּה. To which belongs also the redoubled form לַעֲלַע, which is abbreviated in עָלַע; see עָלַע.

לֹאץ to scorn, to mock, to laugh at, to deride. לֹאץ a scoffer, a scorner. Hiph. הִלְאִין (fut. יִלְאִין) 1) to scorn, to deride, with the accus. and dat. 2) to interpret, hence מִלְאִין interpreter. Pi. לוֹאֵץ (particip. pl. מְלוֹאֵץ = מִלְ) to scoff, to scorn. Hith. הִתְלוֹאֵץ to conduct oneself as a scoffer, i. e. as a perverted one, a sinner. In reference to signification 2 of Hiph., see מִלְאֵץ.

לָשׁ 1) to knead, connected with שָׁשׁ to press; 2) not used, to lick, from which לָשׁוֹן; 3) to be strong, from which לִישׁ.

לִישׁ once Ketib for לָשׁ, which see. לָוָה (formed from לָוָה, from לָוָה) Aram. f. binding, joining, but only as a prep. by, at, מִן לָוָה equiv. to מִעַם in Hebrew.

לֹא see הִלָּן, לֹא.

לָוָה (not used) to deviate from something, equiv. to לוֹן.

לָוָה see הִלָּן, לָוָה.

לָוָה see הִלָּן, לָוָה.

לָוָה f. perverseness, from לָוָה.

לָח (pl. לָחִים) adj. m. moist, sapful; hence, fresh, young, transf. to new, unused. The root is לָחַח, which see.

לָח m. freshness, cheerfulness, from לָחַח.

לָחַח (not used) probably equiv. to לָחַח to look fresh.

לָחִים (with suff. לָחִים, לָחִים) m. 1) origin. equiv. to לָחַח food, used of the fire and brimstone which the Lord caused to rain down as food for the wicked; 2) the flesh, the body, connected with signification 1.

לָחַח (not used) fresh, sapful; hence, to be young, in the vigour of life, new, related to לָחַח, and perhaps also to לָחִים.

לָחִי (in pause לָחִי, with suff. לָחִי, pl. לָחִים, const. לָחִי, with suff. לָחִי, לָחִי) f. 1) jaw, cheek, so called from its freshness (as in other languages); to strike on the cheek, i. e. to humble; 2) chin; 3) p. of a district, complete רֶמֶת לָחִי hill of jaws of rocks, i. e. pointed cliffs. The name is illustrated in the history of Sampson.

לָחִי equiv. to לָקַק to lick, to nibble off. Pi. to lick up; figur. to lick the dust, i. e. to prostrate oneself unto the dust.

לָחִים (fut. יִלָּחִים) 1) to partake of food, to eat, comp. לָחִים Aram. (the root-syllable is לָח, extended by ח); hence equiv. to לָחִים with.

the accus.; with **א**, however, to eat of something, to enjoy something, to delight in something; **לחם רשף** devoured by the flame; 2) to combat, to battle, with **א** and **ל**, origin. to devour the enemy, **אכל** is used similarly when speaking of the sword (Isa. 1:20; Ezek. 21:33). Niph. **נלחם** (inf. absolute **נלחם**) mutually combating, origin. devouring one another. The person against whom one makes war stands in the accus., or construed with **א**, **עם**, **אל** and **על**, but also with **ל**, **על** it signifies to make war for some one; to besiege a town, const. with **א**, **על**, **עם**.

לחם (const. **לחם**) m. combat, siege (of the gates), the constructive form **לחם** is put for **לחם**.

לחם (with suff. **לחם**) com. food, nourishment, bread, bread-cake, also corn. The food from the tree, i. e. its fruit; the bread of God, i. e. sacrifice; **אכל לחם** to partake of a feast; **עשה לחם** to prepare a meal; **איש לחמי** my associate, he that partakes of my bread.

לחם (Aram.) the same.

לחמי under **בית הלחמי**, see under **לחם**, but also as a p. n. m.; the meaning, however, cannot be defined.

לחם p. n. of a place in Judah.

לחן (not used) Aram. to cohabit, to copulate.

לחנה (with suff. **לחנה**, formed from the m. **לחן**) f. a concubine.

לחץ (fut. **ילחץ**) equiv. to **נחץ** to press (comp. the changes between **נחץ** and **לחץ**, **לחץ** and **לחץ**). Niph. to press oneself forward against (**אל**) something.

לחץ (with suff. **לחץ**) m. oppression, affliction, **לחם לחץ**, **לחץ** bread or water of tribulation.

לחש (Kal, not used) equiv. to **נחש** to hiss, to whisper, or speaking with a soft hissing sound. Pl. of the whispering of conjurors, hence to conjure, to practice necromancy. Hith. **הלחש** mutual whispering, conversing secretly; with **על** to hiss at some one.

לחש (pl. **לחשים**) m. origin. whisper; hence, as in the verb, conjuring of sorcerers; concrete, amulet, transf. to prayer, which is read softly.

לח see **לחם**.

לח m. a kind of odoriferous medicine, perhaps *laudanum* (Auth. Vers. myrrh). The root is uncertain.

לח (not used) according to some equiv. to **לח** to conceal, to hide, like **לח** Aram.

לח f. a species of lizard, so called from its hiding itself.

לח p. n. of a people in Arabia.

למים see למים.

לָמַשׁ (fut. יִלְמֹשׁ to sharpen, to point, especially of the sharp looks of man; of the sharpening of iron, or of the ploughshare, transf. to hammer. Pu. לָמַשׁ to be pointed, sharpened.

לָוִי (for לוֹוִי, from the masc. לָוִי, pl. לוֹוִים) f. wreath, garland, festoon, equiv. to לוֹוִי.

לַיִל (const. לַיִל, with ה paragogic לַיִלָּה, plur. לַיִלֹּת) m. night, and also as an adv. nightly, in opposition to יוֹמָם, figur. calamity, like חֲשָׁךְ. Root לָוַל.

לַיִלָּא (Aram.) the same.

לַיִלָּה fem. nightmare, a spectre; in Cabala, a p.n.f. supposed to be the mother of devils, formed from לַיִל by the termination יָה.

לֵן see לֵן.

לֵשׁ see לֵשׁ 3.

לֵשׁ m. 1) a lion, from לֵשׁ to be strong; 2) p.n. of a border town in Palestine, later called Dan; 3) p.n. m.

לָכַד (fut. יִלְכֹּד) origin. to draw the net in (comp. the root in לָכַד, next, generally to catch, to gather in (water), to conquer (a town) by siege, to take (by lot); figur. to catch some one by artifice. Niph. pass. to be caught, to be conquered. Hith. to join, to

connect oneself, to adhere together, e.g. of the water by the frost, of the scales of the crocodile.

לָכַד m. catching, either by an enemy, or in a snare.

לָכָה as an imp. from יָלַךְ; see יָלַךְ.

לָכָה for לָךְ unto thee. See לָךְ.

לָכָה p.n. of a place in Judah,

לָכִישׁ (the invincible one), p.n. of a city in Judah.

לָכֶן see כֵּן.

לָכִישׁ (not used) to be invincible (after the Arab.), from which לָכִישׁ.

לָלֵא see לָלֵא.

לָמַד (fut. יִלְמֹד) origin. to meditate, to learn. From to learn, לָמַד is transf. to train; hence, לָמוֹד מְלֻחָמָה trained to war; generally with (אֶל) to train to something. Pi. to instruct, to teach, with accus. of the person, and with dat. מִן, מֵ of the subject. Pu. to be trained, of beasts, soldiers, or songsters.

לָמָה, לָמָה, לָמָה; see מָה.

לָמוֹ see מוֹ.

לָמוֹאֵל and לָמוֹאֵל p.n. m. (consecrated to God).

לָמוֹד (לָמוֹד, pl. לָמוֹדִים) adj. m. (after the forms לָמוֹד, לָמוֹד) 1) learned, trained, practised, the tongue of the learned, i.e. a practised tongue; 2) subst. a practised one, a pupil, a disciple.

לָמַד (not used) after the Arab. to taste.

לָמַד p. n. m.

לָמַן see מָן.

לָמַעַן see מַעַן.

לֵעַ m. throat, neck, from לוּעַ.

לָעַב (Kal, not used) to be pale, white, transf. like פָּסַף and בּוּשׁ to be ashamed. Hiph. הִלְעִיב to shame, figur. to scorn, to deride; comp. עֲלָב in עֲלָבוֹן.

לָעַן origin. to stutter, to stammer, like עָלַן transf. to speak unintelligibly, outlandish, to scorn, to deride (origin. to mock the stammering of some one). Niph. to stammer; hence נִלְעַן a stammerer, an unintelligible one. Hiph. to scorn, to mock, to deride; constr. with לָ, גַּ and עַל, with אֶחָרִי to mock some one speaking.

לָעַן m. scorn, scoffing, mocking; also used as the cause of scorn.

לָעַן adj. m. scorning, speaking outlandish, לָעַנִי מַעוֹן (Author. Vers. mockers in feasts), slanderer.

לָעַד (not used) after the Arab. to put in order.

לָעֲדָה p. n. m. (order).

לָעֲדָן p. n. m. (one that puts in order).

לָעָה 1) to speak, to relate, not in a bad sense; hence לָעוֹת speech; 2) to stammer, equiv. to לָעַן; לָעוֹ (Job 6:3) is, according to some, in the same sense with the accent

ante-penultimate on account of the pause.

לָעוֹת (only Isa. 50:4) f. speech.

לָעוֹ equivalent to לָעַן to stammer, or to speak outlandishly; hence עַם לָעוֹ.

לָעַט (Kal, not used) origin. to eat, to taste; hence in Hiph. הִלְעִיט to cause to eat, to give to eat, always with the sub-signification of eagerness.

לָעַן (not used) equiv. to לָנָה 2, to denounce, to curse, from which:—

לָעֲנָה f. wormwood, poisonous herb.

לָעַף only in שִׁלְהֵב=וְלָעַף; hence=לָהֵב according to some; possibly, however, the ל is interpolated.

לָפַד (not used) to flame, to burn; the radical is לָף, related to לָב, if the ד in לָפִיד is not merely the suffix of a noun (יד—) without belonging to the verb.

לָפִיד (pl. דִּידִים) m. flame, לָבִיד despised torch, i.e. torch cast away; flame, לָ אֵשׁ flame of fire.

לָפִידוֹת p. n. m. (flames, torches).

לָפְנֵי see פָּנָה.

לָפַת (fut. יִלְפֹּת) to bend, to curve; hence, to cause something that is straight to bend or to fall; related to לָבַט. Niph. 1) to cringe, to turn round for the purpose of looking; 2) to curve, i.e. to take an indirect way.

לָצַח m. scorn, scoffing, לָצַח אִישׁ, i.e. לָצַח.

לָצַח belongs to לִצְחָא; see לוּץ.

לָצַח (not used), probably equiv. to לָצַר, to guard, to watch, to keep; hence, to superintend; from which probably מְלָצַח, which see.

לָקוּם p.n. of a place in Naphtali.

לָקַח (fut. יִקַּח, imp. קַח, seldom לָקַח, with הַ finis קָחָה, inf. לְקַח, const. קָחָה) to seize, to lay hold of by (אֶ) the hand; next, to take, generally; this, the general signification, is used in the most manifold applications, e.g. to take a wife, i.e. to marry; to take a wife for (לְ) some one; to take away, to take off; to accept, to receive, to take under protection; to take in, i.e. to insinuate oneself in some one's favor (by looks or by manner); to conquer (in a hostile sense); to fetch away, to bring away, to take away, to offer as a present; to take possession of, and other verbs in which the sense of "taking" is predominant. Niph. to be taken away, to be taken as booty, to be removed, etc.; more frequently, however, occur as passive, Pu. לָקַח in pret. and Hoph. יִקַּח in fut. Hithp. הִתְלַקַּח to adhere together, used of the fire which flames up; comp. הִתְלַבֵּר.

לָקַח (with suff. לְקַחְי) m. 1) the taking in or possessing by enticing; prepossession; 2) that which one receives, adopts: doctrine, knowledge, wisdom.

לְקַחְי p.n.m. (one rich in knowledge, or one who prepossesses people in his favour).

לָקַט (fut. יִלְקֹט) to gather, to gather up (ears of corn, manna, flowers, stones, etc.), proceeding from the original signification of "taking up," equiv. to לָקַט in Aram. Pi. to gather up often. Pu. to be gathered (one to another, Isaiah 27:12). Hithp. to gather themselves, to assemble at (אֶל) a place.

לָקֵט m. the gathering (of ears of corn, grapes), after-gathering, gleanings.

לָקַט see לָקוּם.

לָקַח (3 pers. pl. לִיקְחוּ, fut. יִלְקֹחַ) to lick, especially to drink in a licking or sipping way, applied to man as well as to dogs. Pi. לִיקַח the same.

לָקַח (Kal, not used), origin. to be hard, sapless, transf. to be late in season (of fruit). Pi. לִיקַח (is denom. from לָקַח fruit late in season), to gather the fruit late in season. See לִיקַח, לִיקַח.

לָקַח m. 1) grass in late season, math; 2) fruit late in season, from which לָקַח; to gather the לִיקַח.

לָשָׁךְ (not used) to suck, to sip the

juice; the root is **לש** equiv. to **לש**, **לח** (לח), and others.

לש (after the form **לשן**, with suff. **לשי**) m. 1) sap, juice, transf. to sweet, juicy things (of cakes); hence **לשן** oil-cake; 2) vigour, sap of life.

לש (const. **לשן**, pl. **לשנות**) com. tongue, proceeding from the idea of licking (formed from **לש**, **לש**, with the termination **לש**); but next, tongue generally, as the organ of speech; hence, upon, under the tongue, of speech; **לשן** a man of tongue, i. e. a slanderer; **לשן** a babbler, a mountebank; hence, generally speech, language, and in the latter sense used for people with a distinct language. **לשן** is also transf. to inanimate subjects, e. g. golden tongue, i. e. a bar of gold; fire-tongue, i. e. flame; tongue of the sea, i. e. a gulph, for which **לש** alone is sometimes used.

לש (not used) to lay, to lay down, to abate; the same is **לש** in reference to anger, tide, storm.

לש (pl. **לשנות**, const. **לשנות**) f. assembly-room, dwelling-room, from **לש**, like **λεσχη**, **λεχος**, from **λέγω**, *cubiculum* from *cubare*; especially used of the chamber of the priesthood. See **לש**.

לש (not used) probably to shine, for which some analogies are found.

From which:—

לש m. 1) name of a precious stone, opal or ligure; 2) p. n. of a city, which was formerly called **לש** or **לש**.

לש denom. from **לשן**, but only Po. **לש** to use the tongue, i. e. to slander; hence Part. **לשן** in Keri, **לשן** from Pi. Hiph. the same.

לש (def. pl. **לשנות**) Aram. equiv. to **לשן** Heb. the tongue, speech, people, etc.

לש (not used) after the Arab. to cleave, to split.

לש (split of the earth) p. n. of a city on the east of the Dead Sea, having warm baths. The Targum has **לש** Callirrhoe.

לש (not used) to extend, to expand, to spread out, especially of a garment or mat; hence related with **לש** (in **לש**), comp. **לש** in **לש**. From which **לש**, which see.

לש (not used) to receive, to take up, to hold, probably related to **לש** or **לש**, or **לש** is equiv. to **לש**, since **ל** in many verbs of **ל** is not of the root.

לש m. name of a corn measure, the half of a *cur*. See the verb.

לחע (not used) equiv. to לחע to tear off, to break off (comp. לחע, לחע). Niph. לחע=לחע to be broken, dashed to pieces (of the teeth); see לחע.

מ

מ Mēm (מִי), the thirteenth letter of the alphabet, and as a numeral counts 40. The signification of the name is: a well, water, not unlike the shape of the letter. It interchanges with ב and פ as a labial, sometimes also with the weak labial ו, e.g. מִיבון, מִימון, מִילָט, מִילָט, מִילָט, Aram. מִינָה. As a liquid מ interchanges with נ, ר, ל, as will be seen in the course of this letter. מ is used—1) as extending the form of some short roots, e.g. מִיָּה; 2) in the formation of the quadrilaterals; 3) as nominal affix to form long nouns from short ones, e.g. מִיָּה in מִיָּה, מִיָּה, מִיָּה, מִיָּה, מִיָּה, and others; מִיָּה as מִיָּה, מִיָּה, מִיָּה; מִיָּה as מִיָּה, מִיָּה, מִיָּה.

מִי (i.e. followed by *dag. forte*); see מִי.

מִי see מִי.

מִי (Aram.) interr. pron. what? and also without being an interrog., something. like מִי in Hebrew. מִי that which.

מִי m. place for feeding or fattening cattle, stable; or place where the fodder is kept, magazine. Root מִי.

מִי masc. power, strength, might; hence מִי with all might; frequently as an adv. מִי with great might, i.e. very; likewise, מִי, מִי the same, מִי very, entirely, swiftly, soon, according to the context. The root is מִי.

מִי (not used) to measure, to fix limits, comp. מִי Aram., similar to מִי in מִי a vessel, utensil, etc.

מִי (const. מִי, dual מִי, pl. מִי) fem. origin. a quantity, a number; next, a fixed number; 1) a hundred, after the analogy of מִי and מִי which also assumed the signification of a definite number from an indefinite one. The pl. מִי sounds in Ketib מִי, as being from the sing. מִי. Ecclesiastes. 8:12, מִי stands for מִי or מִי. 2) one from a hundred (monthly), a percentage as interest; 3) p.n. of a tower in Jerusalem.

מִי (dual מִי) Aram. the same.

מִי (only pl.) m. desire, longing.

Root מִי.

מִי (contracted מִי) m. a fault, blemish, quite like מִי used

either of a physical or moral defect. See **מָאָם**.

מָאָמָה adv. (contracted from **מָה** ו**מָה**) 1) anything; after the negations of **לֹא**, **אֵין** not anything, nothing; 2) any how. It is not connected with **מִוּם** or with **מָאָם**, nor is it the fem. of these words.

מָאֹר (const. **מָאֹר**, pl. **—רִים**, **—רוֹת**) m. light, an object giving light; hence of the sun, the moon, candlestick, whilst **אֹר** denotes the light itself that shines. **מְנוֹרָת** **הַמָּאֹר** the candlestick (that diffuses light), figur. **מָאֹר עֵינַיִם** the light, or the cheerful look of the eyes.

מָאֹרָה f. from **מָאֹר** brilliancy, i. e. the brilliant eyeball of the basilisk. The feminine termination often serves to express a metaphor, as in **קִרְנוֹת**, **בְּנִפּוֹת**, **מִצְחָה**. According to others, it is equivalent to **מְעָרָה**, **מַעְרָה**.

מֵאֵן (only dual **מֵאֵנִים**) f. balances, the dual on account of the two scales. The root is **אָן** to weigh.

מֵאֵנִין (Aram.) dual, the same.

מֵאֵיוֹת see **מֵאָה**.

מֵאָכֵל m. that which is eaten, that which serves for food; hence, food, corn, fruit, **עֵץ מֵאָכֵל** fruit-tree, **מֵ צֶאֱן** sheep for slaughter. **מֵאָכֵלָת** fem. the same, in a figur.

sense, the devouring; **מֵאָכֵל** food of the fire.

מֵאָכֵלָת (pl. **מֵאָכֵלוֹת**) fem. a knife, origin. that with which one eats (part. Hiph.)

מֵאָל p.n. of an Arabian people, designated the descendants of Yoktan, whose first ancestor was **אֲבִימֵאֵל**, which see.

מָאָם 'not used) to lack, to want, in contrast to **מָלֵךְ** to be perfect. The form is abridged from **מָאָמָם**, which is reduplicated from **מָאָ** to diminish, to take away. Comp. **מָאָן**; from which **מָאָם** and **מִוּם**.

מֵאָמֵץ (plur. **מֵאָמָצִים**) m. strength (origin. subject of strength), with **בָּח** strong in power, also in wealth; hence, treasure.

מֵאָמֵר m. word, command, origin. that which is said or commanded.

מֵאָמֵר (Aram.) the same.

מֵאָן Aram. (def. **מֵאָנָא**, plur. **מֵאָנִין**, const. **מֵאָנִי**) m. a vessel, origin. size, measure, from **מָאָ** equiv. to **מֵאָה** Heb.; comp. also **כֵּלִי**. **—** is the formative syllable, as in **לִשָּׁן**.

מֵאָן (Kal, not used) not being, wanting, formed from **מָאָ**, and the same as **מָה** (see below). Pi. **מֵאָן** (fut. **יִמָּאֵן**) to negative, refuse. Comp. also **מָאָם**.

מֵאָן (origin. particip.) adj. m. to negative, refuse.

מֵאֵן (pl. מֵאֲנִים) adj. m. the same.

מָאָס (fut. יִמָּאֵס) to despise, disdain, reject, constr. with accusative and בָּ. Niph. 1) to be despised; 2) formed from מָסַס: to melt, to be dissolved, to vanish.

מֵאֲפָה m. that which is baked, from אָפָה.

מֵאֲפֶל m. darkness, from אָפֶל.

מֵאֲפִלְיָה f. the darkness from God; יָה is here like יָה in שְׁלֵהֶבֶתִּיהָ; according to others, לִיָּה — is an adj. termination from לִי —, and hence fem. for לִיָּה —.

מָאָר (Kal, not used) to stab, pierce, origin. to hurt, either equiv. to מָרַר or אָרַר. Hence, Hiph. to cause pain, to wound, to hurt, צָרַעַת סֵלֶן מִמָּאִיר piercing thorn, מִמָּאִיר a fretting leprosy.

מֵאֲרָב m. 1) place of watching, ambush; 2) the act of watching; concr. for abstract, they that lie in ambush.

מֵאֲרָה (from מָאָר, after the form יִרְשָׁה) f. imprecation, curse.

מֵאֵת = מֵן, see אֵת.

מִבְּדֻלָּת f. separated place.

מִבּוֹא (מִבּוֹאִים, מִבּוֹאֹת) masc. 1) entrance, avenue (to a gate, to the sea), from בּוֹא to come in; 2) descent, of the sun, origin. its going to set; hence also, the west, western parts.

מִבּוֹכָה fem. confusion, confoundedness, from בּוֹךְ.

מִבּוֹל (from יָבַל) masc. flood, especially of the great deluge.

מִבּוֹנִים (Ketib) m. plur. formed from מִבּוֹן (root בּוֹן) insight, prudence, wisdom; transf. to wise doctrines, abs. for concr.

מִבּוֹסָה f. treading down (with the feet), destruction. Root בּוֹס.

מִבּוֹעַ (pl. מִבּוֹעִים) m. a spring, from נָבַע. מִבּוֹקָה (for מִבְּקָה) fem. emptiness, void, waste; from בָּקַק.

מִבּוֹשׁ (only plur. מִבּוֹשִׁים) m. privy part; from בּוֹשׁ.

מִבְּזָה f. contempt, disdain; hence נִמְבְּזָה, which see.

מִבְּחֹר m. selection, choice; concr. that which is chosen.

מִבְּחָר m. 1) the same; 2) p.n. m.

מִבְּטָה (with suff. מִבְּטָהּ) m. prospect, hopes, object of hopes; from נָבַט.

מִבְּטָא m. connected with שְׂפָתַיִם pronunciation, speech. See בְּטָא.

מִבְּטָח (with suff. מִבְּטָחִי, plural מִבְּטָחִים) m. confidence, object of confidence, safety; from בָּטַח.

מִבְּלָגִית f. brightness, cheerfulness. See בָּלַג.

מִבְּנָה m. a building, from בָּנָה.

מִבְּצָר (const. צָר —, pl. צָרִים —) m. 1) fortress, fortification, with or without עִיר מִבְּצָרוֹת; עִיר מִבְּצָרוֹת castles, burghs; 2)

p.n. masc. (fortification, or rather fortifier).

מִבְּרַח masc. flight, concr. fugitive.

See מִבְּרַח.

מִבְּשִׁים see מְבוֹשׁ.

מִבְּשִׁם p.n. m. (fragrance).

מִבְּשֻׁלַּח (plur. שְׁלוֹחַ) f. hearth, on which the cooking is prepared.

מִבְּ מ. a magi, a priest (among the Persians); hence מִבְּ רֹבֵד head-magi.

מִבְּגִישׁ p.n. of a place.

מִבְּגָלָת f. cord, string; from גָּלָל = חָבַל.

מִבְּגָעָה fem. a turban, from its hill-like appearance; different from מִצְנֶפֶת.

מִבְּ (not used) to be distinguished, precious, excellent. From which:

מִבְּ (pl. מִבְּרִים) m. that which is noble, precious things, e.g. of heaven, i.e. fruit; also joined with פְּרִי precious fruit.

מִבְּדוֹ (also מִבְּדוֹן—origin. that which is noble, adorned, rich in fruit) p.n. of a city in the territory of Manasseh; hence, מִבְּקַעַת מִבְּדוֹ, מִי valley, water near Megiddo, i.e. the valley and the brook of Kishon.

מִבְּדִיָּאל p.n. m. gift of God.

מִבְּדִל (a tower) p.n. of a city in Egypt.

מִבְּדִל (plur. מִבְּדִלִּים, מִבְּדִלֹת) m. 1) a tower (of castles), or a small one in a vineyard; 2) anything of ele-

vated position, as a scaffold, stage, balcony; figur. eminence, greatness; concr. the great. 3) in several proper names of places, e.g. מִבְּדִל אֵל (the Tower of God) p.n. of a city in Naphtali; מִבְּדִל גָּד (Tower of Gad) p.n. of a city in Judah; מִבְּדִל עֶדֶר (Tower of herds) p.n. of a place near Bethlehem.

מִבְּדִיָּה f. preciousness, nobleness, only pl., precious gifts.

מִבְּנוֹ p.n. of a northern people, whose king was called גִּבְנוֹ; this people is, according to Josephus, of Scythian origin.

מִבְּנוֹר (pl. מִבְּנוֹרִים) m. 1) fear, from בָּנוֹר = יָגַר. 2) from בָּנוֹ (to dwell) abode, sojourning (as a stranger); hence, pilgrimage, itineracy, in the biblical sense.

מִבְּנוֹרָה f. 1) from מִבְּנוֹר 1, fear, terror, like מִבְּנוֹרָה of which the plur. occurs in this sense; 2) store, magazine, from בָּנוֹ to assemble, to collect.

מִבְּנוֹרָה f. an axe, from בָּנוֹר.

מִבְּנִל m. a sickle, from בָּנָל.

מִבְּנִלָה f. something rolled together, roll of manuscript; complete, מִבְּנִלַת סֵפֶר, especially of the scroll of the Law.

מִבְּנִיָּה (const. מִבְּנִיָּה) f. according to some, multitude, host, from בָּנָה;

but the more correct derivation is from מנח, so that מנח is a contraction from מנח, signifying, end, aim, goal; compare מנח.

מנח (Kal, not used) to be enabled; hence מנח 1) to deliver into the power of some one, to surrender (the enemy) into the hand of some one (מנח); 2) denom. from מנח to protect, to shield, to surround (of a crown).

מנח (with suff. מנח, pl. מנחים, const. מנח) com. a shield, from מנח to shield, to protect; hence מנח an armed man (a robber); transf. to God, as Protector; the princes also are called, the shields of the earth.

מנח (formed from מנח) f. a cover, which protects; figur. מנח the cover of the heart, i.e. stubbornness, obduracy.

מנח f. threatening (of God), reproof, curse.

מנח f. a blow, a plague, through war or pestilence; next, the perishing of multitudes.

מנח p.n. m.

מנח equiv. to מנח to flow along, to pour forth; also, trans. מנח to be poured forth, to be delivered up to (מנח) the sword. But generally in this sense only in Pi. מנח to

deliver up forcibly; also מנח, from מנח.

מנח (Aram.) the same. Pi. to thrust, overthrow.

מנח f. a saw, from מנח.

מנח (thrust), p.n. of a city in Benjamin.

מנח fem. diminishing, deduction, from מנח, only used in pl.

מנח fem. clod, lump, from מנח, which see.

מנח (pl. מנחים, מנח) m. 1) origin. liberties which belong to the possession of the town; hence also, the open place round a building, place of pasture. 2) district belonging to the town, מנח town having a suburb. See מנח II.

מד (with suff. מדי and מדי, plur. מדי and מדי)—1) garment, which is worn on the body, from מד (like מדי) linen garment. 2) tract, extent; hence, מד her extent; 3) measure, מד the portion meted out.

מד (Aram.) masc. an altar for sacrifices.

מד m. 1) a place to which cattle are driven, meadow, common, plain (not cultivated), steppe, but always where there is pasture for cattle; hence, מד. 2) a desert, a waste, either from a

natural cause or from the power of man; complete, **מְשֻׁמָּדָה**. **הַמִּדְבָּר** the Arabian desert, of which **פְּאֶרָן**, **סִינִי**, **סִין**, **צִין** are only parts. Figur. deserted, i.e. naked and bare, stripped of ornament. 3) speech, address, from **דָּבַר** to speak, which is more correct than, "organ of speech," as translated by some.

מָדַד (in the pret., more frequently the analysed form; fut. **יִמַּד**, inf. **מַד**) 1) to measure, to mete out; hence, figur. to recompense. 2) to stretch, to extend, probably the original idea of signification I. Niph. to be measured, meted out. Pi. with the double signification of Kal. Po. **מִוִּדַּד** to measure. Hithp. **הִתְמִוִּדַּד** to stretch oneself out, to spread oneself.

מִדָּד m. according to some = **מִנְדָּד**, flight, departure (of sleep); according to others, 3 pers. pret. Pi. from **מָדַד**; thus **מִדָּד עָרַב** (Job 7:4) the night stretches, i.e. lasts too long for me; Author. Vers. however, "and the night begone."

מִדָּה belongs to **מָדוֹן**; see **מִוֶּד**,

מִדָּה belongs to **מָדוֹ**; see **מִדָּה**.

מִדָּה (not used) to be in the midst; hence **מִדָּה** p.n.

מִדָּה (from the masc. **מִדָּה**) f. 1) extent, size, stature, **מִדָּה אִישׁ** a man

of high stature; the same is the pl. **מִדּוֹת**; hence **אֲנָשֵׁי מִדּוֹת**, and transf. to space and time: **מִדָּת** **בֵּית מִדּוֹת** duration of life, **מִדָּה** spacious house; 2) measure, measurement; hence **מִדָּה**, **מִדָּה** cord for measuring, a measuring reed; figur. tribute, origin. quantum, measure; 3) equiv. to **מָד** garment, thus the plur. **מִדּוֹת**, **מִדּוֹת** hem of the garment or garments.

מִדָּה (also **מִנְדָּה**, const. **מִנְדָּת**) Aram. f. tax, tribute; origin. appointed tax; the same as **מִדָּה** in Heb.

מִדָּה בָּה f. surname or poetic term for Babel, she who exacts gold, or takes gold for booty; from **דָּהַב** Aram. = **דָּהַב**, or, seat of gold, wealthy one; according to some, the reading is **מִדָּה בָּה**, which see.

מִדָּה (in signification 1, only plur., with suff. **מִדָּהֶם**) m. 1) garment, raiment, from **דָּהַב** II.; 2) sickness, from **דָּהַב** I.

מִדּוֹת m. seduction, from **דָּהַב**.

I. **מִדּוֹן** (pl. **מִדּוֹנִים** in the Keri often for **מִדּוֹנִים** m. 1) strife, quarrel, contention, or concr. object of contention; 2) p.n. of a Phoenician city.

II. **מִדּוֹן** masc. length, size; hence **אִישׁ מִדָּה** = **אִישׁ מִדּוֹן**. The Ketib reads **מִדּוֹן**.

מִדּוֹעַ (compounded of **יָדוֹעַ** **מִדָּה**) adv.

of interrogation, why? wherefore?
origin. on what grounds? different
from לָמָּה for what purpose?

מְרוֹר (Aram.) masc. dwelling, abode,
from רוּר.

מְרוּרָה f. wood-pile, stake, funeral-
pile, from רוּר.

מְרוּשָׁה f. the threshing, concr. that
which is threshed; hence figur.
מְרוּשָׁתִּי my threshed (oppressed)
people.

מְרוּחָה m. thrust, fall, from רוּחָה.

מְרוּחָפָה f. thrust, fall, destruction,
from רוּחָף to push.

מְרִי middle country, p. n. f. of a coun-
try, Media; used also as the name
of the people; gent. מְרִי a Mede.

מְרִי (Aram.) the same; gent. מְרִי,
def. מְרִיָּא (Ketib מְרִיָּא) Median.

מְרִי (contracted from מְרִיָּא) suffi-
cient, that which suffices; there-
fore belongs to מְרִי.

מְרִי see under מְרִי.

מְרִיָּן (pl. מְרִיָּנִים, which stands also in
the Keri for מְרִיָּנִים, from מְרוֹן) m.
1) strife, from רוּן; 2) p. n. of an
Arabian national tribe on the East
of the Ælanitic Gulf; gent. מְרִיָּנִי.

מְרִיָּין track, p. n. of a city in the
desert of Judah.

מְרִיָּנָא (Aram.) equiv. to מְרִיָּנָה, a
province, a country, from רוּן.

מְרִיָּנָה f. district of a certain jurisdic-
tion; hence, province, district, stad-

holdership, country; מְרִיָּנָה the
fat country, i. e. Palestine; see רוּן.

מְרוּכָה f. mortar, stamper, from רוּך.

מְרוּמֵן place of manure, p. n. of a
Moabite city. Root רוּמֵן.

מְרוּמָּנָה fem. 1) dung-hill; equiv. to
רוּמָּן; 2) (dunghill) p. n. of a city
not far from Jerusalem; 3) p. n.
of a city in Judah.

מְרוֹן (from רוּן, like מְרוֹן from רוּן)
m. 1) strife, contention; only pl.
2) p. n. m. quarrelsome one; gent.
מְרוֹנִים for מְרוֹנִים.

מְרוֹעַ (plur. מְרוֹעִים) masc. knowledge,
science, from רוֹעַ; the י is re-
placed by dagesh.

מְרוֹעַ see מוֹרֵעַ.

מְרוּקָה f. piercing, from רוּקַּה

מְרוֹר (Aram.) masc. equiv. to מְרוֹר
dwelling; see רוּר.

מְרוּרָנָה f. steps, stair, stile, terrace,
from רוּרָן to step up; also, degree.

מְרוּרָן m. step, also place on which
one steps.

מְרוּרָשׁ m. origin. research, investiga-
tion, expounding; next, every ex-
position of a text; hence מְרוּרָשׁ
מִסְפָּר הַמְּלָכִים a complete history
of the book of Kings; see רוּרָשׁ.

מְרוּרָתָא (generally מְרוּרָתָא, supposed to
be the article) p. n. m.; more cor-
rectly however מְרוּרָתָא, see under מְרוּרָתָא,
not being the article.

מְרוּרָתָא (in the closer connexion of words

מה; else מה, which is joined by makkaph to the succeeding word, and is also followed by dagesh forte; preceding gutturals, מה is used, e.g. before מ and נ, sometimes מה; before ה, ח, ע, מה or מה with few exceptions) interr. pron. what? of inanimate things (see מי) used of a direct or indirect question, mostly in the beginning of the sentence, and without distinction of gender and number, as in some languages. מה is applied: 1) as a subst., hence also, as second part of state of const., e.g. מה חכמת ח whose wisdom; in this sense, or where the sentence is suddenly interrupted by a question, as מה ונחנו (Ex. 16:7, "and what are we?") מה follows at the end; 2) what? of what kind? especially when referring to persons, e.g. מה אלה of what kind are these? 3) what! as reproaching, censuring, rejecting; hence equiv. to why? how? this mode of question sometimes turns into a negation, e.g. מה טובו how goodly? מה נורא how awful! מה תחריבון why chide ye with me? מה יהיה לך what goes away? (nothing goes away); 4) as an indefinite, somewhere, something, in which case it follows at the end,

e.g. מה ויהי whatever it be; with ש succeeding; hence, that which, where the relative ש or אשר is sometimes omitted. The following compositions ensue from connection with prepositions: 1) במה wherein? whereat? whereby? wherefore? according to the signification of ב in the context; 2) במה about what? as what? i.e. in what condition? how large? how much? how often? how long? where ב is used as a comparison, and מה what, to be taken in a suitable relation. Sometimes less as an interrogative than as an exclamation, e.g. ער-במה פעמים how many times! ומה במה שנים O how many years! later even indefinite; 3) למה (where the connection is so close that מה has lost the accent; the forms למה Job 7:20, למה Ps. 42:10, 43:2, are exceptions) why? what for? למה ומה why then? later: that not, lest; comp. מה. The orig. form למה is used before gutturals only; למה on which account, because, is only found later. Prepositions less closely connected with מה are: ער-מה how long; על-מה upon what? why? מה is sometimes entirely joined to the succeeding word, e.g. מדי, מנה, מלכך,

מִחְלָאֵר, מִחְלָאֵר compounded of
מִחְלָאֵר, מִחְלָאֵר, מִחְלָאֵר, מִחְלָאֵר.
See also מִחְלָאֵר.

מָה (Aram.) the same, otherwise מָה;
מָה that which, מָה like that,
as, מָה that not, lest; likewise
מָה.

מָה (not used) to flow, to run, from
which מָה (pl. מָה). In like man-
ner the roots מָה, מָה are formed,
from which arose מָה, מָה.

מָה (Kal, not used) to refuse, to ne-
gative; comp. the root מָה in מָה.
From which Hithp. of the redup-
licated form מָה מָה to hesi-
tate, to linger.

מָה (const. מָה—) f. noise, alarm,
rage, roaring, transf. to confusion,
from מָה.

מָה (Pers.) p.n. m.

מָה p.n. m. (God is the Bene-
factor).

מָה (const. מָה) adj. masc. swift,
hasty; hence, expert, ready, skil-
ful (e.g. in writing).

מָה origin. to cut off, enervate, to
deprive some one of power; hence
figur. of the wine, to weaken it
by mixing; related to מָה to cir-
cumcise.

מָה m. either abstr. walking, walk,
or concr. journey, road; מָה
particip. plur. Hiph. they that ac-
company.

מָה m. praising, exalting, approval;
therefore used as a subs. verb.

מָה p.n. m. (praise of God).

מָה (only pl. מָה) m. blow,
stroke, from מָה.

מָה (only pl. מָה—) f. equiv. to
מָה, from which it is a soft-
ened form, a net, from מָה = מָה.

מָה (const. מָה) fem. over-
throwing, destruction, from מָה
to overthrow.

מָה f. according to some, turn-
ing, changing, improving; hence,
מָה house of correction, of
amendment; according to others,
from מָה to turn, to bend; a
house whose inmates are put in
the stocks.

מָה (Kal, not used, and Psa. 16:4,
uncertain) to hasten, run away;
the origin. signification is, to flow,
transf. to swift walking or running;
comp. מָה, מָה, מָה, מָה,
hence related to מָה. Niph.
מָה to over hurry, act precipi-
tately; hence, figur. to be incon-
siderate, impetuous (of the enemy),
מָה to be over hasty in daring,
not persevering in courage. Pi.
מָה to hasten, despatch, to pre-
pare to take flight; figur. to do
something readily, skilfully. The
infin. מָה is also used as an adv.
quickly, swiftly.

מָחָר (fut. **יִמָּחֵר**) origin. to barter, change, equiv. to **מָחַר**, since purchasing formerly consisted in bartering; also, to buy, to purchase, especially of the bartering for idols, and of the purchase of a wife by a dowry (to endow).

מֶחָר m. enlistment money, purchasing price of a wife, i. e. the dowry which she brings the husband.

מָהֵר (origin. infin. Pi.) adv. swiftly, quickly, probably also an adj. m.

מְהֵרָה fem. (after the form **יִרְשָׁה**, **הִרְנָה**) hurry, haste, quickness; frequently, however, only as an adv., swiftly, quickly, like **מָהֵר**, especially with prepositions.

מְהֵרִי p. n. m. (swift one).

מִהְתָּלָה f. scorning, deception, deceit; see **הִתָּל**.

מו equiv. to **מָה**, and only used in connection with the prepositions **לְ**, **בְ**, **כְ**; see **כְּמוֹ**.

מוֹאָב 1) p. n. m. (the desirable one, **מוֹאָב**=**מוֹאֵב** from **יָאֵב**) from this the name of a national tribe, whose ancestor was called Moab; 2) p. n. of the country (hence fem.), Moab, on the east side of the Dead Sea; gent. **מוֹאָבִי** m., **בְּיָה**— and **בֵּית**—f. **מוֹאָל** read **מוֹאָל**; see **מֹול**.

מוֹבָא m. entrance, equiv. to **מְבוֹא**; comp. **מוֹצָא**.

מוֹנֵה masc. red sandal-wood (Kimchi

renders it brazil-wood); but frequently with the article **אֶלְמוֹנֵה**.

מוֹנֵה (fut. **יִמָּנֵה**) to flow; hence fig. to be disheartened; origin. the courage melting from fear, dissolving. Niph. **נִמְנָה** to be melted, dissolved, figur. of the dissolution of a host of people from timidity and fear. Piel **מוֹנֵנֵה** to cause to melt or dissolve, to dishearten; of the earth, to soften it by rain. Hithp. **הִתְמוֹנֵנֵה** the heart melting away or dissolving from fear.

מוֹדֵר (not used) to stretch, to extend, to expand; hence, of time, to last. **מוֹדֵר** belongs to **מָדַד**; from which **מָדִיד** and **מָדוֹן**.

מוֹדָע (—**דָּע**) m. knowledge, from **דָּע** to know; hence conc. an acquaintance.

מוֹדַעַת fem. the same, formed from **מוֹדָע**.

מוֹט (fut. **יִמוֹט**) to stagger, to totter, of the foot, of mountains, countries, empires; **מִטָּה יָרָה** the hand, riches or wealth, sink, are reduced. Niph. to totter, tremble, of the steps. Hiph. to cause to totter, to sink, to be reduced. Hithp. **הִתְמוֹטֵט** to shake, to tremble, of the earth.

מוֹט m. 1) the tottering, staggering; hence, fall; 2) carrying-pole or litter, consisting of several poles

or bars, so called from its moving to and fro; see מוט; 3) yoke, especially the bent pole of the yoke which rests on the neck of the bull.

מוטה f. equiv. to מוט in signif. 2 and 3, if it is not connected with מטה.

מוף (fut. ימוף) equiv. to מוג to melt away; figur. to become reduced, impoverished.

מול (fut. apoc. וימול) origin. equiv. to מלל and מהל (see the latter), but generally in the sense of circumcising, with the accus. of the person, to cut off the foreskin; figur. of the foreskin of the heart. Niph. נמול (inf. and imp. הִמּוּל, fut. יִמּוּל) to circumcise oneself, to be circumcised; also in a moral sense. Other forms of Niphal and Kal comp. under מלל. Pi. מולל, see מלל as well as הִתְמוּלל. Hiph. הִמּוּל to destroy, to annihilate (a people).

מול (once מול and מואל, read מואל) prep. before, e. g. before the sons of Ammon, before God; hence also, over against, e. g. of the window, מול over against to the (אל) window; origin. contracted from מואל. Connected with other prepositions, e. g. אל-מול towards (something), in front of; succeed-

ing verbs of motion or rest, מואל away from before something, from opposite; hence, מפלי from before me, i. e. near me. See also אֶתְמוּל.

מולדה (birth-place) p. n. of a city in Judah, ceded to Simeon.

מולדת fem. 1) birth, ארץ מולדת land of birth, fatherland; מולדות descendencies; 2) concr. they that are born, children, descendants, family, people. See ילד.

מולה (after the form דינה) f. circumcision.

מוליד p. n. m. progenitor.

מום (arose from מאום) m. origin. want, fault; hence, blemish, stain, defect, also in a moral sense.

מון (not used) to think, to reflect, to contemplate, and hence like זמם transf. to lie, to speak falsely; from which מין and מונה.

מוסב (from סבב) m. circle, circumference of a house.

מוסד (pl. מוסדות, const. מוסדות, but also מוסדי) m. 1) to be founded, e. g. of the earth; 2) ground, foundation, fundament of a thing. Root יסד.

מוסד m. founding, foundation מוסד founded foundation, i. e. the firm one, the proved one.

מוסדה f. foundation, arrangement, hence מטה מ' the staff (chastising rod) of the decree.

מוֹסֶה (from מִסָּה) m. covered walk,
Ketib מִיֶּסֶה.

מוֹסֶר (for מִאֲסֶר, from אָסַר, plur.
רִים, —רוֹת) m. 1) bonds, fetters;
2) p.n. of a place in the desert.

מוֹסֶר (from יָסַר) m. 1) chastisement,
discipline, מִשְׁבֵּט מ' rod of chas-
tisement; next, discipline, force;
thus similar to מוֹסֶר; hence,
מ' פָּתַח to loosen the bond or
release the force; 2) instruction,
reproving, warning, exhorting;
hence, repentance, recognition,
insight, prudence.

מוֹסֶרֶת equiv. to מוֹסֶר 2.

מוֹעֵד (plur. מוֹעֲדִים, const. יָדִי) m.
1) appointed time, future time;
such only as is fixed, festival,
complete יוֹם מוֹעֵד; festival of-
fering, like חֹג; next, year, space
of time; in all these significations
the idea of "appointed time" is
the basis; 2) appointed sign, sig-
nal; 3) assembly, meeting (from
יָעַד to appoint a place for assem-
bling), especially of festival meet-
ings; hence, אוֹהֶל מוֹעֵד; also
place of assembly, e.g. מוֹעֲדֵי-אֵל
the places of assembling on the
festivals of the Lord. Root יָעַד.

מוֹעֵד (pl. מוֹעֲדִים) m. host, assembly
that meets on the מוֹעֵד festival.

מוֹעֲדָה f. festival, from יָעַד.

מוֹעֲדָה f. appointed place, place of

refuge; hence, joined to עִיר, city
of refuge, asylum.

מוֹעֲדִי Job 12:5; see under מִעַד.

מוֹעֲדָת=מוֹעֲדָה; see מִעַד.

מוֹעֲפָה m. obscuring, darkening, from
עָפָה or עָוָה; the same is מוֹעֲפָה.

מוֹעֲצָה (only pl. מוֹעֲצוֹת) f. counsel, re-
solution, determination, from יָעַץ.

מוֹעֲקָה (from עָקָה) fem. oppression,
oppressive burden.

מוֹפֶת (contracted from מוֹפְתָא, pl.
מוֹפְתִים) f. origin. excellent, bri-
liant deed; hence, 1) wonder, es-
pecially of divine miracles, and
often joined to אֱלֹהִים מ' to
work, to do wonders; 2) to-
ken, sign, which is sometimes the
object of a miracle; hence, prod,
token of truth, type, prognostic,
אִישׁ מוֹפֶת a man of proof, proven,
Author. Vers. "man of wonder"
(Zech. 3:8).

מוֹץ 1) to press out, like מָצָץ; 2)
to separate, e.g. the chaff from
the corn; but מוֹץ is probably a
noun from מָצָץ.

מוֹץ (also מוֹץ defective) masc. chaff;
origin. that which is separated
from the corn.

מוֹצָא (pl. מוֹצְאִים) m. 1) outgoing; of
the sun, rising; of God, revealing,
manifesting; 2) gate, place whence
one goes out; מוֹצְא מַיִם, place
whence water flows; hence also,

place where the sun rises, the east; מוצאי בקר וערב place of the rising and setting of the sun; place where metals are found; 3) that which proceeds from the lips, sentence; origin, descent, extraction; 4) p.n.m. (origin, descent).

מוצאה fem. 1) descent, origin, like מוצא; 2) sewer; compare צאצא dung, from יצא.

מוצק masc. cast work, that which is cast, from יצק.

מוצק (origin. particip. Hoph. from צוק) m. strait, straitened, רחב מים the breadth of the water is straitened (Job 37:10); figur. affliction; pressure, in the transferred sense.

מוצקה fem. vessel for pouring, from יצק to pour.

מוק (only Hiph. (המיק) to jest, to mock; hence Hiphil, scorning, laughing at, deriding.

מוקר m. 1) glowing, burning; 2) material for burning, wood, faggot, from יקר to burn.

מוקדה f. place of burning, especially where the sacrifices were burnt, from יקר.

מוקש (pl. מוקשים, —ות, const. נשי) m. a snare, cord used for a trap, מות מ' snare of death; fig. one who entraps people as with a snare, decoyer, seducer, destroyer. Root יקש.

מור see מור.

מור (Kal, not used) to barter, to change, equiv. to מחר; hence Hiph. הִמִּיר, once הִימִיר, changing, exchanging something for (ב) something else; to change an oath, a covenant, i.e. to break it; figur. of the changing of the earth. Niph. נִמַּר for נִמֹּר to be changed, altered. Hithp. הִתְיַמַּר, after a strange formation of the Hithp. of עָו, to place oneself in the stead of another, to change, as it were, with another. See also ימר.

מורא (with suff. מוראכם, pl. מוראים) m. either abstr. fear, terror, or concr. subject of fear or reverence; hence also, wonder, from ירא.

מורג (pl. מרגים and מרגים) masc. a threshing wheel, threshing roller, from מרג to roll, to turn, which see.

מורד (from ירד) masc. a slope, declivity; fig. festoon, as a piece of work hanging down.

מורה (origin. part. Hiph., from ירה) m. 1) shooter, from ירה to throw; hence, archer; transf. to early or former rain, from its shooting down; 2) teacher, instructor, also from ירה but in the sense of enlightening; hence also, 3) p.n.m. (teacher, instructor), from which an oak in the vicinity of Sichem received the name מורא.

I. מורה m. a razor, from מרה=מרה to strop, which see.

II. מורה (from ירה) f. guidance, instruction, only Ps. 9:21; hence, equiv. to תורה, and שרת מורה is almost the same as שרת חק. On the similarity between מ and ת preformative, compare מוצא and מבוסה, מחלוי and תחלוי, תוצא and תשובה, תבוסה and תשובה and others.

מורט (origin. particip. Pu. for ממורט, comp. ממשך to which it is joined) adj. origin. to be pointed, sharp; hence like נהר vehement, rash, and in connection with נוי violent, rash nation. Author. vers. "pealed."

מוריה see מריה.

מורש (pl. const. מורשי) m. possession of the heart, i.e. thoughts, hopes.

מורשה f. the same, from ירש.

מורשת גת (possession near Gath) p.n. of a place near Eleutheropolis; gent. מורשתי, where גת is omitted.

מוש (fut. ימוש) to move, to move back; comp. אמש, but the form ומשתי (Zech. 3:9) stands for המושתי, and is abridged from the Hiph., which often occurs with the ע' in that conjugation. Hiph. to cause to move back, to withdraw, to release; hence, to cause to cease, to vanish.

מוש in the signification of מוש, see under מוש.

מושב m. 1) seat, chair, a place upon which one sits; 2) dwelling, place, where one stays or sits; hence, בית מושב dwelling-house; 3) time of dwelling; 4) the inhabitants, abstr. for concr.

מושי p.n. masc., as also משי; the patron. is of the same formation.

מושכת (only pl. const. מושכות) f. a cord, rope, from משה to stretch, to extend.

מושעות (only pl.) f. salvation, help, release, saving, from ישע, which see.

מות (pret. מת, 1 pers. מתי) to die, naturally or violently, with נ, מפני to die of something. As in other languages, the idea of dying is transferred in Hebrew to other subjects, e.g. to the dying of plants, to the withering of the heart and perishing of states. Part. מת a dying one, but also a dead one, a corpse; the idols are figur. called מתים. Pi. מותת to kill, to murder. Hiph. to kill or to decree death; hence, especially used of God; מתיים they who kill, the angels of death. Hoph. pass. to be killed. As to the orig. form מת, according to some, arose from מרת, which opinion is

subject, to prophesy in the name of something; **נְבִיעַל**, **נְבִישָׁם** ^י; **נְבִישָׁקָר**; transf. to the inspired song. Hithp. **הִתְנַבָּא** and **הִתְנַבָּא** (2 pers. **הִתְנַבִּיתָ**, inf. **הִתְנַבּוּת**, after the manner of the **ל"ה**) 1) to prophesy, construed entirely like Niphal; 2) to speak convulsively, frantic; hence, in connection with **שָׁנַע** to be mad. The reflective form is always used to express prophesying, because it is an emotion of the mind, and implies both passiveness and activity.

נְבָא (Aram.) the same, but only **הִתְנַבִּי** to prophesy.

נָבַב to bore, to hollow out; hence, particip. pass. **נְבוּב** hollow, **נְבוּב** **לְחֹרֶת** hollow (made) of tablets, fig. hollow-headed. To express the idea of hollowing out, the following roots, which must be distinguished from one another, have been formed in the language: **נָבַב**, **נָבַב**, **נָבַב**; which, however, are evidently connected with each other.

נָבָה (not used) to rise, to arch, to become prominent, comp. **נָבָה** and **נָבָה**, and probably also **נָבָה**.

נָבָה see **נָבָה**.

נָבו 1) p. n. of a Moabite mountain, and also the name of a city in its vicinity; 2) p. n. of a city in Ju-

dah; 3) p. n. of the Chaldean Mercury, who was worshipped idolatrously, similar to Hermes and Anubis in Egypt. In signif. 1 and 2, **נָבו** denotes hill, hilly place; in signif. 3, it probably stands for **נָבוּ=נְבִיא** the interpreter, **נָבו** being the mythological secretary of heaven. **נָבו** 3 frequently occurs in compound Babylonian and Syrian proper nouns.

נְבִיאָה prophecy, prophetic writings.

נְבִיאָה (Aram.) the same.

נְבוּזַרְאֲדָן p. n. of a Babylonian field-marshal (**נְבוּ=נָבו**, **זַר=שָׂר**, **אֲדָן=אֲדָן**; thus, the great prince of Mercury). **נְבוּזַרְאֲדָן** is found in the p. n. **נְבוּזַרְאֲדָן-פָּל** Sardanapalus, the great ruler of power. For **פָּל** comp. **פָּלְאָסָר**, **פָּל**.

נְבוּכַדְנֶצַּר (also **נְבוּכַדְנֶצַּר**, **נְבוּכַדְנֶצַּר**) p. n. of the Babylonian king Nebuchadnezzar, who led the Jews into captivity. (The signif. is, the great king of Mercury.)

נְבוּזַשְׁשַׁן p. n. of a Babylonian field-marshal (worshipper of Nebo). **נְבוּזַשְׁשַׁן=Achesan**, Persian.

נְבוּזַת p. n. m. (the prominent one).

נְבוּזַת (pl. **נְבוּזַתִּין**) Aram. f. a gift, a present, from **נְבוּזַת** to lavish, to squander, with **נ=כ** as a copulative, probably to avoid the clashing with the **נ**.

נָבַח to bark, of dogs.

נָבַח p. n. m. and from which, the p. n. of a city.

נִבְחָז p. n. of an idol of the Avians, of uncertain derivation

נָבַט (Kal, not used) to look, to behold, to view, the root is נִבֵּט, but only in Niph. נִבֵּט to look, לָאָרֶץ to the earth, most frequently Hiph. הִבֵּיט to look after something (לְ, עַל, אֶל), to look from somewhere (מִן), to view something (acc.), to look at something with pleasure (בְּ), to look after some one, with אַחֲרֵי; but הִבֵּיט מֵאַחֲרֵי to look (from) behind some one; figur. to regard something (accus. לְ, אֶל), to look hopefully upon (אֶל) something.

נִבְטָם p. n. masc. (aspect, view; more correct, however, agriculture or increase, from נָבַט, Talmud, to grow).

נָבִיא (const. נָבִיא, plur. נְבִיאִים) m. 1) a prophet, generally of the Lord, but also of Baal, Astarte; the disciples of the prophets were called נְבִיֵּי הַנְּבִיאִים; 2) speaker, interpreter, orator; which, however, is not the original signification; transf. to a friend or faithful servant of God.

נָבִיא (def. נָבִיא or נְבִיאָה, def. plur. נְבִיאִים, נְבִיאָה) Aram. the same.

נְבִיאָה f. 1) a prophetess, transf. to songstress, poetess; 2) wife of a prophet, e.g. wife of Isaiah.

נְבִיּוֹת (pl. from נְבִיָּת, which see) 1) p. n. of a son of Ishmael, brother of Kedar; hence, 2) name of an Arabian people, like נֶזֶר, who derive their origin from the son of Ishmael, the Nabatians; as to the locality of the residence of the Nabatians, there exists a variety of opinions; it appears that most of the agricultural and trafficking Saracens were so called, in contrast to the nomades.

נִבְךָ (not used) to overflow, to gush forth, related to נִבֵּעַ, the ground-syllable is also found in נִבְכָּה.

נִבְךָ (const. pl. נִבְכֵּי) m. a spring-place; according to others, a whirlpool.

נָבַל (fut. יִבֹּל; נָבַל is the reading in Isa. 64:5) to wither, to drop off (of leaves, flowers), transf. to be decaying, wearied, worn out, and according to the frequent transfer of sluggishness to folly, it signifies also to act foolishly, badly. Piel נִבֵּל to despise, to dishonor, to outrage, causative of the signification as transferred.

נָבָל (pl. נְבָלִים) m. a fool; next, according to general mode of transferring, as in אֲוִיל, infidel, sinner,

wicked one; Ps. 14:1, who says
"there is no God."

נָבֵל (also נָבֵל, pl. נִבְלִים, const. נִבְלִי, with suff. נִבְלִיָּהּ) m. 1) leather-bottle (from נָב to be hollow, or to hollow out, with the usual termination לִי; comp. דִּפְלֵ a dish, from דִּף basin (from דִּפֵּף) used for wine; next, utensils or vessels resembling a leather bottle, as an earthen bottle, יוֹצֵר, 2) a musical instrument, somewhat in the shape of a bottle, psaltery. The root is נָבַב.

נִבְלָה f. folly; next, wickedness, sin, hideous crime, especially, the vice of lewdness; synon. with זָפָה; Job 42:8, "Lest I deal with you after your folly."

נִבְלָתוֹ (const. נִבְלָת, with suff. נִבְלָתוֹ, only 1st pers. נִבְלָתִי forms an exception) f. origin. that which is fallen down; hence, corpse; of beasts, a carcase; figur. of the prostrate idols, which are also called מִתִּים.

נִבְלָוָה (with suff. לָתָהּ) f. shame, in the sense of nakedness; hence, privy parts.

נִבְלָט p.n. of a city in Benjamin.

נָבַע equiv. to נָבַד to spring forth, to gush forth; comp. נָבַא, בּוֹעַ, and others. Hiph. הִבְיַע, 1) to pour forth, to cause to flow (song of

praise, words, evil, the spirit); next, generally, to announce, to make known; 2) to swell, to cause perspiration or an unpleasant odour.

נָבַק belongs to נִבְקָה, see נָבַק.

נָבַר (not used) Aram. equiv. to נָבַר, to shine, to glitter, not formed from נָבַר.

נִבְרִשָּׁא (from a masc. נִבְרִשׁ, def. נִבְרִשָּׁא) f. a candlestick, formed from נָבַר Aram.

נִבְשָׁן (fat soil) p.n. of a city in Judah.

נָבַת (after the form קִצַּת, מִנָּת, קִצַּת, a very old Aramaic form; hence pl. נִבְתִּים; Samaritan נִבְתִּים, like מִנְתִּים, etc.) equiv. to נָבַת; the signification of נָבַת = נָבַת cannot be defined; נָבַת in the Talmud signifies to sprout, to grow; but according to the history of the נִבְתִּים, the signification is rather to cultivate the ground, like פָּלַח. See נִבְתִּים.

נָבַב (not used) to be dried up, from which:—

נִבְבָּה (with finis הָ) m. the region of the south, or noon, called dryness on account of the heat of the sun; especially, the name for south Palestine; נִבְבָּה לְ southerly of, נִבְבָּה מִן the same; לְנִבְבָּה, בְּנִבְבָּה, in the country towards the south.

נָבַר (Kal, not used), in front, before

the face, to be manifest; hence, Hiph. **נָגַד** to declare, to shew (synon. with **נָגַד**), thus Isa. 3:9, "they declared their sin;" from this original signification the following secondary significations branch out: to announce, to notify, to give information, intelligence upon (**עַל**) something; to relate, to denounce, to accuse, to predict, to confess, to promulgate; next also, to sing praises, etc. Hoph. **נָגַד** (fut. **יִגַּד**) pass.

נָגַד (Aram.) to draw along, to flow on; probably not at all connected with **נָגַד** Hebrew.

נָגַד (with suff. **נָגַדִּי**) m. the front, that which is present, visible; but used only as a prep. before, over against, opposite, towards, e. g. **נָגַד לְפָנֵי אֱלֹהִים** before God, **נָגַד לְפָנֵי הָהָר** opposite the mountain. **נָגַד** is used with prepositions in the following manner: 1) **נָגַד** corresponding with, or resembling, another thing; Gen. 2:18, "meet for him," **נָגַד לְפָנָיו**; 2) **נָגַד** in the presence of, generally **נָגַד לְפָנֵי עֵינַי**; also, against, in a hostile sense, e. g. **נָגַד לְפָנֵי הַבּוֹנִים** against, i. e. in opposition to, the builders; also used like **נָגַד** in comparisons; 3) **נָגַד** away from something, from the opposite side, especially after verbs signifying

removal or concealment; also as an adv., off something, from off, however, yet, on the contrary; more frequently, in connection with nouns, **נָגַד לְ** occurs.

נָגַד (Aram.) the same, but also in the direction towards, **נָגַד לְיְרוּשָׁלַם** towards Jerusalem.

נָגַד (fut. **יִגַּד**) to radiate, to beam, to shine, in Aram. **נָגַד**. Hiph. **נָגַד** to cause to shine, illumine, to light.

נָגַד (with suff. **נָגַדִּי**) f. 1) brightness, brilliancy (of fire, the candle; of the sword, of the sun, and others); 2) p. n. m.

נָגַד (def. **נָגַדִּי**) Aram. f. the same.

נָגַד (pl. **הוֹת**) f. brightness of light.

נָגַד (fut. **יִגַּד**) to push, to gore, used of horned cattle. Pi. to push repeatedly; transf. to the pushing of enemies, i. e. to thrust them down. Hith. to push one another; hence, to carry on war, which signification is the most frequent in Aramaic.

נָגַד adj. m. goring, butting (of cattle).

נָגַד (const. **נָגַד**, plur. **נָגַדִּים**) m. origin. leader; hence, principal officer (of the temple, of the palace, of the war); next, prince, generally, as **נָגַד מְשִׁיחַ** anointed prince, **נָגַד בְּרִית** prince of the covenant (confederacy); transf. in

the pl. נְנִידִים that which is noble, excellent, as abstract.

נְנִיָּה (pl. נְנִיָּה—) f. playing on a stringed instrument, song of derision; but whether it is at the same time a kind of instrument, as it would appear from the heading of some of the Psalms, has not been defined.

נָחַל (not used) equiv. to נָחַל, לָחַל to pierce through, to wound, origin. to make an incision; from which מָחַל.

נָנַן to sound; next, generally, to play; hence נִנְנִים players on stringed instruments. Pi. to play on the strings, e. g. to play the כִּנּוּר harp. The noun נָנַן does not belong to נָנַן, but to נָנַח, which see.

נָנַע (fut. יָנַע, inf. const. נָנַע and נָנַע) origin. to strike against (נָ) something; hence נָנַע one who is smitten = מָכָה אֱלֹהִים; next, to touch upon (נָ) something, to bear hard upon (עָל) something, to carry to (אֶל) something, to reach unto (עַד) something, according to the local destination of the touching; transf. to hurt, to injure, to meet, to arrive, to attain; each of these significations being construed with either אֶל, עָל, or נָ, according to the context. Niph. pass. from Kal, to be struck (so that one flees).

Piel, to smite (of divine punishment), comp. נָכַח, נָנַח. Pu. pass. from Piel. Hiph. הִנִּיעַ to cause something to be touched, i. e. to bring near to, e. g. הִנִּיעַ עַל פִּי he has laid (the stone) close upon (עָל) my mouth; to join house to (בֵּית) house, to lay a building in (עַד, לְ) the dust, to cause to attain to (לְ) rule, etc.; in all significations of the Kal and causative. Related are נָנַח and נָכַח, but not נָנַח, נָנַח, נָנַח, as considered by some.

נָנַע (with suff. נָנַעִי, pl. נָנַעִים, const. נָנַעִי m. 1) blow, stroke, especially of the plagues sent by God; 2) a plague, leprosy, but generally a spot or mark.

נָנַח (fut. יָנַח) to push, to strike (related to it is נָנַח, and the root is also found in נָנַח, נָנַח), as for instance, of the goring of horned cattle, and of stumbling; also, of the divine punishments, either sickness, pestilence, disease, or war. Niph. to be smitten (by the Lord) before (לְפָנַי) some one, i. e. in his presence, or by him. Hith. to push the foot against something, i. e. to stumble.

נָנַח m. 1) a plague, punishment; 2) stumbling, נָנַח stone of stumbling.

נָגַר (Kal, not used) origin. to draw along; hence, to flow, to run. Niph. **נָגַר** to be poured out, **נָגַרְצָה** to the earth, **לִיְלָה נִגְרָה וְלֹא תָפוּן** my place, i.e. my bed (comp. **יָר** Isaiah 57:8, Numb. 2:17, Deut. 23:13) overflows (with tears) the whole night without intermission. Hiph. **נָגַרְרָה** to pour out (Ps. 75:9), transf. to throw (stones), to pour away, to deliver up **עַל יְדֵי חֶרֶב** into the hands of the sword; comp. **נָגַרְרָה** in this sense. Hoph. to be poured down (of the water). See **נָגַר**.

נָגַשׁ (pret. Kal, not used; fut. **יִנָּשׁ**, imp. **נָשׂה**, **נָשָׂה**, plur. pause **נָשׁוּ**, inf. **נָשֶׁת**, with suff. **נָשֶׁתִּי**) to approach (**בָּ**) something, to move, to come, to step, towards (**לְ**, **אֶל**) some one, to go to some one (**עַד**), to arrive at (**בָּ**, **עַל**) somewhere or something, to meet, to alight (acc.) somewhere, to join, to connect oneself; to approach the wife, i.e. to embrace her connubially; to approach God, i.e. to adhere to Him; **נָגַשׁ הָלְאָה** to move away. Niph. the same. Hiph. causative from Kal, to lead to, to bring to, to move to, to bring an offering, to cause to approach. Hoph. **נִגְשָׁה** pass. from Hiphil. Hithp. to approach.

נָגַשׁ (fut. **יִנָּשׁ**, once **יִנָּשֶׁת**) to press (the creditor), to drive on (to work); hence, **נָגַשׁ** taskmaster, oppressor, collector of taxes; next, ruler, tyrant. Niph. to be pressed hard (by the enemy), to push oneself forward, to be driven, i.e. to be wearied, to be oppressed. **נִגְשָׁה** is related.

נָדַר (from **נָדַר** II., not from **נָדַר**) m. 1) heap, syn. with **עֲרֵמָה**; hence, **נָדַר קֶצֶיר** heap of the harvest, i.e. heap of sheaves; 2) a dam, a dike, wall, from **נָדַר** to heap up.

נָדַח (Kal, not used) equiv. to **נָדַח**; hence, Hiph. **נָדַחְרָה** equiv. to **הִדְיָח** to remove, to drive away.

נָדַב (fut. **יִדָּב**) to incite, to stimulate, **נָדַב לֵב** the heart urges some one (acc.) to do something voluntarily, i.e. from impulse; more frequently, however, occurs the Hithp. to urge oneself to something, to volunteer, to give freely, willingly, to present.

נָדַב (Aram.) the same, but only in Hithp. **הִתְנַדַּב**, from which the nominal verb **הִתְנַדַּבְתִּי**.

נָדַב p. n. m. (liberal in gifts, noble one), comp. **אֲבִינָדַב**.

נְדָבָה (plur. **נְדָבוֹת**, const. **נְדָבוֹת**) f. 1) free-will, readiness, liberality; hence, **נְדָבָה** voluntarily, freely; thy people are ready, i.e. willing; rain of benevolence, i.e. plentiful; 2)

voluntary gift, liberal gift, from
נָדַב.

נִדְבָיָה p. n. m. (ennobled by God).

נִדְבָקָה (Aram.) m. cemented bricks, a
wall. See נִדְבָק.

נָדָה (the pret. has only the analysed
form, infin. נָדָה, fut. יִדָּד, יִדָּד)
equiv. to נָדָה, נָדָה, to move to and
fro, to wander about, to flee; hence,
נָדָד fugitive. Po. נָדָד to escape,
to disappear (of the sun). Hiph.
נִדְּדָה (only fut. with suff. יִנְדְּדֶהוּ)
to chase away, to cause flight.
Hoph. הִנְדָּד (fut. יִדָּד) to be driven,
to be cast away. Hith. הִתְנַדְּדָה
to flee.

נָדָה (Aram.) the same (3 pret. fem.
נִדְּדָה).

נָדָה (plur. נִדְּדָה) m. erring, casting
about, wandering.

I. נָדָה (Kal, not used) to hate, to
despise, to abhor, origin. to ex-
clude; hence, Piel נִדְּדָה to keep
something at a distance, to des-
pise, to exclude.

II. נָדָה (not used) to give, to pre-
sent; which, however, is not con-
nected with נָדַב.

נָדָה or נִדְּדָה (after the form הִנְדָּד,
קָצָה) m. a gift; namely, the gift
as wages of a harlot.

נָדָה (from נָדָד, after the form מָלָה)
f. origin. abstract, removing, se-
paration; next, conc. that which

is removed, separated, rejected;
hence, of the state of woman during
the time of her separation, of the
abomination of idolatry, and of
consanguine connection: מֵי הַנִּי
water for purifying the unclean.
Probably the root is נָדָה, which see.

נָדָה (fut. יִדָּד) to push, to push away,
related to נָדָה. Niph. נִדְּדָה to be
cast, driven away; hence, particip.
נִדְּדָה an outcast, a fugitive. But
נָדָה is also pass. from Hiph. הִנְדָּד,
hence, to be enticed; נִדְּדָה יָד
נִדְּדָה the hand is pushed by the
axe, i.e. the balancing of the axe
carries the hand with it, so that
the hand loses its power over the
axe. Hiph. הִנְדָּד to push away,
to drive away, to thrust, to dis-
perse, to cause to wander about,
to entice. Pu. to be pushed, driven
away. Hoph. the same.

נָדָה (const. נִדְּדָה, pl. נִדְּדָה) adj. m.,
נִדְּדָה (pl. נִדְּדָה) f. voluntarily,
readily, willingly, especially of
giving, spending; transf. to noble-
minded, distinguished; but both
m. and f. are changed into sub-
stantives of concrete signification;
hence, m. a noble one, liberal one,
distinguished one, prince; fem.
nobility, distinction.

I. נָדָה (not used) to be hollow, deep-
ened out for containing something.

II. נָרַן (not used) equiv. to נָתַן to give, to present.

נָרָן (with suff. נִרְנָה) m. 1) sheath of a sword, from נָרַן I.; 2) a gift, a gift to a harlot, generally a present, from נָרַן II., which see.

נִרְנָה (after the form לִבְנָה) Aram. m. the same, transf. to the body, being the sheath of the soul. Probably נִרְנָה is the proper reading, so that נָרַן is the absolute state.

נָרַף (fut. יִנְרָף and יִרָף) to drive away, to disperse (of chaff, smoke), transf. to drive the enemy to flight, to conquer. Niph. (inf. const. הִנְרָף for הִנְרָף) pass.; hence קָשׁ, עֵלָה, הִבֵּל נָרַף. Related to which is הִרָף and דָּפָה.

נָרַר (fut. יִרָר and יִרָר) origin. = *spondere*, i.e. to distribute in benevolence (comp. דָּרַר to pour forth); hence, to resolve upon an act of benevolence, to vow doing something (in contrast to אָסַר binding oneself *not* to do something); compare *despondere*, to promise; *sponsus*, betrothed; *sponsio*, promise, vow; נָרַר נָרַר to vow a vow.

נָרַר belongs to the Aram. אִרָר. See אִרָר.

נָרַר and נָרַר (with suff. נִרְרִי, plur. נִרְרִים, const. נִרְרִי) masc. a vow, נִשְׁלֵם עֲשֵׂה נִרְרִים to fulfil a vow; 2) an offering of a vow, בָּר נִרְרִי

the son of my vows, i.e. the son entreated of God by a vow.

נָה m. the beautiful, the excellent, from נָה; according to others, from נָה to desire, to wish; hence, נָה that which is desired, desirable.

נָהַג (fut. יִנְהֹג) to drive, to move along, to move away; hence, of the driving a herd of cattle, of the driving of horses, of the driving of a carriage, of the carrying into exile, of the leading of an army, e. g. he hath led me and brought me into darkness; transf. to be occupied with something, to act, to do, to conduct. Pi. to set in motion (a carriage or waggon).

נָהַג (Kal, not used) only Pi. נָהַג to wail, to sigh; related to נָהַג.

נָהַר a verb erroneously considered as belonging to הוֹר, which see.

נָהַר to wail, to moan, related to הָה, or with נָה, equiv. to אָנַח. Niph. to assemble; comp. אָנַח.

נָהַר (def. נִהוֹרָא) Aram. fem. light. See נָהַר.

נָהִי (pause נִהִי) m. song of lament.

נָהִי fem. a cry of lament, formed from נָהִי.

נָהִיר Ketib for נִהוֹר, which see.

נָהִיר (Aram.) f. enlightenment, wisdom, from נָהִיר Aram.

נָהַל (Kal, not used) to flow on (comp.

נָחַל (אָנַחַל, נָחַל); hence, to proceed, to walk. Pi. נִהַל (fut. יִנְהִיל) to lead on, to drive, to accompany, and from the leading of the cattle to the meadow, transf. to protect carefully. Hith. to proceed along, to walk.

נִהַל m. 1) a meadow, from נִהַל, 2) p.n. of a city in Zebulun.

נִהַל p.n. of a city, the same as נִהַל. נָהַם (fut. יִנְהֹם) roaring (of the lion), raging (of the sea), moaning (of the sick); comp. נִהַם, which is the original form.

נָהַם m. the roaring (of the lion).

נִהַם (const. נִהַם) f. raging (of the sea), moaning.

נָהַם (fut. יִנְהֹם) crying, braying (of the ass), figur. of the hungry mob; related to נָהַם.

נָהַם (fut. יִנְהֹם) 1) to flow; figur. to wander, to pilgrimise; 2) to glitter, to shine; hence (like נָהַם, אָנַח) to be cheerful, merry. The connection of these two significations cannot be defined.

נָהַם (const. נָהַם, plur. נִהַם, const. נִהַם and נִהַם, const. נִהַם) m. 1) nominal verb, streaming; next, concrete, river, stream; the river of Egypt, i.e. the Nile; the river of Goshen, i.e. the Chaboras; the rivers of Ethiopia, i.e. the Nile, and the Astaboras; the rivers of

Babel, i.e. the Euphrates with its branches, sometimes נִהַם alone is used for the Euphrates. The dual, נִהַם the two rivers is only used in connection with אָנַח, and signifies the Euphrates and the Tigris.

נָהַם (def. נִהַם) Aram. m. the same.

נָהַם f. light, daylight, from נָהַם 2.

I. נָהַם (fut. יִנְהֹם Ketib) to refuse, to negative; hence the Hiph. נִהַם (fut. יִנְהֹם) to disallow; next, like נִהַם to frustrate; Ps. 141:5, "it shall be an excellent oil which shall not break my head" (i.e. not make my head recoil).

II. נָהַם (not used) to be raw; from which נָהַם, which see.

נָהַם m. Ketib for נָהַם, which see.

נָהַם (fut. יִנְהֹם) to sprout, to grow; hence, to increase in prosperity, in strength and riches, to flourish. Po. נָהַם to cause to sprout, to increase, to prosper.

I. נָהַם (fut. יִנְהֹם, sometimes נָהַם) 1) to wander about, to rove about, to flee, to be fugitive; related to נָהַם, and according to some נָהַם Isa. 11:17, is from this root; 2) to shake the head, as an indication of regret or compassion; next, generally, to mourn, to bewail. Hiph. 1) to drive away; 2) to move the head to and fro as a sign of derision.

Hith. **הִתְנַדַּד**, 1) to totter to and fro; 2) to shake the head either in derision or in grief.

נָדַד (Aram.) the same, to flee, fut. **יִנָּדַד**.

II. **נָדַד** (not used) to join, to heap up; hence **נָדַד**, which see.

נֹדֶד m. 1) flight; 2) p.n. of a district.

נֹדֶב p.n. m. (equiv. to **נֹדֶב**).

נֹדֶה (not used) after the Arab., to be magnificent, splendid; related to **נֹאֶה**.

נָוָה (fut. **יִנָּוָה**) 1) equiv. to **נֹאֶה**, to stay, abide, dwell; **וְלֹא יִנָּוָה** and he remains not dwelling (in the land, Auth. Vers. "neither keepeth at home"); 2) to be proper, fit, beautiful; comp. **נֹאֶה**. Hiph. to glorify, to exalt, from **נָוָה** in the sense of being beautiful.

נָוָה (const. **נָוָה**, with suff. **נָוָהוּ**, **נָוָהוּ**), **נָוָהוּ** m. dwelling, habitation, and in the Nomadic language it signifies a meadow.

נָוָה f. the same as **נָוָה**.

נָוָה adj. m. **נָוָה** (const. **נָוָה**) fem. 1) dwelling, inhabiting; hence the term housewife **בֵּית נָוָה**; 2) beautiful, proper.

נָוָה (fut. **יִנָּוָה**) origin. to incline; hence, to lie down, to rest; next, to enjoy tranquillity, to be silent. Hiph. 1) **הִנָּוָה** to lay down, to let down, **הָ' הִנָּוָה** to vent his rage on something; next, to cause to

rest, to afford rest, to lead to rest;

2) **הִנָּוָה** to set down, to lay down;

with **נָ** and **נָל** of the place, to

allow rest, to appease, to throw

down, to let rest; hence, generally,

to allow, to afford, to leave over,

to leave, to leave behind; with

נָ to forbear from something:

the various significations must be

used according to the context.

Hoph. 1) **הִנָּוָה** to be allowed to

rest; 2) **הִנָּוָה** (**הִנָּוָה**) to be set

down; particip. **נָוָה** to be left

over, left empty; comp. also **נָוָה**.

נָוָה (also **נָוָה**, with suff. **נָוָהוּ**) m. 1)

rest; 2) p.n. m. Noah.

נָוָה p.n. m. (rest).

נָוָה (fut. **יִנָּוָה**) equiv. to **נָוָה** to tot-

ter, of the earth; related to **נָוָה**.

I. **נָוָה** (not used) to point; from

which **נָוָה**, which see.

II. **נָוָה** (only particip. **נָוָה**, plur. **נָוָה**,

after the form **נָוָה**) to jest, to

carry on foolery, to be insensate;

hence **נָוָה** a fool.

נָוָה (Aram.) equiv. to **נָבַל**, to drop off,

to wither; and hence Pa. **נָוָה** to

lower, to debase.

נָוָה (Aram.) f. debasement; transf.

to ruin.

נָוָה (Aram.) f. the same.

נָוָה (fut. **יִנָּוָה**) to slumber.

נָוָה f. slumber; comp. **נָוָה**.

נָוָה belongs to **נָוָה** and **נָוָה**. See **נָוָה**.

נום (fut. ינום) origin. equiv. to נון to flee, to fly; hence also, like in נון to dart, of the darting motion (comp. פרח); generally, to flee (of the shadow), to hasten away. Pi. נודם to urge, drive (of the Divine Spirit); according to others, to shine, or to flourish. Hiph. הניס to drive to flight, or to save by flight; הניס belongs to נס, and signifies to unfold or plant (נס) a standard.

נוע (fut. ינוע, inf. const. נוע and נוע) to totter, to stagger (of the blind), to reel (of the drunkard), to tremble (with fear), to hang down and reel (of the miners; Author. Vers. Job 28:4, renders it "they (the waters) are gone away from man"), to hover over (על) something, i. e. to rule, etc., but also like נוד, נוד to wander about. Niph. pass. to be moved, shaken. Hiph. הניע to shake (the head), either in triumph or derision; likewise הניע, or to shake (a hand, a sieve); next, generally, to cause tottering or dropping of the knee, or after the manifold and extensive significations of the Kal.

נוע p. n. m. and f. (appointed by God).

נו (Kal, not used) 1) to move, to shake; hence Hiph. הני to swing,

e. g. a saw, i. e. to use it, to draw it; a staff, a rod, i. e. to rule; to swing the sickle, over (על) something; of the moving to and fro of the joints (of the animals) for the sacrifices, and the leading to and fro of live cattle; to shake, e. g. a sieve, the hand, either to make a sign or as an indication of threatening, with על. Hoph. הני pass. Pi. הני to shake the hand against something as a threat; 2) (Kal, not used) to flow; hence Hiph. הני to wet, to moisten, to sprinkle; once the abridged form הני occurs; 3) (not used) to be elevated, arched, or to raise oneself; related to הני; 4) to cover, from which some derive הני, this signification is, however, uncertain.

נו m. an elevation, i. e. a hill, from נו 3; according to others, from נו 4, in the signification of the top of a tree.

נוץ (Kal, not used) equiv. to נוצ to glitter, to shine; hence also, after the general mode of transferring (comp. נ and פרח) to bloom, to flourish, and next also, to fly, to flee, and in the last sense perhaps, Lam. 4:15, נוצו "they fled away and wandered." Hiph. הניץ (but 3 pl. הניצו; fut. יניצו, according to some) to bloom.

נוֹצָה (after the form קוֹמָה f. 1) flag, feather, from נוץ; 2) for נוצָא from נוצָא, excrement of the crop (of a fowl), comp. נוצָא and צוֹאָה. נוק see נק, to which also belongs וְהַנִּיקָהוּ.

נור (not used) 1) to burn, to shine; comp. נָהַר; 2) to till, to plough, to cut through the soil; hence נִיר, מְנוֹר.

נור (def. נֹרָא) Aram. f. fire.

נִישׁ (fut. יִנִּישׁ) to be sick, ill; related to נִשָּׁא, and partly to עָנִשׁ.

נָזַח (fut. יִנָּזַח, apoc. יִז, יִז, comp. יִז) equiv. to נָצַח (Arab. نَاضَح) and probably also נָסַח: to sprinkle, e.g. blood upon a garment or upon the wall, with עָל and אָל; 1) Hiph. to sprinkle upon (עָל, אָל) something, especially of the sprinkling for cleansing from sin; 2) Kal (not used), equiv. to יָנַח to assemble; hence, Hiph. הִנָּח (only fut. יִנָּח) to cause to assemble; hence, Isaiah 52:15, כִּן יִנָּח גּוֹיִם, “thus will he assemble many people.” From נָנַח in signif. 2, are to be derived the proper nouns יִנְיָה, equiv. to יִזְיָאֵל, and יִנְמִיָה.

נִידִּי masc. boiled pottage, from נִיד: But the form being without analogy, the root is perhaps נִיד, in the signif. of נִיד (נִיד).

נִיר (const. נִיר, pl. נִירִים) m. 1) the

separated, consecrated one, from נִיר (equiv. to נִיר but not equiv. to נִיר), a Nazarite; hence also, prince, as being consecrated to God, or as being distinguished from the people; 2) the consecrated, uncut and untouched vine, resembling the Nazarite, who durst not have his hair cut; if it is not equiv. to נִיר ornament, decoration.

נָזַל (fut. יִנָּזַל) 1) to flow, to run, of water, tears, which flow; to overflow; figur. of the flow of speech, of the spreading of odour; 2) (not used) to wander, to walk, related to נָזַל, which is from the same root, and transferred in a similar manner, from which מָזַל, which see. Hiph. הִנָּזַל to cause to flow. נָזַל see under נָזַל, the same הִנָּזַל.

נָזַם (not used) equiv. to נָזַם to tie round, to enclose, but not to pierce.

נָזַם (pl. נָזַמִּים, const. נָזַמִּי) m. an ornament of the ear or of the nose, in the form of a ring, so called from its enclosing; from נָזַם.

נָזַק (particip. נָזַק=נָזַק) Aram. to suffer injury; hence, Af. הִנָּזַק to cause injury, inf. הִנָּזַקָא.

נָזַק m. injury, loss.

נָזַק equiv. to נָזַק, which see. The root is in נָזַק.

נָזַר (Kal, not used) to separate, to exclude, related to **נָזַר**, **נָזַר**; hence, to consecrate, to select. Niph. **נָזַר** (imp. **הִנָּזַר**) 1) to separate oneself, to depart, e.g. from following the Lord, **מֵאַחֲרַי יְיָ**; hence, transf. to separate oneself from (**מִן**) something; 2) to devote or consecrate oneself to (**לְ**) something. Hiph. **הִנָּזַר** 1) to remove some one, to cause some one to depart; 2) to consecrate some one (**לְ**). **הִנָּזַר** must be taken as denom. from **נָזִיר**, having an intrans. signif. i.e. to live as a Nazarite.

נִזְרוֹ (with suff. **נִזְרוֹ**) m. 1) equiv. to **נֶזֶר**, a crown, a wreath; hence, a jewel, a diadem (of the king or priest), **אֲבִנֵי נֶזֶר** stones of a diadem, i.e. precious stones; 2) separation, distinction, consecration, transf. to the consecrated head, i.e. the unshaven head.

נִחְבֵּי prop. noun masc. (the hidden one).

נָחָה to lead, to conduct, with **בְּ**, of the place. Hiph. **הִנָּחָה** (fut. **יִנָּחָה**) to lead, with acc., to some one (**אֶל**), to some place (**עַד**), before some one (**לְפָנַי**, **לְפָנֶיךָ**), to lead away (**מִן**), often of leading in a moral sense.

נָחִים p. n. m. (comforter).

נָחִים see **רַחֲמִים**.

נָחִים (only pl. **נְחֻמִּים**) m. comfort, compassion, from **נָחַם**.

נָחֹר p. n. m. (the snorting one).

נְחוּשָׁה (from **נָחַשׁ**) adj. m., **נְחוּשָׁה** f. brazen, the f. is used as a subst. equiv. to **נָחַשׁ**.

נְחוּשָׁה see **נְחוּשָׁה**.

נְחִילָה name of a musical instrument, from **נָחַל**, to hollow out.

נְחִיר (only dual **נְחִירִים**) m. nostrils, from **נָחַר** to snort.

I. **נָחַל** (fut. **יִנָּחַל**, inf. const. **נִחַל**) 1) intrans. to take possession of as one's property, or as one's inheritance. The root **נָחַל** is connected with **חָלַל** to redeem. Pi. **נָחַל** to take possession of, with acc. and **לְ**, of the person. Hiph. **הִנָּחִיל** to cause to possess, to divide the inheritance or the possession. Hoph. to be made to possess, especially of something not unpleasant. Hith. to put oneself in possession of something.

II. **נָחַל** (not used) equiv. to **חָלַל**, to pierce, to hollow out; not at all connected with **נָחַל** I.

נְחָלִים (with **ה** finis **נְחָלָה**, dual **נְחָלִים**, pl. **נְחָלִים**, const. **נְחָלֵי**) masc. 1) a ditch, pit; hence, transf. to a shaft; 2) a valley, especially one with a brook, transf. to a brook, brooks being generally found in valleys. Several names of brooks in Palea-

time are thus compounded with נחל, and many names of valleys.

The root is נחל II.

נחלה see נחל.

נחלה (const. לַת—, pl. נַחְלוֹת) f. the taking possession; next concrete, possession, property, inheritance, transf. to that which is allotted to some one, lot, destiny, fate; comp. חֶלֶק. Root נחל I.

נַחְלֵי־אֵל (valley or possession of God) p. n. of a place in the desert.

נַחֲלָם p. n. m. (the strong one) from which the patron. נַחֲלָמִי.

נַחֲלָה f. equiv. to נַחֲלָה, possession, portion, lot.

נחם (Kal, not used) to moan, to groan, related to נָהַם; hence Niph. נחם (inf. הִנָּחֵם, fut. יִנָּחֵם) 1) to sigh, to grieve, to repent, to have compassion, to regret something, with ל, אֶל, עַל, sometimes מִן; 2) to comfort oneself at (אֲחֵרִי, עַל) a loss; 3) to revenge oneself, orig. to vent one's wrath, constr. with מִן, related to נָקַם. Pi. to comfort, to manifest compassion, with acc. of the person, and with מִן and עַל, of the subject on which one condole. Hith. הִתְנַחֵם (once הִנָּחֵם) in significations as various as in the Niph. and construed as the same.

נחם p. n. m. (comfort).

נחם m. repentance.

נַחֲמָה f. comfort, consolation.

נַחֲמִיָּה p. n. m. (comfort of God).

נַחֲמָנִי p. n. m. (the repentant one).

נַחֲנוּ pers. pron. pl. we, abbreviated from אֲנַחְנוּ, which see.

נחם belongs to פִּי־נָחַם, which see.

נַחֲץ equiv. to לָחֵץ, to urge, to press, to drive on; נַחֲוֶץ pressed, hasty, urgent.

נַחַר (not used) to snort, from which נַחֲרִיר.

נַחַר m. the snorting.

נַחֲרָה f. the same.

נַחֲרִי (נַחֲרִי) p. n. m. (snorter).

I. נַחֲשׁ (Kal, not used) equiv. to חָשָׁה, לָחַשׁ, to hiss, to whisper, to speak softly; hence Pi. נַחֲשׁ to whisper, to divine, to carry on necromancy; transf. to an omen, to forbode, to have a presentiment. It is also possible, that the Piel form is only a denom. from נַחֲשׁ, and that the original signification is from נַחֲשׁ, equiv. to רָחַשׁ to move along softly, to creep.

II. נַחֲשׁ (not used) to shine, to flame; related to חָשׁ, belonging to חָשָׁן; from which נַחֲשׁ and נַחֲשֶׁת.

נַחֲשׁ m. a spell, an omen, foreboding, sorcery.

נַחֲשׁ (pl. נַחֲשִׁים) m. 1) serpent, either from נַחֲשׁ in the signification of hissing, or in the signification of creeping, so that it is equiv. to

זחל עפר; transf. to the dragon, as a constellation; 2) (brass-mine) p. n. of a town; 3) p. n. m. (magician, sorcerer).

נחש (Aram.) m. copper, brass, especially Cyprian brass, so called on account of its light red colour.

נחשון p. n. m. sorcerer.

נחשת (with suffix נחשתך, dual נחשתים) com. 1) brass, copper, (on account of the red colour, and having been in ancient times steel-polished, the word was used as a figure of strength; 2) brazen fetters, only dual, to denote the fetters both on hands and feet; 3) money, origin. that which is made of brass.

נחשתא p. n. f. brass.

נחשתן (formed from נחשת) m. brazen serpent, which was worshipped as a symbol.

נחת (fut. ינחת, תנחת, but also יחת, יחת for יחת; but יחתו belongs to חתת) to descend, to go down to (על) some one; hence, in a hostile sense, to meet some one, to come down upon some one, to press deeply in (ב) some one; תחת נערה "a reproof enters into (penetrates) a wise man." Niph. נחת to press forward against something. Pi. נחת to press down (the bow), i. e. to strain it, to set

it, to flood (the furrows) by plentiful rain. Hiph. הנחית (imp. חנח) to thrust down; comp. חנח.

נחת (particip. נחת) Aram. to descend; Af. נחת (fut. יחת, imp. נחת) to bring down, to carry down, to lay down, to preserve. Hoph. הנחת to be thrust down.

נחת 1) m. (from נחת, related to חת, חנח, but not from נחת) sinking, letting down (the arms), fall, defeat; 2) f. from נחת, like שחת from שוח, rest, quiet, appeasing, calming, soothing, refreshing, thus almost opposite to נחת I.; 3) p. n. m.

נחת (only pl. נחתים) adj. m. descending, going down; according to the form the root is חתת, not נחת.

נטה (fut. יטה, apoc. יט, before mak-kaph יט) 1) origin. to extend, to stretch; hence, to stretch out (the hand, the lance), to stretch out the rule for measuring, to stretch the neck, to go down (of the shadow), to spread out (a tent, the heavens); figur. נטה רעה על to spread evil over some one; נשליש נטה עליך three things I extend over thee, Author. Vers. offer unto thee; 2) to incline, to sink, e. g. to the earth (Job 15:29), of the declining day, of the shadow of the sun dial, of inclining to fall; 3) to turn towards (אל)

some one, or to turn away from (מִן, מֵעַם) some one, נָמָה אַחֲרַי to turn after some one, i.e. to devote oneself to him or to his party; but also, generally, to go away, or trans. to turn towards, to conduct. Niph. נָמָה pass. to be stretched out, extended (of the shade, of brooks). Hiph. הִנָּמָה (fut. יִנָּמָה, apoc. יָנִם, imp. הֵנֵם) to extend, to spread out, to expand, to incline (the ear to some one), to turn, to lead; הִנָּמָה חֶסֶד עַל to extend mercy unto some one, to turn away, to decline, to dismiss; especially in the sense of perverting the judgment (in a court of justice), sometimes omitting the word מִשְׁפָּט, e.g. in the form נָמָה אַחֲרֵי רַבִּים לְהַטּוֹת to incline after the many to wrest judgment. Hoph. only in the nouns מִטָּה, מִטָּה. As to the root, it is related to מָתַח and לָתַח, as well as to טָחָה and טוּחַ (טַח).

נָטִיל adj. m. laden, burdened (with acc. כֶּסֶף, with money); origin. to carry, standing for נָטַל.

נָטִיעַ (only pl. נִטְעִים) m. plant; orig. that which is planted.

נְטִיפָה (only pl. פִּתּוֹת) f. origin. a small drop; next, an ornament of the ear, ear-drops; so called from the shape; according to

others, a pearl, as pearls resemble drops.

נְטִישָׁה f. branch, bough, from נָטַשׁ. נָטַל (fut. יִנָּטַל) to lift up, to take up, to take away; with עַל, to lay upon; פָּדַק יִנָּטַל "He taketh up the isles as a very little thing" (as a little dust). Pi. to lift up, to carry, to bear; related to טָל, דָּלָה.

נָטַל (1 pers. נִנָּטַלְתִּי) Aram. the same. נָטַל m. burden, heaviness; comp. מְטִיל from טָל.

נָטַע (fut. יִנָּטַע, inf. נִטְוֵעַ and טַעַת) 1) to set up, to set, to put in, to plant; fig. to plant a people, i.e. to give them a settled residence; 2) to drive in (a nail, the pegs of a tent); hence, to pitch a tent, to erect an idol image; transf. to plant the heavens as a tent. Niph. pass. The radical syllable is נִטְוֵעַ, related to נָתַח (תוּחַ).

נָטַע (const. נִטְעַע, comp. נָטַע, נָטַע, with suff. נִטְעִי, pl. נִטְעִים, m. either as a verbal noun of the planting, or as conc. coll. the plantation, or especially, that which is planted, plant.

נְטִעִים (plantations) p.n. of a place. נְטִיעַ see נָטַע.

נָטַף (fut. יִנָּטֵף) to drop, to drip, to flow, to flow down (of rain, water, myrrh, wine); related to צִוּף, צִוּף,

נָטַף. Hiph. to cause to drop down (new wine), to cause to stream down; transf. to cause the speech to flow, to prophesy.

נִטְפָּה (const. pl. נִטְפָּי) masc. drops; transf. to a species of gum or balm, so called from its issuing in drops.

נִטְפָּה (dripping of the resin) p.n. of a city in Judæa; gent. נִטְפָּתִי.

נָטַר (fut. יִפְּטֹר, and only once יִנְטֹר) origin. to look at something attentively, to observe; related to נָצַר, hence מִנְטָרָה; 2) to guard, to keep, to preserve, to watch, especially the anger נָא, i. e. to be wrathful, or to bear a grudge (but נָא is always omitted) with לְ and אֵת of the person.

נָטַר (1 pers. נִטְרָת) Aram. the same.

נָטַשׁ (fut. יִפְּטֹשׁ) 1) to stretch, to extend, of branches; hence, נִטְשִׁיחָה, equiv. to יִשְׁלַחָה, branch, bough; hence, to be dispersed, עַל פְּנֵי; of the battle becoming general; but also transf. to extend, to spread about, to scatter (into the desert, into foreign lands), to shed blood; 2) to scatter away, to abandon, to eject (synonymous with הִשְׁלִיךְ); and generally to let lie still the ploughfield, to desist (from a contest), to remit (a debt), to admit, to allow; 3) to stir, to

palpitate, equiv. to לָטַשׁ, which in the origin. signif. is probably like the root in נָטַשׁ. Niph. to extend oneself, to spread, to be suspended (of pillars, columns), to be stretched along (of branches), to spread itself (of an army), to lay down outstretched. Pu. to be abandoned, forsaken.

נִי (only Ezek. 27:32 בְּנִיָּהֶם) masc. wailing, lament, for נִהִי, but eleven manuscripts read בְּנִיָּהֶם, which is more suitable to the context.

נִיָּא see נִנְא.

נִיב שִׁפְתָּיִם (from נִיב) m. fruit, fig. fruit of the lips, i. e. song of thanksgiving, praise, prayer.

נִיבִי p.n. m. (the fertile one).

נִיד m. comfort, consolation, commiseration, from נִוֵּד.

נִידָה f. equiv. to נִדָּה, disdain, exile, wandering, from נִדָּר or נִוֵּד.

נִיּוֹת (habitations). Keri for נִיּוֹת, which see.

נִיחֹחַ (after the form נִיִּצִיץ, from the Pi. נִוִּחַח, with suff. נִיחֹחְכֶם, pl. נִיחֹחִים) m. pleasantness, acceptableness, taking pleasure, delight at something; origin. gratification, but only used in connexion with רִיחַ, to express a sweet odour of sacrifices acceptable unto God. Root נִיחַח.

נִיחָח (Aram.) m. the same, but with the omission of נִיח.

נִי (with suff. נִיִּי) masc. a sprig, sprout; hence, transf. to that which sprouts anew. The root נִיִּן, is originally a redoubled form, and signifies to be new, fresh young. From the denom. נִיִּן, to have descendants. Niph. fut. יִנְּוּ, to beget descendants, to continue growing, endure (of fame).

נִינְוָה p. n. of the capital of Assyria, Nineveh; probably of non-Semitic origin.

נִים (Ketib for נִם) adj. m. fugitive; next, the fugitive.

נִסָּן m. Nisan, the first month of the Hebrew year, called also חֹדֶשׁ הָאָבִיב. The etymology is non-Semitic.

נִיצוֹן masc. a spark, from נִצַּץ, to spark, sparkle.

נִיר equiv. to נֵר, a lamp.

נִיר an abbreviated form of the Hiph. from נִירָה, to plough, to make the soil arable; belongs to נִיר 2.

נִיר m. 1) light, lamp, equiv. to נֵר, figur. the continuance of the progeny; 2) modern Heb. land made arable. The form נִירָם is 1 pl. fut. Kal from נִירָה, with suff. ךֿ.

נִכָּא (Kal, not used) equiv. to נִכָּה, to strike; hence, the Niph. נִכָּא, with מִן, of the part struck, to be

chased out of a country. From which נִכָּא, which see.

נִכָּא adj. m., נִכָּאָה f. to be cast down, to be humbled in mind, from נִכָּא, but in a spiritual sense.

נִכְאָה (only pl. נִכְאָת, but always contracted נִכְאָת) f. name of a spice, probably gum tragacanth (after the Arab.)

נִכָּאִים see נִכָּה.

נִכָּר (not used) to sprout, to grow.

נִכָּר (with suff. נִכָּרִי) m. descendant, sprig, offspring.

נִכָּה (Kal, not used) to be hurt, wounded, or trans. to strike, to smite, to hurt; hence, Niph. נִכָּה, to be smitten, slain. Pu. to be struck (of the standing corn), Hiph. נִכָּה (fut. יִכָּה, apoc. יִךְ, imp. הִכָּה, apoc. הִיךְ) to strike, in the most extensive sense; hence, also of God, to punish; of inanimate things, to overturn, to destroy, to conquer (a town), to blow (with a horn), to hit (with an arrow), to dash to pieces, to destroy (of the hail); next, to slay, to kill, sometimes with the addition of נִפְשׁ life, to accomplish a defeat; הִכָּה לְבָ אֶת־פֶּלֶא the heart of some one beats, strikes him; הִכָּה בְּסִנּוּרִים to smite, or to strike with blindness; to take root, to sprout. Hoph. pass.

נָכָה (const. נָכָה, pl. נִכְּאִים, comp. רָפָה, טָלָה from רָפְּאִים, רָפְּאִים adj. masc. origin. hurt, wounded, struck; hence, נָ' רִנְלִים struck in the feet, i.e. lame; נָ' רוּחַ of contrite spirit; the plur. is used as an abstract.

נֶכֶה (also נֶכוֹ) p. n. Necho, king of Egypt, son of Psammetichus.

נֶכֶן 1) particip. Niph. from כָּנַן; 2) p. n. of a threshing-floor, in the parallel passage כִּידֹן.

נֶכַח (not used) probably equiv. to יָכַח, if it is not an original root, in the sense of, to be near, to approach.

נֶכַח m. proximity, synonym. with עֲפָמָה, אֶצֶל, in its use only as a prep.: near, by, before; as נֶכַח יְיָ before God, = לִפְנֵי יְיָ, but נֶכַח לְ opposite. שֹׁם נֶכַח פָּנִים before the face, i.e. to set down (something) before oneself; אֶל-נֶכַח towards something; לְנֶכַח straight before oneself; and after the verbs of request it signifies: for, עַד-נֶכַח till opposite a place.

נֶכַח (only with suff. נֶכַחוֹ) masc. the same, opposite.

נֶכַח (with suff. נֶכַחוֹ, pl. נִכְּחִים) adj. m., נִכְּחָה (pl. נִכְּחוֹת) f. straight on, straight along before one; הֹלֵךְ נֶכַח he who goes his straight way; hence, just, correct, honest,

especially in this sense fem. sing., plur. masc. and fem.

נָכַל origin. to conceal, to hide, transf. to act clandestinely, to deceive, synonym. with כָּנַד, כָּנַע. Pi. to act deceitfully, artfully, against (לְ) some one. Hith. to devise deceitful, artful, plans against (acc. and לְ) some one. The root is נָכַל.

נֶכֶל (only pl. with suff. נֶכֶלֵּיהֶם) m. artfulness, deception.

נָכַם (not used) to conceal, to preserve (of treasures); hence, to gather; from which כָּנַם is a transposition.

נָכָם (only plur. נָכָםִים) m. property, goods, wealth, from נָכַם

נָכַם (pl. נָכָםִין) Aram. the same.

נָכַר (Kal, not used) to be strange, foreign, origin. to be marked, distinguished from others, from נָכַר, related to יָכַר to notice; כָּוַר to make a mark. Pi. 1) to estrange, next, to forsake, to eject: 2) related to מָכַר to deliver. Hiph. 1) to recognise, to penetrate into a matter; 2) to be enabled, to know, to understand, all proceeding from the original signification of penetration; 3) to see, to have an insight, to recognise. Niph. to feign being a stranger, and generally passive, to be known, recognised. Hith. is quite like the Niph. i.e. reflective and passive.

נִכְרַ (const. נִכְרַ) masc. that which is strange, the strange place, **בְּנִכְרַ** a stranger, **אֱלֹהֵי נִכְרַ** a strange god, i. e. idols from a strange land.

נִכְרַ m. strange-like, that which one rejects, ill fate, or anything which is unpleasant.

נִכְרַ (with suff. נִכְרוּ) m. the same.

נִכְרִי (formed from נִכְרַ, plur. נִכְרִים) adj. m., **נִכְרִיָּה** (pl. נִכְרִיּוֹת) f. one from a foreign country, always in a hostile sense, transf. to strange-like, unheard-of, hostile, repulsive. Synon. with נָר.

נִכְתָּר Ketib, **נִכְתָּו** Keri, precious things; **בֵּית נִ** treasury.

נָלָה (Kal, not used) to arrive at a certain object; hence, to obtain, to acquire. Hiph. **הִנָּלָה** (only in the form **בְּנִלְתָּהּ** inf.) to accomplish, to complete something: but it may be read **בְּכִלְתָּהּ**, so that the root entirely vanishes. The same is the case with the noun **מִנְלָה** (supposed to be derived therefrom) in **מִנְלָם**, it may be read **מִכְלָם** their herds.

נִמְכָּזָה adj. fem. despised, bad, mean, probably compounded from **נִבְזָה** and **מִבְזָה**.

נִמְוָאֵל p. n. m. (probably equiv. to **נִמְוָאֵל**), patron. **נִמְוָאֵלִי**.

נִמַּךְ appears to belong to the root **מִכַּךְ**, **הִמַּךְ**, **יִמַּךְ**, see **מִכַּךְ**.

נָמַל equiv. to **מָלַל** to eat off, to cut off; hence, probably from which **נִמְלָה**. The forms **יִמְלָה**, **נִמְלָה**, belong to **מָלַל**, and **נִמְוָל** belongs to **מָוַל**.

נִמְלָה (pl. נִמְלִים) f. an ant, probably from **נָמַל**.

נָמַר (not used) to flow, to run; next, to be clear as water, to be clear, related to **מָרַר** to flow; from which **נִמְרָה**, **נִמְרִים**.

נָמַר (not used) to be striped, spotted, the root **נָמַר** is related to that in **חֲמַר**.

נִמְרַ (pl. נִמְרִים) m. panther, also including the tiger.

נִמְרַ (Aram.) m. the same.

נִמְרֹד p. n. of the founder of the Babylonian empire; hence, **אֶרֶץ נִ** Babylon.

נִמְרָה, **נִמְרִים** see under **בֵּית נִ**.

נִמְשִׁי p. n. m. (one who is drawn out).

נִסַּ (with suffix **נִסִּי**) masc. equiv. to **הִנִּסָּה** that which is elevated as a signal to be seen at a distance, as a flag, a standard, a banner, a high pole for a signal, transf. to a mark of caution. The root is **נִסַּ** II., which see.

נִסְבָּה fem. turn, fate, destiny, from **סָבַב**, origin. particip. Niph.

נִסָּנָה (fut. **יִסָּנָה**, inf. abs. **נִסָּנָה**) equiv. to **נָסַח**, **נָסַח** to move away, to turn back. Hiph. **הִסָּנָה** to remove some-

thing, to move something back (a landmark.) Once with שׁ instead of ס. Hoph. הִסִּיג to be moved back, to turn back.

נָסַף (Kal, not used) to test, try, prove. Pi. הִנְסִיף to put to the test, to try, by scepticism or infidelity: different from הִנְסִיף, which signifies to try by the medium of the senses.

נָסַח (fut. יִסַּח) equiv. to נָסַע to tear away, to tear out, to tear off, e.g. from a house, to expel (from a country), to pull down (a house). Niph. to be driven away, ejected.

נָסַח (Aram.) the same. Ithp. pass.

נָסַף (with suff. נִסְפִּיךָ, pl. with suff. נִסְפִּיהֶם) masc. 1) that which is poured out, drink-offering; 2) molten image, equiv. to מִסְכָּה; 3) poetically, the anointed one, king, ruler, all three significations from נָסַף I.

I. נָסַף (fut. יִסְכֹּף, inf. נִסְכֹּף) equiv. to נָסַף to pour, to pour out (the spirit of deep sleep) over some one, wine-offering, to worship a deity; transf. to close a covenant, libations having been used on such occasions; 2) to manufacture casting-work, i.e. to cast metals; 3) to anoint. Niph. to be anointed, i.e. to be appointed a ruler. Pi. to spend, to pour a libation before God. Hiph. the same. Hoph. pass.

II. נָסַף 1) to tie, to weave, to entwine, only in מִסְכָּת; 2) to cover, to wrap up, from which is מִסְכָּה 2. Related is נָסַף, נָסַף, and others.

נָסַף (Aram.) the same; hence, Pa. voluntary offering; transf. also to the bringing of an offering.

נָסַף (and נָסַף, with suff. נִסְפִּיךָ, pl. נִסְפִּיךָ, const. נִסְפִּיךָ) m. 1) drink-offering; 2) molten image, equiv. to מִסְכָּה.

נָסַף (def. נִסְפִּיךָ) Aram. m. the same.

נָסַף masc. appointed, fixed, marked place, from נָסַף.

I. נָסַף to be sick, ill (equiv. to נָסַף); origin. to decrease, to become lean, meagre, to decline; נָסַף, the sick one.

II. נָסַף to shine, of the spirit of God, that enlightens man. Hith. הִתְנוֹסַף to shine forth, to be exalted, placed in an eminent position, so as to shine far off.

נָסַע (fut. יִסַּע, inf. נִסַּע, imp. קַעֵ) to move away, to push away, to break away (comp. נָסַח, נָסַח, נָסַח) to break off (door posts or pegs of a tent), to break off (a tent), to break up a horde of nomades, of an army, or a tempest, i.e. to draw off, to depart. Niph. to be broken up (of a tent). Hiph. to break up, to cause to depart, to remove, to break off, to break out (stones).

נָסַב (fut. יִסַּב) to ascend, to rise; but as no pret. occurs, יִסַּב may stand for יִסְלַב, from סָלַב.

נָסַב (Aram.) the same; hence, Af. הִסַּב (inf. הִנְסָקָה), to cause to ascend, rise. Hoph. הִסַּב pass.

נִסְרָה p.n. of a Ninevite idol; the etymology is obscure.

נִסְתָּ belongs to הִסִּית. See סִית.

נִצְהָ (trembling) p.n. of a place in Zebulun.

נִצְהָ p.n.f. (the wandering, fugitive one).

נַעֲרוֹת (denom. from נָעַר) fem. pl. youth, youthful age; figur. the youth of a people.

נַעֲרוֹת m. pl. the same.

נְעִיאָל (probably = נְאִיאָל dwelling-place of God) p.n. of a place in Naphtali.

נָעִים (const. נָעִים, pl. נְעִימִים, adj. m. נְעִימָה (pl. נְעִימוֹת) fem. pleasant, lovely, kind, graceful. The pl. m. and f. is also used as an abstract subs. in the sense of joys, pleasant or lovely scenes of country.

נָעַל (fut. יִנְעַל) to bolt, to shut up, to close; transf. to the fastening of the sandals to the feet. Hiph. same.

נָעַל (dual נְעָלִים, pl. נְעָלִים and נְעָלוֹת) fem. a sandal, a shoe: שָׂם נָעַל to put a shoe on, הֵסֵק נָעַל to pull a shoe off; the same is נָשַׁל and נָשַׁל to cast the

shoe upon something, i. e. to take possession of something; חָלַץ הִנְעַל one who has given up his possession; transf. to, something trivial, mean, especially in the dual and pl.

נָעַם (fut. יִנְעַם) to be pleasant, agreeable, kind, lovely; origin. to accept (not connected with לָחַם).

נָעַם p.n. m. (loveliness).

נָעַם m. propriety, grace, loveliness, delight; kindness, grace (of God).

נְעֻמָּה 1) p.n. fem. (loveliness, lovely one); 2) p. n. of a city in Judah; gent. נְעֻמָּתִי.

נְעֻמִּי see נְעֻמָּה.

נְעֻמִּי (for נְעֻמִּית) p.n. f. (the graceful one).

נְעֻמָּן (pl. נְעֻמָּנִים) masc. 1) loveliness, gracefulness; 2) p.n.m. (the graceful one), patron. נְעֻמִּי for נְעֻמָּנִי.

נָעַץ (not used) to sting, to prick, as in the Aram.

נְעֻצִין m. thorn-bush, thorn-hedge, after the form נְאֻפִין.

נָעַר (primitive, pl. נְעָרִים) m. 1) youth, lad, boy; in the ancient period of language, also girl. In reference to age, it signifies the new-born child, as well as the youth of twenty years. In reference to position, it signifies one's own child, as well as youth, lad, boy, attendant; also, the common sol-

dier. From which is derived נָעָרִים, נָעַר, נָעָה, נָעָרוֹת; 2) (from נָעַר II.) that which is dispersed; only Zech. 11:16, but even in that passage it may be rendered the young one, which, on account of its littleness, escapes the shepherd.

I. נָעַר to roar, of the young lion. The form נָעוֹר belongs to נָעַר.

II. נָעַר to move to and fro, to shake (the hand), to shake off (leaves), orig. to stir, equiv. to נָעַר. Niph. 1) to release oneself (from bonds), to shake off; 2) to be driven away. Pi. to throw into (נָ) something, e. g. into the sea. Hithp. to shake oneself from (נָ) something, e. g. from the dust.

נָעָה (pl. נָעָרוֹת) f. 1) a damsel, a maid-servant, maid, as also a young married woman; 2) p. n. of a city in Ephraim; 3) p. n. f.

נָעָרִי p. n. m. (the youthful one).

נָעָרִיָּה p. n. m. (godly youth).

נָעָרִין p. n. of a city.

נָעָרָה f. tow, origin. that which is thrown out of the flax, from נָעַר 2.

נָעַשׁ according to some, the root belongs to נָעַשׁ, which see.

נָה p. n. Memphis, see נָה.

נָבַח (not used) to grow, to sprout; compare the Aram. נָבַח; from which:—

נָבַח p. n. m. sprout.

נָפַח as a root. See נָפַח.

נָפַח (from נָפַח) f. 1) a height, a hill, from which the p. n. נָפַח דּוֹר the hill of Dor, or the plur. נָפַחוֹת; 2) sieve, from נָפַח to move to and fro.

נָפַחוֹתִים (Keri) p. n. m. (extension, increase). The Ketib has נָפַחוֹתִים, which see.

נָפַח (fut. יִפַּח, inf. פִּחַח), equiv. to פָּחַח; 1) to fan, to breathe, to blow (the fire), with and without נָ, to blow away, to puff away, also with נָ; to breathe the last (breath of life); with acc. to cause to breathe over (עַל) something, to breathe into (נָ) something. Pu. to be fanned, blown. Hiph. 1) to blow away, to puff away; i. e. to despise, slight, disregard; 2) to exhale, to breathe the last.

נָפַח (fragrance, place of fragrance) p. n. of a Moabite city.

נָפִיל (only pl. נָפִילִים) m. equiv. to פָּל the strong one; next, a giant.

The root is נָפַל 2.

נָפִיסִים equiv. to נָפִיסִים, which see.

נָפִישׁ p. n. m. (the recovered one).

נָפִישָׁם a mixed form, from נָפִיסִים and נָפִישִׁים.

נָפַח (not used) to paint, to be of various colours, related to פָּחַח.

נָפֶךְ m. name of a precious stone (Author. Vers. an emerald).

I. נָפַל (fut. יִפֹּל, inf. נִפֹּל, with suff. נִפְּלוּ) to fall down, to sink (down from something מֵעַל), to fall into (בְּ, לְ) something, to fall off (מִן) something, to fall upon (עַל) something, but also absolute, to lie, in a state of trance, dream-like; נָפַל is used to denote falling in battle (often with the addition בְּחֶרֶב), by the hand (בְּיַד) of another, or by the enemy; to fall upon (עַל) the bed of sickness; to be born (in the derivative used of a premature birth); transf. to arise, to revive, to fall off in the body, i. e. to become lean, or to fall off in spirit, i. e. to lose courage; next, generally, to fall into trouble, to go to ruin, of men and empires; to fall, of the lot; hence, to be allotted to some one; in comparison to another, לִפְנֵי מִן to fall off, i. e. to be inferior; to fall to the ground, i. e. to remain unfulfilled, of a promise; to result; to elapse; to fall upon something; to befall, with עַל (of sleep or terror); to descend (of a revelation), to be revealed; to throw oneself down, to let oneself down; to rush on the sword; to alight, to encamp, dwell, settle, somewhere; to lay down (submit) a supplication (לִפְנֵי) before some one. Hiph. הִפִּיל (inf.

with ל, לְנִפִּיל) causing something to fall, to throw, to cast down, to cast (into the fire), to slay (by the sword); to cast lots, to allot; to cast, in the sense of to bear; to fell, to hew down; to cause to fall (the face of some one), i. e. to vex some one; to lay a request before some one; to drop, to desist from something, etc. Hithp. to throw oneself down; with עַל, to throw oneself upon some one, to attack him. Pilpel נִפְּלָל to precipitate suddenly, violently.

II. נָפַל (not used) to be strong, vigorous; comp. נָפַל and נָפַל, from which נָפַל.

נָפַל (fut. יִפֹּל) Aram. the same.

נָפַל m. origin. birth, but generally premature, i. e. miscarriage, from נָפַל in the sense of to bring forth.

נָפַל see נָפַל.

נָפַץ (not used) to extend, to spread out; from which נָפַץ, נָפַץ, נָפַץ.

נָפַץ (imp. and fut. is taken from נָפַץ) equiv. to נָפַץ; 1) to reduce to dust, fundere, to be scattered about; hence, to be dispersed, scattered, of a people, of a flock; reflective, to extend oneself, to disperse oneself; 2) to dash to pieces, to shatter. Pi. to break to pieces (earthen vessels); but also like Kal, to scatter, to disperse; hence נָפַץ

(inf.) scattering (of the Jewish nation). Pu. pass. to be scattered, dispersed.

נֶפֶץ masc. shower of rain, from its violent pouring on all sides.

נָפַק (3 fem. נִפְקָה, 3 plur. נִפְקוּ and נִפְקָה, imp. פִּיק) Aram. to go away, to go out, quite like נָצַח in Heb. transf. to the issuing of an edict. Af. הִנְפִיק, הִנְפִיק to bring out, to carry out; comp. נִפְקָה.

נִפְקָה (def. נִפְקָה—) Aram. f. expense, outlay; comp. modern Hebrew הוֹצָאָה.

נָפַח (Kal, not used) to breathe, to draw breath, to inhale; hence, to live, transf. to exhale. Niph. נִפְחַח to recreate, refresh oneself (after labor), orig. to draw breath; next, to refresh oneself, to recover. The root נָפַח, is related to נָפַח, which see.

נִפְחָה (with suff. נִפְחָה, pl. נִפְחָה, once נִפְחָה) com. 1) breath (of life); next, life, strength of life, soul (as animating the body); next, soul, as in modern language, person; נִפְחָה, נִפְחָה, life returns, life departs; נִפְחָה to hope for the death of some one, i.e. or the departure of life: but always in reference to the animal life; hence, speaking of the soul, we say, to live, to die, to kill it, to require

it, to cast it away, to save it; and in many phrases נִפְחָה is used for mind, heart, as the seat of emotions. Its use for person, living thing, man, or slave, is as in some modern languages, but joined to נִפְחָה it signifies carcass, or dead person; sometimes, even without the word נִפְחָה, e.g. נִפְחָה לְנִפְחָה or נִפְחָה לְנִפְחָה to become unclean by a dead body; 2) with suff. נִפְחָה is used for self, in the sense of a reflective pronoun; 3) fragrance; hence, נִפְחָה נִפְחָה scent-boxes.

נִפְתָּה (Kal, not used) related to נִפְחָה; hence, to exhale, to diffuse fragrance, or probably connected with נִפְתָּה in modern Heb. in the sense of, to flow.

נִפְתָּה fem. equiv. to נִפְתָּה I., height, elevated place, according to others, a circle, from נִפְתָּה to encircle.

נִפְתָּה m. that which flows, the sweet of the sugar-cane (נִפְתָּה=נִפְתָּה), or honey-comb; hence, נִפְתָּה צוּפִים liquid of the cane, i.e. sugar; according to others, honey-comb.

נִפְתָּה (only pl. נִפְתָּה) m. a combat, struggle, from נִפְתָּה in Niphil, to wrest, to wrestle.

נִפְתָּה p. n. of an Egyptian district; hence, patron. נִפְתָּה.

נִפְתָּה (for נִפְתָּה) p. n. m. (a wrestling); hence, LXX. Νεφθαλίμ.

נָּ (from **נָּ**) m. 1) a flower, the same as the f. **נָּ**; 2) a hawk, sparrowhawk, so called from its swift flight.

For both significations, comp. **נָּ**.

נָּ (inf. abs. **נָּ**) equiv. to **נָּ** 1, to fly, to fly away, to fly off; hence, the paranomasia **נָּ** **נָּ** flying off, i.e. thou departedst swiftly, Auth. Vers. "that it may flee and go away" (Jer. 48:9).

נָּ (Kal, not used) equiv. to **נָּ**, to put, to place, to set, or to cause to stand. Niph. **נָּ** 1) to be placed, appointed over (**על**) something; hence, **נָּ** manager, director; 2) to stand, to stand firmly (of animate and inanimate objects); next, to stand erect, to be sound, **נָּ** the sound cattle; 3) to place before oneself (**ל**), to step toward (**ל**) some one. Hiph. **נָּ** to cause something to stand, to erect (a monument), to heap up (stones), to set up (gates), transf. to **נָּ** to erect a power, **נָּ** to sharpen the goad, and generally, to fix, to appoint. Hoph. **נָּ** to be erected, planted, also to be appointed, part. **נָּ**.

נָּ m. the hilt (of a dagger), a handle, from **נָּ**.

נָּ (def. **נָּ**) Aram. f. firmness, hardness (of the iron) or stem, i.e. *nature of iron*.

נָּ see **נָּ**.

נָּ 1) equiv. to **נָּ**, **נָּ**, to fly, to flee; hence, **נָּ** **נָּ** when they fled away and wandered; 2) (Kal, not used) to pluck out, to contend. Hiph. **נָּ** to make strife against (**על**) some one, to carry on war with (**א**) some one. Niph. 1) **נָּ** to contend, quarrel mutually; 2) to be waste, desolate, **נָּ** thy cities shall be laid waste; 3) to become desolate, **נָּ** ruinous heaps. The connection of significations 2 and 3, with signification 1, is obscure.

נָּ f. a flower, equiv. to **נָּ** from **נָּ**.

נָּ f. 1) equiv. to **נָּ** a wing, a pinion, a plume; 2) for **נָּ** (from **נָּ**) excrement (of the crop).

I. **נָּ** (Kal, not used) origin. 1) to shine, to glitter, from **נָּ** (comp. **נָּ**, **נָּ**), figur. to excel, either by deeds or in position, to be great, mighty, distinguished; comp. a similar mode of transferring in **נָּ**; 2) clean, figur. to be faithful; comp. **נָּ**, origin. to shine; 3) to last, to be constant, origin. to be strong, firm, to excel in power. Pi. **נָּ** to excel above all, to superintend a matter (**ל**), to be appointed over (**על**) something; hence **נָּ**, often used in the language of the temple service

to denote the director of the temple music. The proper use of the verb and of **לְמַנְצִיחַ** is obvious from the phrase **לְנִצְיָחַ עַל־מִלְאָכָתָא** **לְנִצְיָחַ**. Niph. to be lasting, constant; hence particip. fem. **נִצְיָחַת** enduring, lasting, persevering.

II. **נָצַח** (not used) equiv. to **נָנַח** to sprinkle, orig. to wet, to moisten.

נָצַח (Aram.) the same as **נָצַח** I; hence Ithp. to be victorious over (עַל) something, origin. to excel over something.

נָצַח (seldom **נָצַח**, with suff. **נִצְחִי**, plur. **נִצְחִים**) 1) brightness, lustre, fame; hence, victory; 2) fidelity, purity, faith, confidence, e.g. my strength and my hope is perished; judgment is not pronounced faithfully (Auth. Vers. "judgment doth *never* go forth," Hab. 1:14); 3) endurance; hence, eternity, especially in the forms **נָצַח**, **לְנָצַח**, **נָצַח**, **לְנָצַח** eternal, eternally, unto eternity, for ever; transf. to entirely, altogether, pure, e.g. ruins altogether (Auth. Vers. "destructions are come to a perpetual end," Ps. 9:6).

נָצַח (from **נָצַח** II.) m. juice (of the pressed grape), blood of grapes.

נָצִיב m. 1) the appointed one, officer, director, equiv. to **נָצַח**, but also a post, situation; 2) a post, a

pillar, a column; hence **נָצִיב מֶלֶח** a pillar of salt; 3) p.n. of a town in Judah.

נָצִיחַ p.n. m. one who excels.

נָצִיר (Ketib) m. the preserved, saved one, thus equiv. to **נָצַח**.

נָצַל (Kal, not used) to pull off, to draw off, to tear out (related to **נָשַׁל** and **שָׁלַל**) figur. to extricate from danger, to save. Niph. **נִצַּל** 1) to be saved, delivered, from **מִן**, **מִיָּד**, **מִפֶּה**; 2) to save oneself, to escape, from before some one (**מִפְּנֵי**), to some one (**אֶל**). Pi. to extricate (accus.) from danger, to snatch something away, to rob, to plunder. Hiph. **הִנְצִיל** to separate (contending parties), to snatch away from (**מִן**) some one, to withdraw; generally, to save, to release some one (accus. seldom **לְ**) from some one (**מִן**, **מִיָּד**, **מִפֶּה**). Hoph. **הִנְצַל** to be pulled out, to be delivered (from the fire). Hith. to take off something from oneself, e.g. the ornament.

נָצַל (Aram.) the same. Af. **הִנְצִיל**, like the Heb. Hiph.

נָצַן m. a flower, formed from **נָץ**.

נָצַע see **נָצַע**.

נָצַץ equiv. to **נָנַץ**; 1) to glitter, to shine, to sparkle; hence **נִצְצִים** shining, sparking; 2) to bloom, to flourish; comp. **נָצַץ**; 3) to fly:

comp. the same mode of transferring in פָּרַח.

נָצַק see יָצַע.

נָצַר (fut. יִצֹר, seldom יִנָּצַר, imp. נָצַר, with suff. נִצְרָה with euphonic dagesh) origin. to shine, to glitter (comp. חָצַר); hence, 1) to look at, to see (comp. שָׁן), transf. to (a) to watch by inspection, to guard, to keep; נִצְר watcher, keeper; מִנְדֵּל נִצְרִים watch-tower; to keep from (מִן) something; (b) to preserve, to hide; hence נִצְרוֹת those who are hidden, unknown; נִצְרוֹת those who are saved; also, hiding-place; figur. of the secret, stubborn heart; (c) to lie in wait, to besiege (a town); hence נִצְרִים besiegers; עִיר נִצְרוֹה a besieged town; 2) (not used) to bloom, to flourish, as generally (see נִצֵּץ) proceeding from the sense of shining.

נִצָּר m. sprout, twig, sprig, offspring; from נָצַר 2.

נִצַּת see יָצַת.

נָקָא (Aram.) to be clean; comp. Heb. נָקָה; hence particip. נִקְיָא clean.

נָקַב (fut. יִקָּב, seldom יִנָּקַב) 1) to hollow out, to bore through (the head), to perforate, to make holes (in a bag); 2) to cut asunder, to sever, to part, to distinguish, to nominate, to define, to name;

hence נִקְבִּים, equiv. to נִקְבוּ אֲנִישׁ בְּשִׁמוֹת, or אֲנִישֵׁי שֵׁם, i. e. they that are named, the distinguished; the same mode of transferring is found in קָצַב, נָזַר; 3) equiv. to קָבַב, to defame, blaspheme, curse, origin. to cut something through (comp. חָרַף). In connection with שֵׁם some render it according to signification 2, to pronounce; others, according to signification 3, to curse. Niph. pass. of signif. 2, to be named, nominated.

נִקְבָּ m. 1) box for containing precious stones, from נָקַב; 2) with the article, p.n. of a place in Naph-tali, orig. hollowing out, cavity.

נִקְבָּה f. female, only in reference to the genitals, from נָקַב, like its contrast נָקַר, which see; comp. the abbreviation קִבָּה.

נָקַד (not used) 1) origin. to stick into something, to indent; hence, to mark with points or dots, to note, to denote; next, generally, to point, punctuate; 2) to distinguish some of the flock by a point or mark; next, generally, to occupy oneself with a superior flock.

נִקְדָּ (pl. נִקְדִּים) adj. m. pointed, dotted, spotted, sprinkled.

נִקְדָּ m. shepherd of a choice flock, or the possessor of such a flock, Author. Vers. sheep-master.

נֶקֶר m. 1) crumb, origin. the bread fallen to crumbs; 2) a kind of small cake.

נִקְדָּה f. (origin. from **נֶקֶר**) the point, studs of silver (of the neck-chain).

נָקָה (only inf. **נִקָּה**) to be clean, to be free or bare from something.

Niph. **נִקָּה** to be free from guilt, construed with **מִן**; to be free from punishment, from an oath, from an obligation; next, generally, to be or become vacant, empty, desolate, lonely; also of persons, if in this sense, **נִקָּה** is not equiv. to **נָפָה**.

Pi. **נִקָּה** (fut. **יִנְקָה**) to make free, to free from debt (equiv. to **הִצִּידִיק**) to allow to go free, without punishment; **נִקָּה דָם** to cleanse the blood, i. e. to avenge.

The signification of to spend, or pour out, is not found in the Hebrew form of the word.

נִקְדָּה p. n. m. (owner of cattle).

נִקָּה see **לָקַח**.

נִקָּט see **קָטַט**.

נָקִי (const. **נָקִי**, pl. **נָקִיִּים**) adj. masc. clean, innocent, not guilty, exempt from punishment; next generally, free from something (responsibility, obligation, military service); as a subs. the innocent.

נִקְיָא the same, with **א** appended.

נִקְיוֹן (const. **נִקְיוֹן**) masc. cleanliness, cleanness of teeth (a scriptural

phrase for famine); **נִי בִף** cleanliness of the hands, a figure of innocence; transf. to moral purity.

נִקְיָא (const. **נִקְיָא**, pl. const. **נִקְיָאִי**) masc. cleft, crack, ridge, from **נִקָּה**.

נָקָם (fut. **יִנְקָם**, inf. **נִקְוֹם**) origin. equiv. to **נָחַם**, **נָהַם**, to snort, to breathe

revenge, to have revenge, to avenge some one (acc. **עַל**), or something (acc.) The person or the thing on which one revenges oneself stands with **מִן**, **מֵאֵת**, **מִיָּד**, **לְ**, and acc.

Niph. **נִקָּם** (fut. **יִנְקָם**) to revenge oneself, or to be revenged on (**בְּ** or **מִן**) some one. Pi. **נִקָּם** to avenge something. Hoph. **הִנְקָם** (fut. **יִנְקָם**) to be avenged (a deed), i. e. the deed shall be punished.

Hiph. to be penetrated with revenge, to be vindictive.

נָקָם m. revenge, **נָקָם נָ** to take revenge, **נָ עָשָׂה נָ**, **לָקַח נָ**, **הִשִּׁיב נָ לְ** to exercise revenge.

נִקְמָה (const. **נִקְמָה**, with suff. **נִקְמָתִי**, pl. **נִקְמֹת**) fem. 1) revenge; with gen. following, to take revenge for something; otherwise with the same forms, as in **נִקָּם**; 2) vindictiveness, **בְּנִקְמָה** with vindictiveness.

נִקְעָה erroneously supposed to belong to **נִקְעָה**, which, however, like **נִבְקָה** (from **נִבְקָה**), belongs to **נִקְעָה**, as

well as the fut. יִקַּע, belonging to the same. See also יִקַּע, קִוַּע.

נָקַח (fut. יִנָּקַח) 1) equiv. to נָגַח to strike, to knock, to knock off, to knock to pieces; 2) to make a circuit (on festivals), from נָקַח, equiv. to נָקַח, from which נִקְחָה. Pi. נָקַח to hew (a forest), to destroy (the skin, the body), if נִקְפָּח, Job 19:26, is not to be taken in another sense. Hiph. הִנְקִיחַ (may be formed from נָקַח, after the Aram.) to proceed in a circuit, to make a shaven crown (baldness of the head); next generally, to surround, to encompass, with the accus. and עַל, sometimes with אֶל. Inf. הִנְקִיחַ round, used as an adv. נִקְחָה m. knocking off, shaking off (of the olives from the tree).

נִקְפָּחָה (formed from the m. נִקְחָה) f. a cord, a bond, by which one is led to prison, from נָקַח equiv. to נָקַח to encompass.

נָקַח (not used) to make an incision, to bore, related to נָקַח, but more correctly, to sharpen; hence, נִקְיָה point, ridge, and נִקְיָה הַפֶּלֶע is equiv. to שֵׁן הַפֶּלֶע, as it is rendered in the Targ. שִׁקְיָה; related to which is נִרְיָה 1.

נָקַח (fut. יִקַּח, pl. יִקְחוּ, inf. const. נִקְחוּ) to bore, to put out the eyes, fig. to pierce the bones with pain.

Pi. נָקַח, the same. Pu. to be dug out (from a shaft), fig. to originate from.

נִקְרוֹתָה (const. נִקְרוֹת, pl. const. נִקְרוֹת) f. cavity of a rock.

נִקְשָׁה origin. to tie fast, to make a snare, to lay a snare, to catch. Comp. נִקְשָׁה and the root נִקְשָׁה. Niph. (fut. יִנָּקֵשׁ) to be ensnared. Pi. נִקְשָׁה to lay a snare, a trap; next, to catch generally. Hith. to waylay, with נִקְשָׁה, or perhaps to design cunning, craft, against some one.

נִקְשָׁה (particip. f. pl. נִקְשָׁה) Aram. to strike, to push.

נִרְיָה (pl. נִרְיָה) m. 1) a lamp, a light, a taper, a candle, from נִרְיָה, to shine, figur. the golden (glorious) age of a nation; next, as a figure of prosperity, e.g. the candle of the wicked is put out, i.e. their prosperity vanishes; 2) p.n. m. prosperity.

נִרְיָה m. the same. Comp. נִרְיָה.

נִרְיָה (not used), to babble, to chatter, to gossip, origin. to trumpet forth, from נִרְיָה, equiv. to נִרְיָה, but the root is not connected with נִרְיָה.

נִרְיָה (from נִרְיָה, with the termination לִ) p.n. of a Cuthic deity, probably Mars.

נִרְיָה (Aram.) p.n. of a chief of the Magii. See נִרְיָה.

נָרָן (from נָרַן) m. a babbler, a slanderer, formed from נָרַן, after the form כִּבְשָׁן.

נֶרְדִּי (with suff. נֶרְדִּי, pl. נֶרְדִּים) m. a kind of fragrant herb (spikenard, Author. Ver.), from the Indian, signifying a stork.

נֶרְיָה p.n. m. (the lamp of God).

I. נָשָׂא (Kal, not used, inf. נָשֵׂא, but it is from נָשָׂה) to err; hence, Hiph. הִנְשִׂיא (fut. יִנְשִׂא) to entice, to mislead, to deceive; const. with the accus. and dat. Niph. to be deceived. The root is not connected with נָסַע.

II. נָשָׂא (particip. נָשֵׂא = נִשְׂא) to lend upon usury, to carry on usury; the original signification is probably equiv. to נָשָׂה: נָשָׂא, the creditor. Hiph. הִנְשִׂיא to press as creditor, const. with בָּ.

נָשָׂא (fut. יִנְשִׂא, inf. abs. נִשְׂא, const. נִשְׂא, נִשְׂאָה, נִשְׂאָה, נִשְׂאָה, with suff. נִשְׂאָה and נִשְׂאָה; imp. נִשְׂא and נִשְׂא; particip. pass. נִשְׂאָה, once נִשְׂאָה, as if the root were נָשָׂה) 1) to lift, lift up, raise, e. g. (a) the head, i. e. to be cheerful, to become powerful; to lift up the head of some one in prison, i. e. to release him; (b) to lift up the face, i. e. to be conscious of innocence, even with omitting פָּנִים; נִשְׂאָה פָּנִים אֶל to look upon some one, with con-

fidence; (c) to lift up the eyes, i. e. to look toward, upon, or for (אֶל) something; (d) to lift up the hand, i. e. to swear with הָ, also to beckon, to implore, or to lift up the hand against (בָּ) some one; (e) to lift up the voice, i. e. to weep, to call, to cry, to shout, or to commence a parable, attune a song; next generally, to pronounce (the name of God, or a blasphemy); (f) to lift up the heart, the mind, the soul, after (אֶל, לְ) something, i. e. to wish, to long for something; to lead or elevate the mind for something; all proceeding from the sense of lifting, but in a spiritual sense. In a physical sense it signifies: (a) to lay, to lift upon something; (b) to weigh; 2) to carry (a child, garments), fig. to bear the guilt, the sin, i. e. to expiate; 3) to lift, carry away, i. e. to remove, e. g. נִשְׂאָה רֹאשׁ מֵעַל to take the head off some one, to take away the sin, i. e. to forgive: with dative of the person, נִשְׂאָה עֹן one whose sin is forgiven, sin being considered as a burden; נִשְׂאָה נַפְשׁ to take one's life; 4) to take, (a) נִשְׂאָה אִשָּׁה to take a wife, sometimes נִשְׂאָה is omitted; (b) נִשְׂאָה פָּנִים to regard persons (to take reward), i. e. to be partial to some one, or in a

good sense, to esteem a person, נָשָׂא נְשׂוּאָה פָּנִים respected, esteemed; (c) to take up, i. e. to number, generally with נָשָׂא or מִסְפָּר; (d) to accept: 5) to lift, raise, exalt oneself. Niph. נִשְׂאָה 1) to raise oneself, or to be raised, elevated (a valley); 2) to be carried; 3) to be carried away. Pi. נִשְׂאָה and נִשְׂאָה 1) to lift up some one, or something, נִשְׂאָה נֶפֶשׁ לְ to lift up the heart for some one, i. e. to long for him; 2) to support, assist some one (with presents); 3) to carry or lead away. Hiph. הִנִּישָׂה 1) to cause some one to bear (a guilt); 2) to put on something (a cord). Hithp. הִתְנַשְּׂא and הִנְשִׂיאָה to lift oneself up, to exalt oneself over (לְ) some one, to boast over (עַל) some one.

נִשָּׂא (imp. נִשָּׂא) Aram. the same, partly in the signification, to take, and partly in the signification of, to snatch away. Ithp. to raise himself over (עַל) some one.

נִשְׂאָה fem. a present, from נִשָּׂא, according to some it is derived from Pi. after the form מִלֵּאָה, according to others, as a second form of the inf. Niph. = נִבְסָה, but it may be particip. Niph.

נִשָּׂא (a softened form for נִשָּׂא) to breathe, to blow; נִשָּׂא is also re-

lated to it. Hiph. הִנִּישָׂה (fut. יִנִּישָׂה; apoc. יִנִּישָׂה) to puff away, to chase away.

נִשָּׂא (only in the Hiph. הִנִּישָׂה) equiv. to נִסָּה; 1) to remove, related to נָסָה, נָסָה; 2) to hold, to seize, related to the root in נָסָה. Hiph. 1) to remove (a landmark); 2) to bring near something, to attain, to reach, to acquire property, to reach or overtake some one, to meet, to happen, to befall, some one; always proceeding from the original idea of seizing.

נִשְׂאָה fem. that which is carried, a burthen.

I. נִשָּׂא (inf. irregular נִשָּׂא) to forget, to forsake, the original signification is to remove, forgetting being the removal from memory. Niph. (fut. יִנִּישָׂה) to be forgotten, הִנִּישָׂה equiv. to הִנִּישָׂה. Pi. to cause to forget; hence, נִשָּׂא he has made me forget, for נִשָּׂא. Hiph. הִנִּישָׂה to cause to be forgotten (sins), i. e. to disregard. The form הִנִּישָׂה belongs to הִנִּישָׂה.

II. נִשָּׂא to lend, also to borrow, according to the context, often with נִשָּׂא of the person, or of the price given. נִשָּׂא creditor, but also usurer; the original signification is probably equiv. to נִשָּׂא.

נִשָּׂא m. a thigh, the part of the ten-

don, origin. the contracting nerve, from נָשָׂה, in the sense of contracting.

נֶשֶׁי m. debt, from נָשָׂה II.

נִשְׁכָּה (from an obsolete masc. form נִשְׁכִּי) fem. oblivion; hence, נֶאֱרָץ the region of the dead, syn. with שְׁאֵל and אֲבֵרוֹן.

נָשִׂים see נָשָׂה.

נִשְׁקָה f. a kiss, from נָשַׁק.

I. נָשַׁךְ (fut. יִשְׁחַךְ and יִשְׁחֹךְ) origin. to cut; next, to bite, fig. to torment, to take usury, a similar mode of transferring is found in the Aram. נִכַּח. Pi. to bite (of the serpent). Hiph. הִשְׁחִיךְ orig. to cause something to be bitten; hence, to take usury: לִנְכָרִי תִשְׁחֹךְ thou mayest give interest to the stranger.

II. נָשַׁךְ (not used) to lay down, to lie down, to set down, from which נִשְׁכָּה, comp. also לָשַׁךְ.

נֶשֶׁךְ m. interest, usury, נָ' עַל to lay usury upon some one, נָ' נָתַן to give interest, לָקַח נָ' to take interest, הִשְׁחִיךְ נָ' to give interest.

נִשְׁכָּה (pl. נִשְׁכָּוֹת) fem. origin. seat, couch, from נָשָׂה II.; hence next, room, chamber, comp. לָשַׁכָּה.

נָשַׁל (fut. יִשְׁלַח in the intrans. signif., imp. שִׁל) 1) to pull off (the shoe), to send away, to drive away (a people), the head (the iron) slip-peth from the wood (the helve).

2) intrans. to fall down, to drop.

Pi. to drive out from (עַל) something. Related to נָשַׁל, נִשְׁלַל but also נִצַּל.

נָשַׁם (not used, the fut. יִשְׁאֵם belongs to נִשְׁמַם) to breathe, related to נָשַׁב, נִשְׁבַּח, and the transposed נִשְׁמַח.

נִשְׁמָה (Aram.) f. breath of life.

נִשְׁמָה (const. נִשְׁמַח, plur. נִשְׁמָחוֹת) f.

1) breath; hence, like נִפְשָׁא, the essence of life in the human body, the soul; next, especially the soul of understanding; 2) the breath, the wrath of God.

נִשְׁחַף equiv. to נָשַׁב, to breathe, to wave, with נָ, to blow upon, to fan.

נִשְׁחָף (with suff. נִשְׁחָפוֹ) m. twilight, dawn, so called from the cool evening breezes, transf. to darkness.

נָשַׁק (fut. יִשְׁקַח and יִשְׁחֹק) origin. to join, to attach; hence, 1) to join the mouth to something, i.e. to kiss; with לָ, of the person, or with the acc. to kiss some one; 2) to put on armour, to arm oneself; hence, נָשַׁק קֶשֶׁת to strain the bow or to hold it firmly; 3) to join, עַל יְצִיאת פִּיךָ יִשְׁקוּ כָּל-עַמִּי by thy command shall all the people be joined, i.e. obey (Auth. Vers. according unto thy word shall all my people be ruled), likewise in Psalm 85:11, righteousness and peace shall join (Author. Vers. have kissed each

ether). Piel, like Kal I., to kiss. Hiph. **הִשְׁשִׁיק** to cause to join, to connect together, with **אֶל**, synonym. with **הִבֵּר**. The root is **נִשְׁק** and **נִשְׁקַת**, related to the root in **הִשְׁשִׁיק**. **נִשְׁקָה** (after the massorah) m. armoury, weapon, especially armoury worn on the body; **נִשְׁקֵי בֵּית הַיַּעַר** armoury of the house in the forest, where the arms were hung up.

נִשְׁקַת (Kal, not used) to glow, to burn; hence Niph. **נִשְׁקַת** to become ignited. Hiph. **הִשְׁשִׁיק** to kindle. The root is **נִשְׁקַת**, and related to **צִחַח**, **נִשְׁקַח**.

נִשְׂרַף (not used) probably, to fly, though the tracing of the etymology to **נִשְׂרַף** eagle is obscure.

נִשְׂרָף (pl. **נִשְׂרָפִים**, const. **נִשְׂרָפִי**) m. an eagle.

נִשְׂרַף (pl. **נִשְׂרָפִין**) Aram. the same.

נִשְׂרַף (not used) to saw through, cut through; hence **מִשְׂרֹר**; the root, however, may be **שֹׁרַף**.

נִשְׂתַּח belongs to **נִשְׂתַּח**, see **נִשְׂתַּח**.

נִשְׂתַּח (Aram. def. **נִשְׂתַּח**) m. writing, copy, written document.

נָתַב (not used) to tread down, to stamp with the feet; from which **נָתַב**.

נָתַב Ketib for **נָתַב**, which see. **נָתַב** only Pi. **נָתַב**, to cut in pieces; related to **נָתַב** or **נָתַב**, as **נָתַב** is

only a secondary form from **נָתַב**; **נָתַב** from **נָתַב**.

נָתַב (pl. **נָתַבִּים**) m. piece cut off.

נָתַב (const. **נָתַבִּי**) m. trodden path, path, foot-path; sometimes **נָתַבִּי** is adj.; hence **נָתַבִּי** adj. f. trodden (of a path or road).

נָתַבִּי f. the same.

נָתַבִּי (only pl. **נָתַבִּים**) m. one who is given, i.e. consecrated (to the temple service); next, servant in the temple, generally used of the subjugated Canaanites.

נָתַבִּי (def. pl. **נָתַבִּי**) Aram. the same.

נָתַבִּי (fut. **נָתַבִּי**) equiv. to **נָתַבִּי** to pour out, of the pouring forth of anger, a curse, of water, of rain. Niph. **נָתַבִּי** to pour forth (of water, rain, also, figuratively, of anger), but also, to dissolve, to melt away. Hiph. **הִנָּתַבִּי** to pour out, to melt; inf. c. **הִנָּתַבִּי**. Hoph. **הִנָּתַבִּי** pass. related to **נָתַבִּי** and **נָתַבִּי**.

נָתַבִּי (not used) equiv. to **נָתַבִּי** to give; from which **נָתַבִּי** (for 'נָתַבִּי') p.n. m. (the given or presented one).

נָתַבִּי (2 pers. **נָתַבִּי** and **נָתַבִּי**, with the *nun* dropped; 1 pl. **נָתַבִּי**, with the compensated *nun*; infin. const. **נָתַבִּי**, before makkaph **נָתַבִּי**, but generally **נָתַבִּי**, with suff. **נָתַבִּי**; imp. **נָתַבִּי**, **נָתַבִּי**; fut. **נָתַבִּי**, 1 pers. before makkaph **נָתַבִּי** to give, to hand (comp. **נָתַבִּי**); sometimes with

acc. of the person, to give for (נָתַן) something (at a price), to give to (נָתַן) something, i.e. to add. Sometimes נָתַן is used impersonally, as, here exists, there arises. The interrog. form מִי יִתֵּן is used sometimes as a wish, who would give! would that! and sometimes as a negation, which, however, arises more from the question than from the verb. The applications of נָתַן and the forms with which it is joined are manifold, and the context only can decide as to the correct translation. The principal applications are: 1) to give, in the widest sense, e.g. (a) to hand over, בָּרַךְ; to deliver, give up to, with לְ; but in a good sense as נָתַן עַל יָד to give into the care of some one, לְ to deliver up to some one (a kingdom); (b) to bring, to bear (fruit), origin. to bring forth; (c) to turn (the back, the face), orig. to direct; (d) to grant (favour, mercy, justice); (e) to send forth (a voice קוֹל, בְּקוֹל, odour, a miracle, etc.); (f) to sell (contrast to לָקַח); (g) to teach, communicate knowledge; 2) to set, to put, to lay, remove, e.g. to put, to place, to establish, to erect something in (נָתַן or acc.); to put something in, to put something upon

(עַל), e.g. to pour out, to shed, to attach to (נָתַן) something, לְפָנַי to submit, to lay before, עַל לֵב לְפָנַי equiv. to שׂוּם לֵב עַל or לְפָנַי לְבָב to direct the mind or the heart to something, נָתַן דְּבַר אֶל לֵב to put something in the mind of some one, also abbreviated נָתַן אֶל-לֵב; 3) almost like שׂוּם and נָתַן מוֹם to set, to do, e.g. נָתַן מוֹם to cause a blemish in something; to turn into something, either with double accus. or with לְ before the predicate, נָתַן דְּבַר נָתַן to assimilate one thing to another; לְפָנַי to take, consider, for something. Niph. נִתַּן 1) to be given to some one לְ, to be delivered unto (בָּרַךְ) some one; 2) to be set, to be put, to be placed; 3) to be made, with acc. to be assimilated to something. Hoph. like Niph.

נִתַּן (inf. מִנִּתֵּן, but not מִתֵּן, fut. יִנִּתֵּן and יִנִּתֵּן, before makkaph יִנִּתֵּן) Aram. the same. This verb is sometimes replaced by יָהַב.

נָתַן p. n. m. (gift, i.e. of God).

נָתַן p. n. m. (the same).

נִתַּן p. n. m. (the same).

נִתְּנָה p. n. m. (the same).

נָתַן מֶלֶךְ p. n. masc. (present of the king).

נָתַם equiv. to נָתַץ, נָתַשׁ to dash to pieces, to shatter, to tread down.

נָחַע (Kal, not used) equiv. to נָחַץ, to tear away; hence Niph. נִחָע to be torn away from its place, to be knocked out (of the teeth).

נָחַץ (fut. יִחַץ) to destroy, to pull down a (house, altar, castle, wall), but also applied to persons. Pi. to destroy totally, annihilate, uproot. Niph. Pu. Hoph. pass. The original root is נָחַץ, נָחַץ.

נָחַץ (fut. אֶחָץ, with suff. אֶחָץִּי with dagesh lene in ח, and נ interpolated before the suffix; in the pret. occurs נִחָץִּי with the euphonic dagesh in פ, to move away, to push away, to tear away, related to נָחַץ and נָחַץ; hence of the breaking of the testicles, נָחַץ castrate; of the breaking up of a camp, of the ejecting from (מִן) a place. Niph. pass. to be torn off (a string, a cord, or a sail), rooted out, of the tabernacle, to be banished from a place, to be cut off. Pi. to rend asunder (fetters), to tear up (roots), to rip up (the breasts). Hiph. to draw out the enemy (from the city), to pull out (sheep for slaughter). Hoph. like Niph. The root is נָחַץ.

נָחַץ m. a scall, scurf (on the head or the beard), transf. to the scabby one. The root appears to be נָחַץ to cover, to overlay.

I. נָחַר (fut. יִנָּחַר) to tremble, to shiver, as the Targ. renders it נָחַר; hence, to tremble from (מִן) its place (of the heart). Pi. to hop, to spring (of the locusts). Hiph. to make tremble (nations).

II. נָחַר (Kal, not used) to break off, to loosen, from נָחַר, equiv. to נָחַר; hence, Hiphil נִחָר to loosen, to untie the girdle, the bonds; of the hand, to stretch out. נָחַר, 2 Sam. 22:33, see נָחַר.

נָחַר (equiv. to נָחַר) Aram. to fall off, to drop off, of the fruit or leaves of a tree; hence, Af. נָחַר to throw off, to drop (the leaves).

נָחַר m. a kind of mineral salt, alkali, potash (Auth. Vers. nitre), different from נָחַר, which is a vegetable alkali. The etymology is obscure.

נָחַשׁ (fut. יִנָּחַשׁ, inf. נָחַשׁ) origin. to pull down, like נָחַץ, but most frequently in contrast to נָחַע (to plant), i. e. to uproot (the plants), to destroy, devastate (cities), to pull down (idol images), to banish (from a country); the root is נָחַשׁ, related to נָחַשׁ, נָחַשׁ. Niph. pass. 1) to be destroyed (the kingdom); 2) of the water, to be dried up, to fail, but in this sense נָחַשׁ cannot be connected with נָחַשׁ, the latter root not existing. Hoph. נָחַשׁ to be torn out, pulled out.

ד

ד samech (דָּמָה), the fifteenth letter of the alphabet, as a numeral it counts 60. Its name signifies, support, or arm chair; the name of the letter arises from its shape. It interchanges most frequently with the letters of a hissing sound: as **דָּמָה**—**נָחַץ**, **דָּמָה**—**נָחַץ**, **דָּמָה**—**נָחַץ**; but also with **ח**, which sometimes also has a hissing sound. The difference between **ד** and **ש** however indistinct in the present pronunciation, is strictly maintained in the orthography, and they but rarely change one for the other; like **מְסֻכָּה** and **מְשֻׁכָּה** and others.

דָּמָה (not used) to split, to divide, transf. to measure, comp. **שָׁעָה** in Aram., from which **שָׁעָה** a division of time, an hour.

דָּמָה (dual **דָּמָה**, pl. **דָּמָה**, comp. **שָׁנִים** from **שָׁנָה**) fem. measure, especially a corn measure, a third of an ephah.

דָּמָה (after the form **שָׁחַר**, **שָׁחַר**) m. weapon, orig. that which is pointed, sharpened, from **דָּמָה**, equiv. to **שָׁנָה**.

דָּמָה equiv. to **שָׁנָה**, to point, to sharpen, to pierce, transferred, to wound; according to some, to be

dirty, mry, for which nothing definite can be traced in the Heb.

דָּמָה f. according to some contracted from **דָּמָה דָּמָה**, i. e. to be of complete measure; more correct, however, is the opinion that it is an inf. from **דָּמָה** (see **דָּמָה**) and not a noun.

דָּמָה origin. to inhale, to imbibe, to suck; hence, to drink to an excess; it is thus related partly with **שָׁמָה**, and partly with **שָׁבַע**, perhaps also with **צָבַע**; **בָּהָה** a drunkard; **בָּהָה** the intoxicated one.

דָּמָה (only pl. **דָּמָה** in the Keri) m. a drunkard; the Ketib has **דָּמָה**.

דָּמָה 1) p. n. m. the first-born of Kush, i. e. the first commercial settlers of the Ethiopians; next, 2) a p. n. for Meroe, where the ancient commerce of Ethiopia flourished. Gent. noun **דָּמָה**, who are described as being of high stature (**אֲנָשֵׁי מִדָּה**).

בָּהָה (with suff. **דָּמָה**) m. drink, a drinking-bout.

דָּמָה (in the pret. sometimes the analysed and sometimes the contracted form, inf. **בָּהָה**, but with **ל**, **לְבָהָה**; fut. **יָבַהָה**, but not **יָבָהָה**) 1) to surround, to encompass; transf. to surround a town, to besiege it; to surround a table, to partake of a meal; 2) to turn into something, i. e. change into something,

to become like something; 3) to turn, to induce, to occasion, to cause something. The signification to turn oneself, which some ascribe to Kal, belongs to Niph.; the forms derived from סבב, according to the three principal significations, are easily understood by the context. Niph. נָסַב (3 f. נָסְבָה for נָסְבָה; fut. יִסֵּב, pl. יִסְבּוּ) 1) to turn, of the door which turns upon its hinges; to turn round to do something, to oneself, to (עַל; אֵל) some one, or from (מֵעַל, מִן) some one; to turn to follow some one (אֶל-אַחֲרָי), without case, to step forward or to turn back, and of inanimate beings, to be turned, brought to some one (לְ); 2) like Kal joined with the accus. to surround; with עַל, in a hostile sense. Pi. סָבַב to turn, in the sense of changing. Po. סוֹבֵב to turn about in a place (עַל, בְּ, and accus.), to surround, with accus. especially by way of protection; hence, Jer. 31:22, "a woman shall encompass a man." Hiph. הִסְבֵּב (fut. יְסִיב, יִסֵּב) to cause some one to turn to, toward (אֵל) something, to bring, to procure, to lead something round, to change (the name). Hoph. הוּסַב (fut. יוּסַב) to turn itself (of the flaps of

the door, of the wheels of the thrashing waggon); next generally, to be turned (the face), to be surrounded, to be fitted in, to be changed. The root סבב is origin. equiv. to אָפַף to enclose.

סָבָה (after the form מָלָה, חָתָה) fem. turning, fate, destiny (of God מַעֲשֵׂה יְיָ); later, נִסְבָּה is used for it. סָבִיב (const. סָבִיב, pl. סְבִיבִים, and f. סְבִיבוֹת) m. 1) circle, circumference; hence, the m. pl. סְבִיבִים the circumference, the environs, sometimes applied to persons, surrounding company; the same is the f. pl. סְבִיבוֹת: but frequently 2) as an adv. round, round about; סָבִיב סָבִיב round and round; לְ סָבִיב (prep.) round about something; מִסָּבִיב round about on all sides; מִסָּבִיב לְ round away (of something); the same is the pl. with suff. round about, e. g. סְבִיבָיו round about him; סְבִיבוֹתִי round about me, or the state of const. as סְבִיבוֹת הָאֹהֶל round about the tent; 3) circuitous course, especially the f. pl. סְבִיבוֹת.

סָבַךְ origin. to bind, to make intricate, to entwine, of the entwining of the branches. Pu. סִבְךָ to be entwined one in another (of the roots).

סָבַךְ (the const. also סָבַךְ; with בְּ,

בְּסִבְךָ; const. pl. סִבְכֵי masc. a thicket, bush; origin. entwining. סִבְךָ (with suff. סִבְכּוֹ, according to Kimchi) m. the same.

סִבְכָּא (Aram.) f. sambuca, an instrument something like a harp, origin. something like a net (שִׁבְכָה).

סִבְכֵי p. n. m. (man of the thicket). סָבַל (fut. יִסְבֹּל) to drag, carry, to bear (a heavy burden); transf. to the bearing of pain, punishment, sin, in the sense of burden. The root is ס-ב-ל, similar to the Aram. סִבְל, from which מוֹגְבֵּל burden. According to others, equiv. to שָׁבַל to drag. Pu. to be with young (of cattle), origin. to be heavily laden. Hithp. הִסְתַּבֵּל to become burthensome.

סָבַל (Aram.) the same; in the transferred sense, to lift (a burden); next, to lift up, to raise. Poal סוֹבֵל to be raised, erected.

סָבַל (pl. סָבִילִים) masc. 1) carrier of a burden; 2) heavy burden, equiv. to סָבַל.

סָבַל (not סָבַל) m. burden.

סָבַל (with suff. סִבְכָּלוֹ) masc. the same; על ס' the burthensome yoke.

סִבְכָּה (only pl. const. סִבְכָּלוֹת, and with suff.) f. burthensome labour, soccage.

סִבְכָּה see שִׁבְכָה.

סָבַר (fut. יִסְבֵּר) equiv. to the Heb. שָׁבַר to hope, to wish, to trust; it is not connected with סָבַל to drag. סִבְרִים (from סָבַר) double hope, p. n. of a city in Syria.

סִבְרָא (and סִבְרָה) p. n. of a Cushite tribe, adjacent to the present Artico, and also the name of a district.

סִבְרָא p. n. of a Cushite district.

סָבַר belongs to סָבִירִים. See סָבִיר.

סָבַר (fut. יִסְבֵּר) to bow, bow down, to prostrate oneself (for worship) before (לְ) some one, but only used in the worshipping of idols.

סָבַר (fut. יִסְבֵּר) Aram. the same; to fall down before idols. The root is related to סָבַר.

סָבַר m. 1) enclosure (of the heart), i. e. the breast, in which the שִׁבְכָה a bear robbed of her whelps first fixes her paws; 2) equiv. to סָבַר סָבַר, which is explained under סָבַר, which see. For the explanation of סָבַר, Ps. 35:3, see under סָבַר.

סָבַל (not used) to enclose; transf. to own, acquire, as possession, related to סָבַל. The root is ס-ב-ל, and related to סָבַל to enclose.

סִבְכָּה f. property, possession (Author. Vers. a peculiar treasure), thus equiv. to סָבַל.

סָבַר (not used) equiv. to סָבַר (comp.

סָפַר and סִנֵּר), to gain, to profit; next, to manage, to superintend, i.e. to gain by management. See סִנֵּן.

סִנֵּן (only pl. סִנְנִיִּם) m. manager, superintendent; next, stadtholder, and generally, the noble one, from סִנֵּן. According to others, it is a foreign word, without Hebrew etymology.

סִנֵּן (pl. סִנְנִיִּן, def. סִנְיָא) Aram. the same.

I. סָנַר (fut. יִסְנֹר) 1) to shut up, to close up; with בָּעַר, to shut in; with עָל, to close over some one, to enclose; 2) to close together, to fasten; hence, סָנַר דֶּבֶר dense, pure gold. The root is סָנַר, related to סָפַר, which is found also in סָנַר. Niph. נִסְנַר to be closed, of gates and doors; to be shut in, of persons, or reflective, to shut oneself in (the house). Pu. to be closed. Hiph. הִסְנִיר to close, to shut up; as to the significations, to deliver, to give up, they probably only belong to סָנַר II.

II. סָנַר (Kal, not used) to flow, to flow down, to rain, related to סָנַר; hence Pi. to pour out; next, transf. to deliver, to give up; the same is Hiph. הִסְנִיר. Comp. הִעָרָה, הִנִּיר.

סִנֵּן (Aram.) the same.

סִנְרִיר (from סָנַר II., after the form חִבְלִיל, שִׁפְרִיר) m. rain.

סִדָּר masc. stocks in which the feet were confined, from:—

סִדַּד (not used) to enclose, to encompass.

סִדָּם (not used) according to some, equiv. to שָׂדָם to burn, to burn away, equiv. to שָׂדָם 1, which see.

סִדָּם (conflagration) p.n. of a city in the valley of Siddim.

סִדְרִין (pl. סִדְרִינִים) masc. linen undergarment worn on the naked body. Author. Vers. sheet.

סִדָּן (not used) of uncertain etymology.

סִדָּר (not used) to put in order, regulate, to arrange, related to עָרַר, דָּר.

סִדָּר (only pl. סִדְרִים) m. row, range, order; לֹא סִדְרִים disorder, i.e. chaos.

סִהָר (not used) to be round, of a circular form, related to סָהַר to surround, to enclose, from which:—

סִהָר m. roundness (of a basin).

סִהָר masc. a tower, castle, from its round form, from which סִהָר prison, from סָהַר to be round.

סִוָּא only Pi. סִוָּא to drive, to drive away, comp. סִוָּא, וְעָנָע; hence the infin. with suff. בְּסִוָּאָה in driving them away. According to others בְּסִוָּאָה, it is a noun; thus the Author. Vers. renders it "in measure."

סוּא p. n. of an Egyptian king, and probably the last at Mantheo, who was called Σεθως, Ζητ. סוּא is thus for סוּת, comp. זוּ and זָאָת.

I. סוּג (fut. יִסּוּג) to give way, to retire, to withdraw (from God), סוּג לֵב a heart turning from, i.e. forgetting God. Niph. נִסּוּג (inf. abs. נִסּוּג, fut. יִסּוּג) to move back, turn back, joined with אָחֹז or מֵאַחֲרֵי, backsliding (from God), but also absolute. Hiph. הִסִּיג (for הִסִּיג after the Aram.) to remove, to move away. Hoph. הִסִּג pass.

II. סוּג equiv. to שִׁוּג, to hedge round.

סוּג m. (Ketib) equiv. to סִיג, which see.

סוּגָר m. cage or den of the lion.

סוּד (not used) 1) to sit, for which יָסַד is generally used; 2) to set, to found, to erect, related to שוּת.

סוּד (from סוּד, after the form קוּל, but not abbreviated from יִסּוּד) m. seat, origin. bolster, pillow, transf. to sitting, a circle composed of members sitting; next, council, confidence, and that which is communicated in confidence, secret.

סוּדָּא p. n. m. (confidant).

סוּדָּא (not used) to veil, to wind round, to tie; next, to wrap up, to veil generally, from which מִסְוָה and סוּת.

סוּדָּא (not used) probably equiv. to

סוּדָּא, to wipe off, to remove, from which:—

סוּדָּא p. n. m.

סוּדָּא (from סוּדָּא) f. equiv. to סוּדָּא, sweepings, excrement.

סוּדָּא (not used) equiv. to שִׁוּג, to turn away, to deviate, from which:—

סוּדָּא p. n. m. (the backslider).

סוּדָּא (fut. יִסּוּד) to rub (with oil), e.g. the body, garments; next, to anoint. The form יִסּוּד belongs to יִסּוּד. Hiph. (fut. apoc. יִסּוּד) to rub in, omitting the matter used for rubbing in; but the part. מִסּוּד stands for מִסּוּד, and belongs to סוּדָּא.

סוּדָּא (sometimes with ו omitted in the Ketib סוּדָּא) Aram. f. generally bagpipe; it is difficult, however, to ascertain whether the word has a Semitic origin.

סוּדָּא p. n. the southern border town of Egypt, Syene.

סוּדָּא (a verb not used, and uncertain) according to some, to rejoice, orig. to spring with triumph; hence, to gallop.

סוּדָּא (pl. סוּדָּאִים) masc. 1) a horse, a courser, from סוּד, probably so called from its breeding country, Susa (comp. שִׁוּג); 2) (Ketib) name of a bird of passage, crane, or swallow, or some similar bird, the derivation being uncertain.

סוס f. a mare.

סוסי p. n. m. (rider, horseman).

סוע (not used) related to סוע, סוע, to drive, to drive away, comp.

סוע. From which סוע and סוע.

סוי (fut. סוי) to cease, to end, to finish, comp. סוע, but it is not connected with סוע. Hiph. סוי (fut. סוי, with suff. סוי) to make an end, to take, snatch away. The Hiph. is joined to סוע (which, in a transferred sense, has a similar signification) by way of paranomasia. The noun סוע arose from סוע, and belongs to סוע.

סוי (3 fem. סוע) Aram. the same.

Af. to destroy, to make an end of.

סוי m. 1) reed, rush, bulrush, seaweed, reed of the Nile, origin. a sword, as in Aram. and in modern Heb. סוי; hence, sword-grass, so called from its shape; 2) p. n. of a place.

סוי masc. an end, where something ceases; hence, also, the last in a procession, rearward.

סוי (def. סוע) Aram. m. the same.

סוע (with ה finis סוע, plur. סוע) fem. storm, tempest, gale, whirlwind, contracted from סוע from סוע, equiv. to סוע, which see.

I. סוע (fut. סוע, apoc. סוע) equiv.

to סוע, 1) to go away, to turn away (from the road), to deviate, depart from (סוע, סוע, סוע) the way of God, to move away from (סוע) something, to forsake something (with acc.), to leave off from (סוע) something; it is applied to the spirit of God, of strength, of dominion, of sense which departs from some one. The prepositions and cases are used according to the qualified significations, e. g. סוע, without any case, to apostatise, to degenerate; with סוע, to deviate, to depart; with accus., to forsake, to transgress, to remove, etc.; 2) to turn toward something for the purpose of looking, also with סוע; to turn in at (סוע) some one's place, to have access to (סוע), the origin. signif. being like *cedere*. Hiph. סוע (fut. סוע, apoc. סוע), to cause some one to depart, move from a place; hence, to put off, to put away (clothes, intoxication, etc.), to take off (the ring, ornament), to take the head off, i. e. to execute, generally to remove, clear away, turn away, take back, always proceeding from the origin. signif. of moving; from signif. 2 of the Kal, is formed the signif. of Hiph. סוע causing some-

thing to be brought to himself.
Hoph. **הוֹסֵר** to be removed, turned
away. Pi. **סוֹרֵר** to cause to depart
(from the road), i. e. to seduce, to
lead astray. See **סָרַר**.

II. **סור** (not used) equiv. to **שׁוּר**, be-
longing to **מְשׁוּרָה** to hollow out,
to deepen out; hence, to pierce,
to stick in; from which **סִיר**, **סור**.
סור adj. m. (origin. particip. pass.),
סוּרָה fem. wandered, departed;
וְסוּרֵי those that have departed
from me, in Keri; but the Ketib
has **וְסוּרֵי**, which belongs to **סָרַר**,
or it may be taken as a noun
וְסוּר, from **סור**.

סור (only pl. const. **סוּרֵי**) m. 1) equiv.
to **סִיר** thorn, wild plant; it be-
longs to **סור** II.; 2) p.n. of a gate
of the temple, for which, in a pa-
rallel passage, stands **הַיְסוֹד**.

סוֹת (Kal, not used) to speak, to talk;
hence Hiph. **הוֹסִית**, and after the
Aramaic manner **הוֹפִית** (fut. **יִפִּית**
and **יִפִּית**, apoc. **יִפִּית**) to persuade,
to entice, especially to something
bad; with **בְּ** of the person, to
entice against some one; with **מִן**,
to dissuade from something, to
decoy. In the signification of to
mislead, to seduce, is also to be
taken **הוֹסִיתָהּ**, Job 36:16; in the
same sense, **יִפִּיתָהּ**, verse 18 in the
same chapter.

סוֹת (for **סוֹת** from **סוֹת**) f. covering,
wrapper, garment, from **סוֹת** to
wrap up, to clothe; comf. **מְסוּתָה**.
סָחַב (fut. **יִסָּחַב**, inf. const. **סָחַב**) to
pull, to drag, to tear about; hence,
to tear to pieces (of ferocious
dogs); also, of the rending of a
garment; related to **סָחַח**.

סָחַבָה (only plur. **סָחַבוֹת**) f. origin.
tearing to pieces; but next torn
garments, rags.

סָחַח (Kal, not used) to pull, to tear;
hence Pi. **סָחַח** to remove, to tear
up (the earth from a place), equiv.
to **סָחַב** and **סָחַח**, or perhaps
synon. with the root in **נִסַּח**.

סָחִי m. dragging about, wandering
about, according to Eben Ezra;
according to others, that which is
thrown away, sweepings.

סָחִישׁ m. after-sprout, after the third
year of sowing, a dry sapless plant,
from **סָחַשׁ**.

סָחַח to drive away, to sweep away, to
wash away, or like **סָחַב** in the sense
of to drag about, to fling about;
hence, **מָטָר סָחַח** a sweeping rain,
one accompanied by a tempest.
Niph. **נִסָּחַח** to be dragged or swept
away, of the mighty ones of the
earth, as Divine punishment.

סָחַר (fut. **יִסָּחַר**) to travel, to journey,
to traffic, especially to trade, syn.
is **הוֹר**; **סָחַר** a travelling merchant,

f. **סַחֲרָה** she who has mercantile intercourse with others. Pi. **סִחְרָהר**, probably in the sense of **חָרַחַר** to glow, to burn, applied to the heart. **סָחָר** (c. **סָחַר**) m. trading-place, trade; next, that which is got by trade.

סִחָר (with suff. **סִחְרָה**) m. property acquired by trade.

סִחָרָה (with suff. **סִחְרָתָהּ**) f. trade, **סִחְרַת יָדְךָ** trade of thy hand, i.e. industry.

סִחְרָה (from **סָחַר**, in the signif. of to surround, to enclose) f. a shield (a round one); hence Targ. **עֲגִילָא**.

סִחְרַת f. a species of precious marble for paving; but as red marble was formerly used for paving, **סִחְרַת** may stand for **סִקְרַת**, at least, in the same signification.

סִחְשׁ (not used) probably equiv. to **חֲשׁ**, **קֵשׁ** to be sapless, dry, like stubble or straw, used of the dry after-growth.

סִח see **שִׁח**, from **שָׁח**.

סִינ (pl. **סִינִים**, frequently in manuscripts **סִינִים**) masc. that which is thrown out, dross; hence **כֶּסֶף** **סִינִים**, silver not yet purified from dross; transf. to the inferior metals generally. See **סִינ**.

סִינָן m. name of the third month of Heb. year; after a Semitic etymology, spring month, but probably the name is foreign.

סִיחֹן p.n. m. (the conqueror).

סִין 1) p.n. of the eastern border-city of Egypt; according to Heb. etymology, it signifies, in the opinion of some, town of manure; 2) p.n. of a desert adjacent to Mount Sinai.

סִינִי (the ridged one) p.n. of the granite Mount Sinai, celebrated by the Divine revelation having been given to Moses on it; complete **סִי**, **מִדְבָּר סִי**, **הָר סִי**.

סִינִי p.n. of a Canaanite people or tribe. In the district of Lebanon there is actually found a city called Sinna (according to Strabo).

סִינִים (complete **סִי** **אַרְץ**) p.n. of a country far distant from Palestine, probably the name stands for Sina (China), this name might have been the more current among the Hebrews, since it was used only by foreigners, not Chinese.

סִים masc a swallow, a crane. See **סִים** 2.

סִיכָרָא p.n. m. (battle array).

סִיעָא p.n. m. (assembly).

סִיעָהָא p.n. m. (the same), from **סִיעָה** and **סִיעָא**.

סִיפִנְיָה see **סִיפִנְיָה**.

סִיר as a verb to the noun **סִיר**. See **סִיר** II.

סִיר plur. **סִירִים** and **סִירֹת** com. 1) something deepened out, pot, ba-

sin, kettle, סִיר רִחִץ washing-basin, סִיר נִפְתָּח seething-pot; in this sense the pl. is סִירִּים, sometimes סִירוֹת; 2) thorn, from סַדַּר to stick in; hence also, a sharpened hook.

סָךְ (probably a shortened form from סִכָּךְ) m. dense crowd, from סִכָּךְ to entwine; according to others, a mass, a sum; origin. complex, of the same root.

סִכָּה (with suff. סִכָּהּ, סִכָּהּ) m. a hut covered with foliage, tabernacle, thicket; transf. to tent, dwelling, den of beasts.

סִכָּה (not used) equiv. to שִׁכָּהּ to look at, inspect; from which יִסְכָּהּ.

סִכָּה (from סִכָּה, plur. סִכָּהּ) f. a hut covered with foliage, from סִכָּךְ to hedge round, or to cover with foliage; transf. to a house like a hut, a small abode, a shelter, or hedge, thicket, like סִכָּהּ.

סִכָּהּ (tents, tabernacles) 1) p.n. of a Gadite city; 2) p.n. of an encampment of the Israelites in the desert; 3) סִכָּהּ בָּנוֹת huts of the daughters, p.n. of a subject of idolatrous worship; perhaps it may be read סִכָּהּ בָּמוֹת.

סִכָּהּ f. name of a tent carried about by the Israelites in the desert, for the worship of Moloch, from סִכָּךְ.

סִכָּהּ (only pl. סִכָּהּ), p.n. of an African people dwelling in tents.

יִסְכָּךְ (2 pers. סִכָּךְ, fut. יִסְכָּךְ)

1) to cover, with עַל (upon or over), something; hence, to protect, to shield; סִכָּךְ that which covers, protects, shelters. Comp. נִסְךְ II.

לָךְ סִכָּהּ בָּעֵנָן לָךְ thou hast covered thyself with a cloud, Lam. 3:44;

2) to entwine, to interweave, to hedge round; transf. to the interweaving (Author. Vers. covering)

of the embryo in the mother's womb. Hiph. הִסְכָּךְ to hedge

round; with בָּעֵד, to shield, to cover; with ל or עַל, to cover the

feet, i.e. to go to stool. Hoph.

to be covered. Pi. סִכָּךְ generally rendered, to provoke, to stir up; more probably, however, it is to arm, equip, from the origin. signif. of covering.

סִכָּהּ (hedging) p.n. of a place in the desert of Judah.

סָכַל (Kal, not used) to be foolish, only a transposition from סָכַל, which is the original form. Niph. to act foolishly, to sin. Pi. to turn counsel or wisdom into folly, i.e. to frustrate. Hiph. to make foolish, in connection with עֲשָׂה to act foolishly.

סָכַל m. a fool, in opposition to חָכָם.

סָכַל m. folly.

סָכַל fem. folly, for which once שִׁכָּלוֹת.

I. סָבַן (fut. יִסְבֵּן) to procure or yield profit, gain; לֹא יִסְבֵּן it is profitless; next, to manage, oversee, i.e. to preserve something, to nourish it, to benefit it; סֵבֵן treasurer, chancellor; סִבְנָת a nurse, next generally, to serve some one, to become useful to some one. Hiph. to superintend something, to manage an affair, to nourish something, also to be used or accustomed to do something; but the sense of "confidant" is not found in the verb.

II. סָבַן (Kal, not used) to make an incision, to wound, to hurt; next, to endanger. Niph. to be cut, wounded, endangered. Pu. סִבְּן, the same: transf. to be oppressed, reduced, needy, necessitous.

סָבַר (Kal, not used) equiv. to סָנַר to close, to shut; hence, Niph. to be shut up, to be closed in. Pi. equiv. to הִסְגִּיר to give up, to deliver up; also in the sense of to purchase, to hire. See under שָׂכַר.

סָכַח (Kal; not used) equiv. to שָׁכַח to be silent, quiet; hence Hiph. הִסְכִּיחַ to listen silently.

סָל (pl. סָלִים) masc. basket, wicker-basket, from סָלַל to entwine, not from סָלַל to shake.

סָלָא (path) p.n. of a place in the neighbourhood of Jerusalem.

סָלַח (Kal, not used) equiv. to סָלַח, סָלַל, to lift up, to weigh, origin. to rock or shake something to and fro; hence, Pu. to be weighed, valued, compared.

סָלַח see סָלַח.

סָלַד only Pi. to triumph, to spring with joy. In modern Heb. סָלַד signifies 1) to request vehemently, e.g. מְסַלְּדִים in the festival Pi-yutim; hence, סָלַד supplication, in connection with רָן, but also, to praise, exalt; 2) to rejoice, shout in triumph, from which סָלַד joy.

סָלַד p.n. m. (joy).

סָלַח equiv. to סָלַח 1) to lift up, to weigh, from which 2) to lift away, to remove; the mode of transferring the sense is as in וָלַל to despise, which see. Pi. to despise. Pual to be weighed, balanced, to be valued, compared with (בָּ) something. Comp. סָלַח.

סָלַח (from סָלַח, after the form אָחַד, only with the difference that the accent is on the last syllable) m. raising of the voice, attuning of the instrument, or from סָלַח in the sense of, to be silent; hence, a pause. All the explanations of this word are insufficient; it is certain, however, that the form cannot be an imperative.

(סלֹוֹת) p.n. m. exaltation.
 n. m. (the exalted one).
 n. m. (the eminent one).
 at the pl. (סלֹוֹנִים) m. thorn,
 סלֹוֹ, to tear, to prickle,
 a root is also found in סלֹוֹ.
 t. חִסַּל, once חִסַּלֹוֹ Ketib)
 forgive, to pardon; with לֹו, of
 person who is pardoned, and
 with לֹו before חִסַּלֹוֹ and עוֹן
 sin or iniquity which is for-
). The origin. signif. is to
 way, or to remove the sin,
 סלֹו=חִסַּל, סלֹו. Comp.
 Niph. חִסַּלֹוֹ to be forgiven
 ie sin).
 he that forgives, pardons.
 .m. (the exalted one).
 . forgiveness, pardon.
 t used) equiv. to הָלַךְ to go.
 or סלֹוֹ walk, wandering)
 of a city in Bashan.
 rticip. pass. f. סלֹוֹלָה, imp.
 before suff. סלֹו, fut. (יִסַּל 1)
 . to סלֹוֹל, to raise, to heighten,
 d to סלֹו, טוֹל, נִטֵּל,
 סלֹוֹלָה, דָּלָה, where the original
 of heightening predominates;
 . 2) to pave the way, to raise
 r throwing up earth); next
 ally, to heap up; 3) to lift
 gh, i. e. either to esteem, or
 tol, praise. Pi. סלֹוֹל to ex-
 rladom), i. e. to value it, syn.

with רוּמָם. Hithp. 1) הִסְתַּלֵּל to
 exalt oneself, to conduct oneself
 haughtily, boastingly towards (פֶּ)
 some one; 2) to shake, to move
 to and fro, origin. to swing up,
 similar to סָלַל, סָלַל, but this
 signification is found only in the
 derivatives where the orig. signif.
 is, to entwine; 3) (belongs to סלֹו)
 equiv. to the root in סלֹו, to tear,
 to tear off; hence, סלֹו a thorn.
 סלֹוֹ (pl. סלֹוֹת) f. a heap of earth
 or stones; hence, wall, rampart,
 שָׁפַךְ דָּם to cast up a bank, נָתַץ
 אֶל־הֵם to pull down houses and
 turn them into bulwarks (Author.
 Vers. thrown down by the mounts.)
 סלֹוֹ m. ladder, either from סלֹו or
 from סלֹו, related to שָׁלַב to join
 together (of the steps).
 סלֹוֹ (only pl. סלֹוֹת) m. a basket,
 redoubled form from סלֹו.
 סלֹו (not used) 1) equiv. to סלֹו, in
 the sense of, to be weighty, heavy,
 comp. שָׁקַל to weigh, origin. to be
 heavy; 2) to devour, to swallow,
 related to לוּעַ and to the root in
 בָּלַע.
 סלֹו (with suff. סלֹוֹ, pl. סלֹוֹת) m.
 1) a rock, origin. burden, weight,
 stone, so called on account of its
 heaviness; 2) p. n. of the Edomite
 capital, Petra, sometimes with the
 article, הַסֵּלֶע.

סָלָעַם (for סָלָעַם, from סָלַע 2) m. a species of locust.

סָלַב (Kal, not used) equiv. to שָׁלַב to be fitted in one another, entwined, twisted together, syn. with עָקַל, עָבַט, עָבַת, עָוַת, עָוָה, which have a similar original signification; hence, Pi. סָלַף to turn, to pervert צְדִיקִים the words of the righteous; to pervert the way, i.e. to lead on the wrong way, equiv. to עָוָה נָתַיב, transf. like הִפֵּךְ to overthrow, to destroy, etc. The verb is not connected with סָלַף.

סָלָף m. perverseness, perverse conduct.

סָלַק (3 pl. סָלְקוּ) Aram. to step up, similar to סָלַק, to step out from (מִן) something: whether it is connected with סָלַע, cannot be defined.

סָלַת (not used) belongs to סָלַת, of uncertain origin, if the root is not סָל, סָל, or סָלָה. The Aram. סָלַם appears to be synonymous.

סָלַח (with suff. סָלַחָה) com. fine flower, different from קָמַח meal of wheat or bar'ey.

סָם (only pl. סָמִים) masc. spice, fragrance, odour, from סָמַם, which see; קָטַרַת סָמִים sweet incense.

סָמָר p. n. of a chief of a Chaldean army (origin. warrior of Nebo).

סָמַר masc. blossom, vine blossom, formed from סָמַר, with ך affixed.

סָמַר (fut. יִסְמַר) 1) to lean, to rest, upon something, origin. to press upon something (related to סָמַר), לָיַד יָדָא to lay the hand upon something; hence, סָמַרָה חֲמַתָּה thy wrath lieth hard upon me; 2) to support, to strengthen, to invigorate, either by nourishment or help, generally with double acc.; hence סָמַרָה to be assisted, supported, strong, comp. סָמַרָה; 3) to approach some one (לָא), a signification very common in modern Hebrew. Niph. to lean for support upon (עַל) some one. Pi. to support, but only like סָמַר, transf. to refresh.

סָמַרָהוּ p. n. m. (support from God).

סָמַל (not used) according to some equiv. to סָלַל, according to others equiv. to מָשַׁל, but both opinions are improbable as appears from the noun.

סָמַל (also סָמַל) m. a drawing, design of a figure; figur. סָמַל הַסָּמַל an image hewn out; the noun arose from סָמַל (from סָמַל) drawing, with the nominal termination לָ, as in סָמַל; and סָמַל which is only found again in the secondary form סָמַל appears as a verb in Heb. only in the lengthened form סָמַל.

סַמַּם (not used) origin. to breathe out, to exhale (of fragrance), to diffuse fragrance, to season.

סָמַן (Kal, not used; a lengthened root from סוּם) to draw, to design, to appoint, to assign; hence, Niph. to be set apart, to be marked, appointed, especially of a field parted off.

סָמַר to stand up, to bristle (of the hair), also with the omission of שְׁעָרָה. Pi. the same. Comp. **אָמַר**, **תָּמַר**.

סָמַר adj. masc. bristling up, standing up (of the hair), hairy, rough, used as an attribute to יִלְקָא caterpillars.

סָנַף (not used) to sting, to prickle, transf. to hate, origin. to hurt, from which:—

סְנַףָּה (thorn-hedge) p. n. of a city in Judah.

סַנְבַּלֶּט (foreign) p. n. m. (overseer of the army).

סָנַף (not used) equiv. to שָׁנַן (comp. שָׁנַף, שָׁנַף, שָׁנַף) to sting, to prickle, to stick, to scratch, from which:—

סָנֶה (const. סִנֶּה) a thorn, a thorn-bush, thorn-shrub, so called from its pricking.

סָנֶה (point of a rock) p. n. of a rock opposite Michmash.

סָנֶה (in קְרִית סִי) p. n. of a city (thicket).

סְנוּאָה p. n. fem. (the one who is injured), with the article.

סְנוּר (only pl. סְנוּרִים) m. blindness, from a Pi. form סְנוּר, from סָנַר, which see.

סְנַחְרִיב (foreign) p. n. m. (conqueror of armies).

סָנַן (not used) equiv. to טָנַף to entwine; comp. סָלַל in the same signif. From which:—

סְנַנִּים (only pl. סְנַנִּים) m. branch, entwining of branches.

סְנַנְיָה (thicket) p. n. of a city in Judah.

סָנַף (not used) equiv. to וָנַב, to wag, to swing to and fro, from which:—

סְנַפִּיר (from סָנַף, with the nominal termination יִר) m. fin, so called from its tail-like motion.

סָנַר (not used) to bore, to hollow out, related to צָנַר, from which צָנוּר a canal, from which Pi. (not used) סְנוּר to put the eyes out, to blind, with the ו interpolated, as in שְׁחַוָּה, from which the noun סְנוּר.

סֵם m. a moth, an insect that destroys the garments, the etymology is obscure.

סְסַמִּי p. n. m.

סָעַד (fut. יִסְעַד, imp. סִעֵד, סִעֵדָה) to support, comp. עָר; hence, to assist, to help, סָ' לָב to strengthen, to revive the heart, sometimes with the omission of לָב.

סָעַר (Aram.) the same; hence Pa. to support, to help (ל) some one.

סָעַף (only particip. f.) to tear away, to drive away; hence **רֵיחַ סָעָה** windy storm, tempest.

סָעִיף (const. **סָעִיף**, pl. **סָעִיפִים**, dagesh for quiescent *yod*, pl. const. **סָעִיפִים**) com. 1) a cleft, abyss; hence **סָעִיף** cleft of a rock, the same Targ. **שְׁקִיף** crack; 2) separation, party, only in the plur.; hence to halt between (על) two branches (parties); 3) branch, bough, from **סָעַף**.

סָעַף (not used) to bloom, to flourish; related to **עָפָה**, from which **עָפִי** branch; from which **סָעִיף** 3. Pi. **סָעַף** (denom. from **סָעִיף**) to branch off; the denominatives have often the privative significations, like **סָקַל**, **זָנַב**.

I. **סָעַף** (not used) to split, to divide; related to which is the root in **שָׁסַף** and **שָׁב**; from which **סָעִיף** and **סָעַף**.

II. **סָעַף** (not used) equiv. to **סָעַף** to rage, to storm; from which **סָעִיף** for **סָעִיף**.

סָעִיף (pl. **סָעִיפִים**) sceptic (Author. Vers. "vain thoughts"); from **סָעַף** I.

סָעִיף (from the m. **סָעַף**, thus after the form **קָטַף** f. branch, from **סָעַף**; see **סָעִיף**).

סָעַר (fut. **יִסְעַר**) 1) to storm, to rage, of the raging of the sea, of the

enemy; 2) to be tossed about.

Niph. pass. to be tossed about.

Pi. (fut. **יִסְעַר** for **יִסְעַר**) to scatter with a whirlwind. Pu. **יִסְעַר**, (only fut. **יִסְעַר** for **יִסְעַר**) to be driven with the whirlwind; related to which is **שָׁעַר**.

סָעַר (with suff. **סָעִיף**) m. a storm, a tempest, a whirlwind.

סָעִיף (pl. **סָעִיפִים**, const. **סָעִיפִים**) fem. a storm, whirlwind; sometimes joined to **רֵיחַ**.

סָפַר (with suff. **סָפִי**, pl. **סָפִים**, **סָפִים**) m. 1) basin, so called from its containing something (comp. **כָּלִי** from **כָּלָה**), from **סָפַר**, which see; 2) place of entrance, where the comers in are received, thus not only the door-post, but the vestibule; 3 p.n.; for which also stands **סָפִי**. See **סָפַר**.

סָפַר (not used) according to Abulwalid and Kimchi, to eat, to feed; according to others, and more correctly, to gather, to heap up; related to **סָפַר**, which is more suitable to the noun, fodder, provender. See **סָפִי**.

סָפַר (fut. **יִסְפַּר**) to knock, to push against something; transferred, to knock against the breast as a sign of anguish; **לְ**, **סָפַר** to mourn, to wail, for some one; sometimes construed with **לְפָנַי**. The original

signification is obvious from the phrase **עַל שְׂרִידִים סְפָדִים** similar to **מִתּוֹפְפוֹת עַל לִבָּהֶן**. Niph. to be lamented, mourned for.

סָפַף (inf. const. **סִפּוֹת**, fut. **יִסְפֹּף**) 1) equiv. to **סָפַף** and **סָפַף** to gather, to add to something, to increase, const. with **עַל**; 2) equiv. to **סָפַף** to cease, to end; but also transitive, to make an end of, to destroy. Niph. 1) to be gathered in his house, i.e. to keep at home; 2) to be destroyed, to perish (in battle). Hiph. to heap up, with **עַל** to heap something upon some one.

סָפַף see **סָפַף**.

I. **סָפַף** (imp. with suff. **סִפְּחָנִי**) to join, to annex oneself; also trans. to join, to annex some one to **אֶל** something. Niph. to be joined, annexed, to cleave to (**עַל**) something. Pu. to be gathered, or to gather themselves somewhere. Hith. to join, to unite oneself with (**בְּ**) something; related to **סָפַף** in this sense.

II. **סָפַף** (not used) to spread out, to stretch out; related to **סָפַף** and **צָפַף**; from which **סִפְּחָת**, **מִסְפְּחָת**, **מִסְפָּחָה**, and probably **סִפְּחָה**.

III. **סָפַף** (Kal, not used) equiv. to **שָׁפַף** and **שָׁפַף** to pour out. Pi. **סָפַף** to pour forth (wrath), or to pour in.

סִפְּחָת fem. a scab, from **סָפַף** II. so called from its spreading nature.

סָפַף p. n. m. (doorkeeper).

סִפְּחָה (const. **סִפְּחָה**, pl. **סִפְּחָהִים**) m.

1) after-growth, that which grows after the harvest (Author. Vers. such things as grow of themselves); origin. the additional growth, from **סָפַף** I.; 2) flood, from **סָפַף** III. to pour forth, but not to overflow, which is only found in **הַשִּׁטָּף**.

סִפְּחָה f. a ship, origin. that which is arched or cooped, tub-like, from **סָפַף**.

סָפַף (pl. **סָפַףִּים**) masc. a sapphire, a sparkling precious stone, from **סָפַף**, equiv. to **שָׁפַף** to shine.

סִפְּחָל (from **סָפַף** basin, formed with the nominal termination **ל־**) m. a dish, small basin.

סָפַף (fut. **יִסְפֹּף**) 1) to arch, to vault; 2) equiv. to **צָפַף** to hide, conceal, store up, hoard; **חִלְקַת מְחֻקֵּק** (Deut. 33:21) to treasure up the portion allotted by the lawgiver; but in this passage also the signif. may be to be surrounded, like **סָפַף** I., and as in the Auth. Vers. "was he seated."

סָפַף (not used) equiv. to **שָׁפַף** to take in, to hold, synonymous with **כָּוַל**, **כָּלַה** to contain. The Hithpael **הִסְתַּפֵּף** belongs to **סָפַף**, from which it is the denom. It signifies

to stand at the threshold, Auth.
Vers. to be a doorkeeper.

I. **דפ** (fut. **ידפ**) to press or knock together, to push, to strike; related to **דפ**; hence **אֶת כַּפַּיִם** to clap the hands (with indignation), and the same, with **על**, over some one, i. e. to scorn some one; sometimes without **כַּפַּיִם**; **ד' על ירך** to knock, smite upon the thigh, as a sign of mourning or indignation; 2) to chastise, punish; see **שפ**; 3) to stagger, to reel, of a drunkard.

II. **דפ** (not used) to flow, to overflow; comp. **אפ**, to overflow, overstream.

דפ (with suff. **דפּוֹ**) m. abundance, fulness, sufficiency.

דפ (fut. **ידפ**) 1) to cut in, to engrave, to inscribe; transf. to write. The same mode of transferring is found in **כתב** (equiv. to **חצב**, **קצב**, **חטב**), and with the same root **צפר** (in **צפרן**) is related; 2) to number, origin. to mark, to make incisions, from which **מספר**, **דפּרה**, to relate; 3) to declare, orig. to mark the sense by different words or sounds. In this sense it occurs in Pi. and Pu. only. Niph. to be numbered. Pi. 1) to number, count; 2) to relate, also to converse; next, to declare,

praise. In the sense of narrating, it stands with accus. of the object, and **ל** of the person; or with **אל** and **בְּאִנְיָ** of the person, and **על** of the subject; sometimes also with **אל** of the subject. **דפּר כִּמוֹ** to declare thus or as follows. Pu. to be related, declared, with **ל**, of the person, and also with **ל**, of the subject.

דפּר (origin. a denom. from **דפּר**) m. a scribe; **קֶסֶת הַדֹּם** writing materials, inkstand, inkhorn; **ב' הַמֶּלֶךְ** the king's scribe, secretary of state; also without **מֶלֶךְ**, in a military sense, the general, who superintends the enlisting and reviewing, leader of the army. In modern Heb. scriptural scholar, teacher of the law, and learned one generally.

דפּר (Aram.) m. the same.

דפּר (with suff. **דפּרִי**, pl. **דפּרִים**, **דפּרִי**) m. 1) writing, character of writing; hence, **יֵדֵעַ דפּר** one who is learned; 2) that which is written, writ, e. g. a bill of purchase or sale, an action, a bill of divorce, and a letter generally; 3) book, especially of the book of the law; hence, **הַדפּרִים** in Daniel, the holy writ; also used of post-biblical profane writings, as **עֲשׂוֹת דפּרִים** is used of polygraphy.

סִפְרָא (pl. סִפְרֵין) Aram. m. the same.

סִפְרָא (after the form סִפְרָא) masc. 1) numbering; 2) p. n. of an Arabian city which still exists under the name of Isfôr, between Merbat and cape Sagir.

סִפְרָא p. n. of a country to which the citizens of Jerusalem were exiled; according to an ancient tradition of Hieronymus, it is the Bosphorus, the present peninsular of Tauris, which was actually called *Sparad*, as perceived by a cuniform inscription. According to another tradition, it is Spain, for which there is no etymological proof.

סִפְרָא f. equiv. to סִפְרָא a book.

סִפְרָא (pl. סִפְרֵין) f. border, demarcation. See סִפְרָא 2.

סִפְרֵין p. n. of an Assyrian city, from whence colonists were sent to Samaria, probably the Sippar of Eusebius, on the Euphrates. Gent. סִפְרֵין, in Ketib סִפְרֵין.

סִפְרָא p. n. m. (office of secretary).

סָקַל (fut. יִסְקַל) to stone, to throw (with stones), formed from סָקַל stone, as a denom. The root סָקַל signifies, like שָׁקַל, to be heavy, weighty. Niph. to be stoned to death. Pi. 1) to throw stones on some one, or at some one לְעֵמֶת פ'; 2) to remove the stones,

to clear a place of the stones

סָקַל. Pu. to be stoned to death.

סָרָה adj. m., סָרָה f. to look wrath, sad, grieved. See סָרָה.

סָרָה (not used) to resist, to be refractory, rebellious; origin. to contend against something. Compare סָרָה.

סָרָה (only pl. סָרָהִים) m. the refractory one, the rebellious one; being connected with סָרָה, סָרָהִים is according to some, in that passage equiv. to סָרָה and סָרָהִים = חָרֹל.

סָרָהִים a quadrilateral, supposed to belong to סָרָהִים, which opinion, however is not correct.

סָרָהִים (pl. סָרָהִים) m. a kind of dress, a kind of garment, either long and wide breeches, or a capacious cloak; no etymological proof can be given for either.

סָרָהִים p. n. of an Assyrian king.

סָרָה (not used) equiv. to שָׁרָה to flee, from which:—

סָרָה p. n. m. (flight) patron. סָרָהִים.

סָרָה (after the form סָרָה) fem. 1) turning away (comp. סָרָה) from the law, apostasy, backsliding, sin, offence; 2) forsaking, abandoning, cessation, omission.

סָרָה (סִרָה) gushing of water, p. n. of a cistern, a well.

I. סָרָה (fut. יִסְרָה) to be stretched along, spread out, עָרַשׁ upon.

the bed ; נָפֶן סִרְחַת a spreading vine ; to reach beyond something, or to be suspended, of the turbans (Author. Ver. "attire upon the head").

II. סִרַח only the Niph. נִסְרַח to be bad, of bad smell, figur. like בְּאֵשׁ, used of bad reputation, or disrepute.

סִרַח masc. that which hangs over, reaches over (Author. Version, "remnant").

סִרְיוֹן m. equiv. to שִׁרְיוֹן coat of mail.

סִרִים (const. סִרִים, pl. סִרְיָם, const. סִרְיָם and סִרְיָם) masc. eunuch, a castrate, keeper of the harem ; figur. an officer, or courtier generally. See סִרִם.

סִרְיָא (only pl. סִרְיָא, def. pl. סִרְיָא) Aram a chief, probably of foreign origin.

סִרְיָא (pl. סִרְיָא, const. סִרְיָא) m. 1) an axle, probably from סִר = צִיר, formed with the nominal termination יָא ; 2) figur. a prince, origin. an axle, a mode of transferring common in the Arab.

סִרִשׁ (not used) equiv. to שִׁרִשׁ to castrate ; if it is not equiv. to שִׁרַת to serve, especially as in the derivatives and in the Aram. the sense of serving is predominant.

סִרְעָפָה f. equiv. to סִרְעָפָה, a branch, with the ר interpolated.

סִרַף (Kal, not used) equiv. to שִׁרַף, to burn, to burn away (a dead body) ; hence, particip. Pi. סִרְפָה the one that burns it, i.e. the nearest relative.

סִרְפָד (from סִפַד, with ר interpolated ; comp. בִּרְנָל, from בִּרְנָל m. thorn, nettle, from סִפַד.

סִרַר only used in the analysed form ; 1) to be refractory, rebellious, dissolute, used of man and beast ; to shew a rebellious shoulder, i.e. to throw the yoke off ; סִרְרִים (superlative) they that are thoroughly rebellious ; 2) to be sad, only in the derivative סִר.

סִרְתָה (not used) to stand, to be stagnant, of the ponds in the rainy season, i.e. winter ; the sense of wintering in this word is denom.

סִרְתִּי (Keri סִרְתִּי) m. time of rain, rainy season, winter.

סִרְתָר p. n. m. the hidden one.

סִרְתָם (fut. יִסְתָם to stop up, to shut up, to enclose ; hence figur. to secrete ; סִרְתָם the secret ; related are the roots in אִסְתָם and יִסְתָם Niph. to be stopped of a breach. Pi. to stop (a well).

סִרְתָר (fut. יִסְתָר) to hide, to conceal, orig. to cover, to veil ; Niph. 1) to be hidden מִן from something, or with מִפְּנֵי, מִפְּנֵי, מִפְּנֵי hidden, secret things (used of sins

etc.); 2) to hide oneself from (מִן, מִפְּנֵי) some one. Pi. to hide. Pu. to be hidden. Hiph. הִסְתִּיר 1) to conceal from the eyes (מֵעֵינַי) of some one; הִסְתִּיר פָּנָיו to hide the face from (מִן) some one; applied to God it signifies the withdrawal of Divine providence, the wrath of God against something; 2) to conceal, to secrete something from (מִן, מִפְּנֵי) some one; 3) to shield, to protect, מִסְתָּר Isa. 53:3 is a verbal substantive; see מִסְתָּר. Hith. הִסְתַּתֵּר to hide oneself.

קָתַר Aram. to throw into confusion, to destroy.

סְתָר (with suff. סְתָרִי, pl. סְתָרִים) m. 1) enclosure, a veil, a wrapper; transf. to shelter, protection; 2) that which is hidden, secret, hidden place.

סְתָרָה f. shelter, protection, shield.

סְתָרִי p. n. m. the protected one.

ע

ע Ain (עֵי) is the 16th letter of the alphabet, and as a numeral counts 70. The name signifies an eye, and hence the round shape in the ancient character. Its peculiar sound was partly soft and mild, like the vowel *ah*, and partly strong, approaching the *ga*. This double pronunciation is yet found in the

Greek translation of the bible, and gives many a clue for explaining and comparing of roots. The softer *ע* interchanges with the softer gutturals *א* and *ה*; the harder *ע* interchanges with *ג*, *כ*, *ק*, as will be seen from numerous examples by comparisons in the language. The *ע* is as a soft sound often thrown out; e.g. in שְׂמוּאֵל equivalent to שְׁמוּעָאֵל, זְרוּעָבָבֶל from זְרוּעָבָבֶל, מְנַעִים from מְנַעַל, נְעֻרָת from נְעֻרָת, סְעֻפָּה from סְעֻפָּה. Sometimes it is used as a vowel.

עָב (const. עָב, pl. עָבִים and עֲבוֹת) com. 1) darkness, darkness of the cloud, cloud, wrapped in a cloud, from עָבַד to wrap, to cover; 2) a thicket, thickness of the forest, from עָבַד, in the sense of, to be covered, thick, dense; 3) a cornice, a doorpost, or entablature over a post, from the signif. of covering.

עָבִי see עָבִי.

עָבִי belongs to עָב and עָב. See עָבִי.

עָבַד (fut. יַעֲבֹד) 1) to do, to make; next, to work, to labour (in a vineyard), to plough a field, to pull flax, where sometimes the object "field" is omitted; עָבַד הָעִיר to build up the town, origin. to work at the town; עָבַד לִי to impose work

upon some one ; 2) to serve one, to work for some one, with לַפְּנֵי to serve before some one, but also with עִם and לְ of the person ; transf. to serve God, absolute and with accus. and לְ, and with double accus., to serve God by something, e.g. by sacrifices. Niph. 1) to be worked, cultivated (of a plough-field ; 2) to be adored (of a king). Pu. to be worked ; עָבַד work to be imposed upon some one. Hiph. 1) to make some one work, to weary him (syn. with הוֹנִיַע) ; 2) to cause some one to serve (either God or man). Hoph. to allow oneself to be made to serve, especially to the service of idols.

עֲבָד (Aram.) like עָבַד in Heb. and stands also for עָשָׂה ; עָבַד קָרַב to carry on war ; with עִם, בְּ, to deal with some one. Ithp. to be made, to be done.

עֲבָד (with suff. עֲבָדִי, pl. עֲבָדִים) m. 1) a slave, servant, origin. abstract, service ; עֲבָד עֲבָדִים a servant of servants, i. e. of the lowest degree ; also servant of the king, vassal, courtier, sometimes applied to denote devotion to a superior. The prophets, Divine messengers, and the pious, were called servants of God ; 2) p. n. m. (servant).

עֲבָד (def. עֲבָדָא, pl. עֲבָדִין) m. (servant, adorer of God).

עֲבָר (only pl. with suff. עֲבָרִיהֶם ; after the form פָּתַב) masc. work, deed, action.

עֲבָר p. n. m. adorer, disciple.

עֲבָרָא p. n. m. (servant).

עֲבָר אֲדָם p. n. masc. (subject of the Edomites).

עֲבָרָאֵל p. n. m. (servant of God).

עֲבָרָה f. 1) work (of the servant) ;

מְלָאכְתָּ עֲבָרָה a business of work,

i. e. a business connected with

work ; next generally, work, ser-

vice, business ; hence the peculiar

form עָבַד עֲבָרָתָא to do the

business of the service ; also,

cultivation, agriculture, or any

kind of work, according to the

context ; 2) that which belongs

to work, such as tools, utensils,

etc. ; 3) effect, produce of work ;

hence, עֲבָרָתָא הַצְדָּקָה the work,

product, or effect of righteousness.

עֲבָרָה (from the m. עָבַד) f. domestic servants, household.

עֲבָדוֹן 1) p. n. of a city in Asher ; 2) p. n. m. (subject).

עֲבָדוֹת f. servitude, slavery, bondage.

עֲבָדִי p. n. m. (subject).

עֲבָדִיאֵל p. n. m. (servant of God).

עֲבָרָה p. n. m. (the same).

עֲבָרָהוּ p. n. m. (the same).

עֲבָד מֶלֶךְ p. n. m. (the king's servant).

(נְנוּא) **עָבַד** p. n. m. (adorer of the planet Venus, נְנוּא = נְנוּ).

עָבָה to be fat, thick, well fed; also used of inanimate things, to be thick, dense, transf. to be respectable, related to **עוֹב**.

עָבוּט (after the form **עָבוּת**) masc. a pledge. See **עָבַט**.

עָבַר (const. **עָבַר**) m. equiv. to the Aram. **עָבַר** that which is begotten by the earth, i. e. corn.

עָבַר (after the form **נָמוּל**, **נָמוּל**) the passing over, but only in connection with **בְּ**, viz. **בְּעָבַר**, and only as a preposition or conjunction, over, therefore, thereof, thereupon; 1) referring to a person, for some one's sake, on account of some one, **בְּעָבַרְךָ** for thy sake, on account of thee; 2) referring to a matter, for the sake of, or on account of something, signifying the cause; 3) for, as the price at which something passes from one to another, e. g. **בְּעָבַר נְעָלִים** for shoes; 4) because, in order that, while, whilst (i. e. so long as), used instead of the complete form **בְּעָבַר אִשָּׁר**.

עָבַט (fut. **יַעְבֹּט**) equiv. to **עָבַת**, **עוֹת**, **עָבַת**, to exchange, barter (comp. **עָרַב**), in Kal signifies, to borrow upon a pledge, in the sense of exchanging. Pi. to exchange, to change

the road, i. e. to take another road.

Hiph. to lend some one (accus.) upon (accus.) a pledge.

עֲבִירִית (after the form **סִנְרִיר**, **שִׁפְרִיר**) m. burden or obligation of debt, orig. a mass of pledges, from **עָבַט**.

עָבִי m. thickness, density, from **עָבָה**.

עָבִי (with suff. **עָבִי**) m. thickness, from **עָבָה**.

עָבִירָא (const. **—ִית**, def. **עָבִירָא**) fem. Aram. like the Heb. **עֲבוּדָה** labor, work, management.

עָבֵל (not used) to be bare, leafless, of an unfruitful country: from which **עֵיבָל**.

עָבֵץ (not used) transposed from **עָצַב**, to be grieved, from which **יַעְבֹּץ**.

עָבַר (fut. **יַעְבֹּר**) 1) to pass over something, to cross (acc. seldom **בְּ** or **בְּתוֹךְ**) a river or stream (**נָהָר**), the sea (**יָם**); sometimes omitting the word river, and only naming the destination, with acc. or **אֶל**; to pass over something, e. g. a road, or the back of some one; fig. of the razor which passes over the beard, or of the wind which sweeps over (**בְּ**) something; 2) to pass through a place, (acc.) through something (**בְּ**), between (**בֵּין**) something, through the midst (**בְּתוֹךְ**, **בְּקֶרֶב**) of persons or a thing; **פָּסַף עָבַר לִפְחוֹר** money passable (current) among merchants, or abridged **עָבַר פָּסַף** cu-

rent money; 3) to pass beyond something, without case, or with the accus. e. g. beyond the quarries (אֶת־הַפְּסִילִים), transf. to overtake (with עַל) some one; next generally, to pass by, also const. with עָבַר; עַל, לְפָנַי, עַל־פָּנַי, מֵעַל to pass the way; hence, עַל־פָּנַי the passer by; עַל־פָּנַי to pass under the rod (of the shepherd), i. e. to be numbered; of time, which elapses; of the sin, i. e. to forgive; of the chaff, which flies away; 4) to go from (מִן) one place to (לְ) another, to go away, to go on (without case), to go on (אֶת) a journey, to walk upon (עַל) a place, to walk to and fro עָבַר וָשָׁב; to go towards a place (with accus. or אֶל); to turn into (בְּ) a town, a gate; figur. to enter into a covenant, an oath, or enter into something generally; עָבַר בַּשֶּׁלַח to pass through the sword, i. e. to fall by it, עָבַר בַּשַּׁחַת to go down to the grave, עַל לְפָנַי to pass on before, עַל אַחֲרַי to pass on behind, עַל מֵאֵר, מִן to go away from something, to forsake something, seldom with מֵעַל; עָבַר עַל to pass from one way to another, also to lay or bring upon some one; 5) something to befall, עָבַר עַל to overflow, to over-stream, to be

victorious over some one, to conquer something, מִן עָבַר flowing myrrh. Niph. to be crossed (a river). Pi. 1) causing something to pass through; hence, to bolt, to lock; 2) to fertilize, to engender (Job 21:10). Hiph. הִעָבִיר, caus. of Kal, 1) to lead through (acc. or בְּ) a river, to pass a razor over (עַל) something, to lead from one town into (לְ) the other, to transfer an heritage (לְ) to some one; 2) to cause to resound (a voice) through (בְּ) the camp; in the same sense הִעָבִיר שׁוֹפָר; 3) to cause something to be passed over, to forgive the sin; 4) to bring (syn. with הִבִּיאַ), to offer, to consecrate, e. g. לְמֹלֶךְ to Moloch; according to others, to pass through (בְּאֵשׁ) the fire, i. e. in honor of Moloch, only בְּאֵשׁ is sometimes omitted; הִעָבִיר בַּמִּלְחָמָה to pass through the red hot oven; 5) to carry away, to take away, to do away, to sweep away, to remove. Hith. to overflow, but only figur.; to go to excess in passion, origin. to transgress the limits, to burst forth in passion against (בְּ, עִם, עַל) some one, to be overbearing. עָבְרִים (with suff. עֲבָרוּ, plur. עָבְרִים, const. עָבְרִי) m. 1) a district beyond the river, עָבְרִי הַיָּם a district

beyond the sea; **עֵבֶר הַיַּרְדֵּן** country beyond the Jordan, the country understood by **עֵבֶר הַיַּרְדֵּן** depends upon the local position of the historian; hence, sometimes the eastern, and sometimes the western country of the Jordan; the same **עֵבֶר הַנָּהָר** sometimes the eastern, and sometimes the western country of the Euphrates; 2) side, opposite another side, and separated from it by space: thus, **מִכָּל עֵבְרִים** on all sides, **עָבַר הָעֵבֶר** to pass to the opposite side, **אֶל-עֵבֶר** opposite, towards the country, **אֶל עֵבֶר פָּנַי** straight along before one, the same **עַל עֵבֶר פָּנַי** straight before, **לְעֵבֶר** straight before, **מֵעֵבֶר** on the other side of, or beyond something; 3) p. n. m. also the name of the ancestor of the Hebrews; hence, **בְּנֵי עֵבֶר** and **עֵבֶר** the Hebrews.

עֵבֶר (Aram.) m. equiv. to **עֵבֶר** 1 in Heb.; hence **עֵבֶר נְהָרָא** the country west of the Euphrates, orig. the other side of the river.

עֵבְרָה (pl. const. **עֵבְרוֹת** in Ketib, for which more correctly the Keri **עֵבְרוֹת**) f. a ford, a ferry.

עֵבְרָה (with suff. **עֵבְרָתִי**, pl. **עֵבְרוֹת**, const. **עֵבְרוֹת** and **עֵבְ**) fem. orig. transgressing, especially of passion; next, generally, passion, anger, transf. to Divine punishment;

also, haughtiness, presumption; comp. the Hith. **הִתְעַבֵּר**.

עֵבְרוֹן p. n. f. of a city in Asher, otherwise **עֵבְרוֹן**.

עֵבְרוֹנָה (passage), p. n. of a place not far from Ezion Geber, on the coast of the Red Sea.

עֵבְרִי (gent. m. from **עֵבֶר**, pl. **עֵבְרִים** or **עֵבְרִיִּים**, f. **עֵבְרִיָּה**, pl. **עֵבְרִיּוֹת**) originally, descendant of Heber, a Hebrew.

עֵבְרִים (the countries beyond) p. n. of a mountain on the other side of the Jordan; complete **הַר-הָעֵבְרִים** or **הַר-הָעֵ**. From **עֵי הָעֵ** it is evident it was originally the name of a country.

עָבַשׁ (rare) to rot, to become decomposed (by heat), of bodies under the ground; the root is compared by some with **יָבַשׁ**, and by others with **בָּאֵשׁ**.

עָבַת (Kal, not used) to entwine, to bind; related to **עָנַת**, **עָבַט**. Pi. to twist, to entangle.

עָבַת adj. m., **עָבְתָה** fem. tightly entwined, entangled (of the branches of a tree).

עָבַת (pl. **עָבְתִּים** and **עָבְתוֹת**) com. origin. that which is entwined; hence cord or hurdle-work, entwining of branches, from **עָבַת**; comp. **סִבְךָ**.

עָבַב (fut. **יַעְבֹּב**) to love, to dote upon,

especially used of the unchaste love, construed with the accus. and על; עֵנָב lover. Related to חֶבֶב, אָהֵב.

עֵנָב see עֵנָב.

עֵנָב (only pl. עֵנָבִים) m. loveliness, pleasantness; hence שִׁיר עֵנָב love-song.

עֵנָבָה (only with suff. עֵנָבָתָהּ) f. love, only of the unchaste.

עֵנָה (also עֵנָה, pl. עֵנֹת or עֵנֹת) f. a round cake, from עָנָה to round, עֵנֹת רִצְפִים a cake baked upon hot stone.

עֵנָה m. the shrieking (עֵנֹה) bird, from עָנָה to shriek; according to some, the crane; according to others, the swallow.

עֵנִיל (pl. —לִים) m. a hoop, a ring, especially of the ear-ring, from עָנָה.

עָנָה (not used) to turn round, to roll; related to עָנָה; similar is עָנָה, and others.

עָנָה adj. m. עָנָה (pl. —לֹת) f. round, rounded.

עָנָה (with suff. עָנָהָהּ, pl. עָנָהִים, const. עָנָהִי) m. orig. that which is rolled together, a mass, a lump; but also like עָנָה to which it is related; in embryo, transf. to the young of beasts, *pullus*, but used only for a calf; עָנָה מִרְבֵּק fattened calf, עָנָה מִפִּכָה molten calf. Nations were

called figuratively calves, as the princes were called bulls.

עָנָה f. 1) a calf, עָנָה מִלְפָּדָה a heifer that is taught, trained; עָנָה שֶׁלִּשְׁמִינָה a calf three years old; 2) p.n. f.

עָנָה (from עָנָה to roll, with suff. עָנָה, pl. עָנָהֹת, const. עָנָהֹת) f. a waggon, for driving and carrying; but also, chariot of war and threshing cart.

עָנָה 1) p.n. m.; 2) p.n. of a city in Judah.

עָנָה origin. to sigh, to moan; next, to be sad; related to עָנָה, נָאָה. Particip. עָנָה, pl. const. עָנָהִי, for which stands עָנָהִי.

עָנָה (Kal, not used) to enclose, to surround; the root is עָנָה, related to עָנָה. Niph. to shut oneself up for (לְ) some one, i.e. a woman secluding herself in expectation of being married to a certain man, Author. Vers. "stay for them for having husbands."

עָנָה (not used) to cry, related to עָנָה and עָנָה; according to others (Gesenius, etc.), equiv. to עָנָה to roll, to turn round.

עָנָה (joined with the copulative וְ, וְעָנָה) masc. 1) orig. the veiled, hidden time; next, eternity; a similar mode of transferring the sense is found in עָנָה, עָנָה; the root is

either עַד, equiv. to עַד, or עַד in the same sense; לְעַד equiv. to לְעוֹלָם for ever, עַד עַד unto eternity; more emphatic, לְעוֹלָם וָעַד for ever and ever; עַד אָבִי eternal father; 2) booty, spoil, like מְלָכָה that which is seized, from עָרָה = הָרָה, which see.

עַד (poetically עַד, with suff. עַד, עַד-הֵם, עַד-יָם, עַד-יָם, once עַד-הֵם for עַד-יָם) prepos. and conj.; 1) unto, *ad*, unto something (of space), to express direction to a certain end, e.g. עַד קֶצֶה הָאָרֶץ to the end of the earth, עַד-הַלֵּם, עַד הֵנָּה till here, hither; עַד is sometimes joined with מִן in double sentences, as, מִן עַד-וָעַד, מִן וָעַד, מִן עַד; more emphatic is לְ עַד, עַד אֵל; in this sense many verbs are construed with עַד to express partly the direction towards an end, partly the arrival at, and attaining of, the end, e.g. בָּוֵא עַד to arrive at a place, נִגַּע עַד to touch some one, הִתְבּוֹנֵן עַד to consider something, הִשְׁמָעוּ עַד to hearken to something; 2) direction to an end, including the idea of gradation, e.g. עַד(ל)מְאֹד very much, עַד-מְהֵרָה very hurriedly, עַד-לְמַעְלָה to the highest point, very high; עַד in this sense does not, however, signify the highest

point, but often only a gradation, e.g. עַד-כַּמָּה פְּעָמִים how many times, עַד הַנֶּפֶן even the vine; sometimes it is used for comparison, e.g. עַד סִירִים like briars; 3) direction in reference to time; as, עַד הַבֹּקֶר until the morning; hence its frequent use to form adverbs, e.g. עַד-בְּלִי, עַד-כֹּה, עַד-מָתִי, etc. As a conj. עַד is used: 1) in reference to time, till, *donec*, complete עַד שֶׁ, עַד שֶׁ; עַד פִּי till that, עַד-אֲשֶׁר-אֵם till when, עַד-אֲשֶׁר-אֵם till that when, connected with the pret. and fut.; 2) till that, so that; to denote the degree, where עַד stands for עַד אֲשֶׁר, e.g. "so that he shall accomplish, like an hireling, his days" (Job 14:6), "so that thou didst not lay these things to thy heart" (Is. 47:7); 3) whilst, for עַד שֶׁ, עַד שֶׁ, so long as, and as a negation עַד-לֹא for לֹא. As to the etymology, עַד cannot be derived from a verbal root, but is probably an original pronominal root.

עַד (Aram.) as in the Heb.; hence, as a prep. of space and time; עַד דְּבֵרַת דִּי until now, עַד כְּעַן for the purpose that. As a conj. עַד whilst that, till that; עַד אַחֲרַיִן till at last. עַד see עוד.

- I. עֵד (pl. עֵדִים) masc. 1) a witness (from עֵיד), origin. confirmer; also fig. supporter, sustainer; 2) abst. evidence, equiv. to עֵידוֹתָּ; עֵידָהּ to give evidence against some one.
- II. עֵד (thus is the sing. in the Talm., pl. עֵדִים) m. monthly time (of women), hence עֵדִים בְּנֵי עֵדִים.
- עֵדָה (not used) to number, to count, to reckon (comp. מִנָּה, סָפַר, כִּסַּם); transf. to appoint (comp. יָעַד). The Pi. עֵידָה belongs to עֵיד, which see.
- I. עֵדָה (fut. יַעֲדֶהּ, apoc. יַעֲדֶה) equiv. to עָטָה to wrap, to wrap up, to cover, syn. with לָבַשׁ; fig. to clothe or adorn oneself with something (acc.), e.g. with majesty, with glory; next generally, to adorn. Hiph. 1) to adorn some one with something (double accus.); 2) privative, to put off the garment, if it does not belong to עֵדָה II.
- II. עֵדָה equiv. to עָטָה II., to pass along something (= עָבַר), over (עַל) something. Hiph. to pull off, to take off, equiv. to הֵעֵבִיר to put off בְּנֵי עֵדָה a garment. See עֵדָה I.
- III. עֵדָה (not used) equiv. to הִדָּה to seize, to lay hold of; from which the derivative עָד booty.
- עֵדָה (fut. יַעֲדֶהּ) Aram. equiv. to עֵדָה II. in Heb., to pass by (בֵּי) something, to pass away from (מִן)

something; figur. like עָבַר to pass away, to depart, of a law, of a kingdom. Af. to cause to pass away, to remove (kings).

עֵדָה p.n. f. (ornament, beauty, or the ornamented one).

עֵדָה belongs to עֵדִים. See עֵד.

- I. עֵדָה (const. עֵדָתָה, formed from יָעַד, comp. יַעֲדֶהּ) f. an assembly, a congregation, especially of Israel, but also the members of a family, or house; also, host or mob that join for a certain purpose; figur. swarm (of bees). See יָעַד.

II. עֵדָה (from עֵיד, pl. עֵידוֹת) fem. formed from the m. עֵיד; hence, female witness, transf. like עֵיד, to evidence, confirmation of a covenant, or precept, law, decree. Comp. עֵידוֹת.

עֵידוֹ p.n. m. (one born on a festival).

עֵידוֹת p.n. m. (the same).

עֵידוֹת (pl. עֵידוֹת after an Aramaic declension) fem. that which is appointed, fixed testimony; hence parallel with חֹק, תּוֹרָה, מִשְׁפָּט law, statute, judgment; next, that which is revealed, songs of revelation, אֹהֶל הָעֵד tabernacle of the testimony, אָרוֹן הָעֵד ark of the testimony, לְחֹת הָעֵד tablets of the law, testimony, etc.

עֵדִי (in pause עֵדִי, with suff. עֵדִי)

plur. עֲדָיִים m. 1) an ornament (from עָדָה I.), עֲדָה אֶזְרָב a golden ornament, עֲדָיִים עֲדָרִי the highest ornament; 2) the noblest; hence equiv. to כְּבוֹד, and like כְּבוֹד, poet. for heart, soul (Ps. 103:5).
 עֲדָיָאֵל p. n. m. (ornament from God).
 עֲדָיָה p. n. m. (the same).
 עֲדָיָהוּ p. n. m. (the same).
 עֲדָיִן adj. m. עֲדָיָה, f. 1) tender, soft, delicate, given to pleasure, sensual; 2) p. n. m. the pampered one.
 עֲדָיָא p. n. masc. (the sensual one) name of one of the chiefs of king David's army.
 עֲדָיָנוּ (for עֲדָיָנוֹן) like עֲדָיָא p. n. m. of one of the chiefs of king David's army, with the surname הָעֵצָנִי, i. e. from the family called עֵצָן.
 עֲדָיָתִים (double ornament) p. n. of a city in Judah.
 עֲדָל (not used) to be just, to be noble, after the Arab.
 עֲדָלִי p. n. m. (the just one).
 עֲדָלָם (contracted from עֲדָל עִם) p. n. of a city in Judah; gent עֲדָלָמִי.
 עֲדָן (Kal, not used) origin. to live well, to refresh oneself; next, to be tender, delicate. Hith. הִתְעַדָּן to delight, enjoy oneself; עֲדָן is probably related with the root in עֲדָן.
 עֲדָן (pl. עֲדָנִים) m. 1) joy, delight;

2) p. n. of a country where the garden (or paradise) of the first man was situated; hence עֲדָן, etc. Root עֲדָן.
 עֲדָן (pleasant country) 1) p. n. of a place in Mesopotamia; 2) complete עֲדָן, which see under בֵּית עֲדָן.
 עֲדָן (contracted from עָדָה) a particle, until here, hitherto.
 עֲדָן (pl. עֲדָנִין, def. עֲדָנִיא) Aram. m. time, in prophetic speech, a year; comp. מוֹעֵד and יָמִים. The root is עָדָר.
 עֲדָנָא p. n. m. (joy, delight).
 עֲדָנָה p. n. m. (the same).
 עֲדָנָה f. sensuality, pleasure of procreation.
 עֲדָנָה (compounded from עָדָה נָה) a particle, until here, hither.
 עֲדָרָה (border) p. n. of a city in Judah.
 עָרַף 1) to overspread, overstrain, to overhang, origin. to overflow, related to מָפָא, especially of the overhanging of a curtain; 2) to remain over. Hiph. to leave over.
 עָרַר (Kal, not used) to leave off, to leave out, to leave behind, to go away; hence, Niph. נִעְרַר to be left behind, to be missing, or to be wanting. Pi. עָרַר to cause to fail.
 I. עָרַר equiv. to סָדַר, to order, regulate, arrange, עָרַר מַעְרָכָה to array a battle.

II. עָרַד (Kal, not used) to cut in, to engrave. Niph. נִעְרַד to be dug, ploughed.

עֶרֶד (with suff. עֶרְדּוֹ, pl. עֶרְדִּים) m.

1) herd, flock, origin. a row; hence,

figur. עֶרֶד יְיָ flock of the Lord

(Israel); 2) p. n. of a city in Judah;

3) p. n. m.

עֶרֶד p. n. m. (herd).

עֶרְדִּיאל p. n. m. (flock of God).

עָרַשׁ (not used) to be round.

עֶרְשָׁה (pl. עֶרְשִׁים—) f. lentil.

עָנָה see עֲנָה.

עוּב (Kal, not used) 1) to veil, to cover, equiv. to חָבֵא, חָפֵא, חָבֵא; from which Hiph. הָעִיב to wrap in darkness, to darken; 2) equiv. to עָבָה to be thick, stout.

עוּב (only pl. עוּבִים) m. a kind of doorpost or entablature, origin. that which covers over.

עוּבָל p. n. of a district in Arabia, also the name of a people there.

עוּג (not used) equiv. to חוּג to round, to encircle; the form עוּג used is denom. from עוּגָה II.

עוּג p. n. m. (from עוּגָה = עוּגָה a giant).

עוּגָב (also עוּגָב) m. a flute, so called from its delightful tone.

עוּד (fut. יַעוּד in the Ketib) 1) equiv. to אָוַד to turn, to encircle; Pi. עוּד to enclose, surround; 2) transf. like all verbs signifying encircling, to be firm, strong (comp. חוּל).

Pi. עוּד to encompass (comp. חוּל).

Hiph. הָעִיד (fut. יַעֲיִד) to confirm, to affirm, to corroborate, to attest, to declare; next generally, to bear witness, to give evidence (אֵ) against some one, to give evidence in favor of some one, to praise, also, to declare to some one; also, to resolve, to order, to prescribe, to admonish (with עָל, בְּ, and acc.), to warn, etc. Hoph. הוּעַד to be attested, appointed, warned. Po. עוּד to confirm, to erect. Hith. to prove strong, firm, i. e. to maintain its existence.

עוֹד (after the form קוֹל, with suffix עוֹדִי, עוֹדָה) m. origin. strength, power; hence, transf. to time, duration, space of time, but only as an adv., continually or repeatedly, again, once more, always anew, further, yet; עוֹד אֵין no more, none further, עוֹד בִּלְּ only so long yet, עוֹדֵנִי I am yet, עוֹדֵנָה she is yet, עוֹד הֵם for עוֹדָם: joined with prefixes עוֹד has several significations; as, בְּעוֹד whilst (it is) yet, in contrast to בְּטָרָם; hence, בְּעוֹדִי whilst I am, i. e. so long as I exist, מֵעוֹד since, מֵעוֹדִי since my being, existence.

עוֹדֵד p. n. m. (establisher).

עָוָה to bend, to pervert (the walk, the way); hence, to act perversely,

to sin against (על) some one.

Niph. נִעְוָה to be crooked (morally perverse), or to be bowed down (with anguish or pain), part. נִעְוָה of a crooked or perverse mind, נִעְוָה הפְּרִדִּית perverse, rebellious woman. Pi. to overthrow the face of the earth, i.e. to devastate it; to upset the path, i.e. to destroy it. Hiph. הִעְוָה to overthrow, to pervert (the walk, the way, the conduct), i.e. to act wickedly, perversely; related is חָוָה III.

עֲוָה and עֲוָה (destruction) p. n. of a city, from whence Assyrian colonists were sent to Samaria. The inhabitants were called עֲוָה, from a masc. form עֲוָה.

עֲוָה fem. destruction, heap of ruins, ruin, from עֲוָה.

עֲוָה see עֲוָה.

עֲוָה see עֲוָה.

עֲוָה (Kal, not used) equiv. to חָוָה, עֲוָה, to flee, to escape; according to some, לָעֲוָה (Is. 30:2) is in the Kal of this root, but מָעֲוָה leads us to suppose that the root is עֲוָה. Hiph. הִעְוָה (equiv. to הִבְרִיחַ, הִנִּיחַ) to afford a refuge, to lead into safety; hence, to gather.

עֲוָה (not used) to pierce, to etch, to engrave, similar to אָוָה, etc.: from which עֲוָה, עֲוָה.

עֲוָה (pl. עֲוָה) gent. m. from עֲוָה.

עֲוָה (עֲוָה, plur. with suff. עֲוָה)

Aram. fem. perverseness, crookedness.

עֲוָה (only pl. עֲוָה) masc. equiv. to עֲוָה, a suckling, a child; next, a youth. The form is lengthened from עֲוָה.

עֲוָה m. the pervert one, the unjust one, from עֲוָה.

עֲוָה (generally with the article, ruins) p. n. of a place in Benjamin.

עֲוָה (ruin) p. n. of a city in Edom.

עֲוָה (Kal, not used) equiv. to אָוָה to be sluggish, transf. like אָוָה, to be sinful, wicked (comp. אָוָה and אָוָה). Pi. עֲוָה to act unjustly, sinfully, wickedly.

עֲוָה m. the unjust one, wicked, fool.

עֲוָה (an old form for עֲוָה, const. עֲוָה with suffix עֲוָה) m. injustice, dishonesty, wickedness.

עֲוָה (only particip. fem. pl. עֲוָה) to suckle, but also to suck, used of beasts, עֲוָה the young ones, עֲוָה young heifers. Pi. עֲוָה (for עֲוָה) to drink, to sip.

עֲוָה m. a suckling, a child, complete עֲוָה young in days.

עֲוָה (or contracted עֲוָה, pl. עֲוָה) fem., formed from עֲוָה, injustice, iniquity, עֲוָה the unjust, the wicked; with הֵ finis, עֲוָה and עֲוָה.

עֲוָה f. an offering. See עֲוָה.

עוֹלָל (pl. עוֹלָלִים, from מְעוֹלָל, as עוֹדָר is from מְעוֹדָר) m. a child, a youth, equiv. to עוֹל; עוֹל is also the root. See מְעוֹלָל.

עוֹלָל (pl. עוֹלָלִים) m. the same.

עוֹלָלוֹת see עוֹלָלוֹת.

עוֹלָם (pl. עוֹלָמִים) m. 1) that which is hidden, veiled, the distant time; hence, fig. eternity, time of yore, unlimited futurity; also as an adv., always, ever, eternally; pl. עוֹלָמִים eternities, and as an adv. eternally; 2) in modern Hebrew, world, universe, origin. eternity. See עוֹלָם.

I. עוֹן (not used) to dwell, abide, related to חָנָה. Hiph. (according to some) to dwell; hence מְעוֹנֵי (Ps. 87:7), for which they read מְעוֹנֵי the dwellers. (Author. Vers. "my springs.")

II. עוֹן (not used) to flow, to spring forth, from which עוֹן; the verb עוֹן is a denom. from עוֹן.

עוֹן see עוֹן.

עוֹן (from עוֹן, seldom עוֹן, const. עוֹן, pl. עוֹנִים and עוֹנוֹת) m. perverseness; transf. to sin, guilt, crime, iniquity; also, the punishment of crime, i.e. calamity, unhappiness; עוֹן קָץ iniquity leading to an untimely end (Auth. Ver. "the iniquity has an end"); עוֹן קָרֵב iniquity leading to the

sword (Auth. Ver. "the punishment of the sword"); עוֹלָלִים an iniquity to be punished by the judges: שְׁתֵּי עוֹנוֹתָם, Hosea 10:10, (Keri) their two iniquities, i.e. the two golden calves.

עוֹנָה fem. cohabitation, from עוֹן 1.; some explain it according to the Talmud, time, period, then as a euphemism, cohabitation.

עוֹנָה (only pl. עוֹנִים for עוֹנִים) m. perverseness, from עוֹן.

עוֹף (fut. יִעֹף, apoc. יִעֹף, יִעֹף) 1) to fly, of birds; fig. the darting of an arrow, of an army, of a fleet; also, of the transientness of a dream; 2) to cover, to veil, to wrap in darkness and obscurity; 3) equiv. to יִעֹף, עֵיף, to be fatigued, to faint, similar to the mode of transferring the sense in עֵיף, עֵיף. Pi. עוֹפֵף 1) to fly repeatedly; 2) to cause something to fly, to brandish (the sword). Hiph. (only Keri) to cause to fly. Hith. to fly away, to vanish (the glory).

עוֹף (without pl.) m. origin. a wing, i.e. the limb of flying, but generally, collective, winged animals, equiv. to עוֹף, עוֹף, fowl, bird.

עוֹף m. (Aram.) the same.

I. עוֹץ (only imp. עֲצֵה) equiv. to עֲצֵה to advise, to counsel. See עֲצֵה.

II. עוֹץ (not used) to penetrate, to

impress, especially in soft ground ;
from which עוץ p.n.

עוץ soft, fruitful soil ; 1) p.n. of a
people and country that belonged
to Aram ; 2) p.n. of a people and
country in Edom.

עוץ (Kal, not used) equiv. to צוץ,
to be pressed, oppressed. Hiph.
הָעִץ to oppress, to press hard ;
הָעַ תַּחַת to press down (Author.
Vers. "to be pressed under").

I. עור (Kal, not used) equiv. to פור,
חור, קור, to bore, to hollow out,
to excavate. Pi. עור (comp. עור,
Pi. עור) to put out the eyes
(comp. נקר), to blind ; transf. in
a moral sense ; from which מעורר,
עורר, עורר.

II. עור (not used) equiv. to פור,
קור (from which קור) to surround,
to enclose, to encompass, from
which עיר an enclosed place, a
town, city.

III. עור (fut. יעור in the Keri, particip.
עור) m. 1) to be awake, stirring,
contrast to ישן ; next generally,
to watch, hence עור watcher ;
עור וענה watcher and replier (Auth.
Ver. "the master and the scholar?") ;
proverbial expression for
every living one, originating from
the watch in the temple, where
one called out and another an-
swered ; 2) to wake up, to stir

up (from sleep). Niph. יעור (fut.
יעור) 1) passive from Hiph., to be
awoke, stirred up ; 2) reflective, to
awake oneself, to rouse oneself, to
stir up, of a nation, of God, etc.
Pi. עור 1) to awake (from sleep),
to stir up, to incite against some
one, to stir up tranquil palaces
(Auth. Ver. "to set up palaces") ;
2) to lift up, to swing, e. g. a
spear, a scourge. Hiph. like Pi.
to awake, to stir, to set in motion,
to urge, to keep watch over (על)
something. Hith. היתעורר to
rouse oneself, to set oneself in
motion against (על) some one ;
also, to jump, to spring with joy.
Another Pi. form is עור, which
is sometimes abbreviated in עור ;
it signifies, to urge, to incite, to
excite. Hithp. היתעורר to be
utterly broken. Comp. עור IV.

IV. עור (Kal, not used) to be bare,
naked, comp. עור and נרע ; hence
Niph. יעור (fut. יעור) to be un-
covered (of the bow) ; Author.
Ver. "I shook my lap," Neh. 5:13.
Pi. עור to destroy, to lay bare,
to lay in ruins ; the same sense
has, according to some, the re-
duplicate form עור, and the
Hithp. היתעורר. See עור III.

V. עור equiv. to צור, to straighten,
to harass ; hence, particip. עור

an enemy. Comp. עָרַר, and עֵיר, anguish.

עָר (Aram.) m. chaff, origin. husk; related to עֹר, which see.

עֹר (with suff. עֹרוֹ, pl. עֹרוֹת) masc. skin, covering (of the body); hence also, leather, next especially the skin; עֹר שְׁנַיִם the flesh which covers the teeth, the gums; עֹר בְּעֹר skin for skin, i.e. life for life; transf. to life, body. The root is עָרַר, in the sense of, to enwrap, to enclose, for which there are several analogies in the language.

עֲרֹן masc. blindness, formed from עָרַר. See עָר 1.

עֲרִירִים Ketib, for the Keri עֲרִירִים, which see.

עֲרִירָה f. blindness.

I. עֲרִישׁ equiv. to חָרַשׁ, to hasten.

II. עֲרִישׁ (not used) belongs to עָרַשׁ, עָרַשׁ, which see.

עָוָה (Kal, not used) to be crooked, bent; related to עָבַת, עָבַת. Pi. עָוָה to bend, to pervert, e.g. of the perverting of justice, of the perverting of the road, i.e. to lead astray; next, generally, to falsify something. Pu. only particip. מְעֻוָּה that which is crooked, bad. Hith. to bend, to bow oneself.

עֲוִית (only inf. with ל, לְעֲוִית) equiv. to עָרַשׁ to hasten (for the purpose

of assisting); next, generally, to support, to assist, with double acc.; from which עֲוִיתִי, which see.

עֲוָתָה (after the form כִּפְּרָה) f. tribulation, oppression; origin. erring about; comp. עֲוִית דָּרְךָ.

עֲוִיתִי p. n. m. (supporter).

עָז (pause עָז, pl. עָזִים, from עָזָן) adj. m. עָזָה (pl. עָזוֹת) fem. strong (of man), firm (of things); solid, vigorous; transf. to hard, cruel, barefaced, bold, audacious, insolent. As a subst. עָז strength, power; the pl. עָזוֹת audacity, insolence.

עֶז (pl. עֶזִּים) f. a goat, עֶזִּי a kid of the goat. The pl. is used of the hair of goats. The root is not עָזָן, but עָזָן.

עֶז (pl. עֶזִּין) Aram. the same.

עָז (rarely עָזָן, before makkaph עָזָן, with suff. עָזִי, עָזִי, and עָזִי) m. 1) strength, power, of living things; but also, firmness, strength, of a castle, tower, mountain; 2) the consequence of strength, victory; hence also, glory, majesty, magnificence; thus of the glory and majesty of God, equiv. to כְּבוֹד יי, and in this sense עָזִי, to denote instruments serving to the glory of God; 3) hardness (in a moral sense), obduracy; hence עָזִי פָנִים insolence, overbearing. See עָזָן.

עֲזָא p.n. m. (strength, power).

עֲזָאֵל masc. according to Rashi and Saadiah, name of a huge high mountain-ridge, contracted from עֲזָא אֵל; according to Kimchi, the goat which was sent away as an atonement שְׁעִיר הַמִּשְׁתַּלֵּחַ, thus composed from עֲזָא אֵל; according to Aben Ezra, it is the name of a demon, to appease whom an offering was sent—this explanation is confirmed in Pirke Rabbi Eliezer (Section 46) and in the Book of Enoch; according to this rendering, it is composed from עֲזָא אֵל insolence towards God.

- I. עֲזַב (fut. יַעֲזֹב) 1) to leave, to loosen (something bound, e.g. a girdle); hence עֲזַב הָעֶזְבָּע עִמּוֹ thou shalt untie, or release (the ass) with him (the owner), i. e. thou shalt help him to untie; עֲזֹבָה that which is loosened, released, free, in contrast to עֲצֹרָה a slave; עָשָׂה לְעֵצֶיךָ to give free course, vent, to lamenting; 2) to bequeath (something for somebody), to leave behind, to leave something to some one; construed with עָלָה, עָלָה; עֲזֹבָה desolation, orig. abandonment; 3) to cease from, to forbear (from anger, or from some action). Niph. to be forsaken, abandoned, נִעְזַב to be abandoned to some

one. Pu. עֲזַב to be forsaken. The original signification is to sever the bonds (related to חָצַב) to loosen, synon. with פָּתַח.

- II. עֲזַב (fut. יַעֲזֹב) to tie, to bind; related to עֲזַב in the same original sense; figur. of the breaches in the wall, like חֹמָה; hence יַעֲזֹבוּ Neh. 3:8, "they repaired" or "fortified;" in this sense, according to some עֲזַב Jer. 49:25. From עֲזַב II. is to be derived:—

עֲזֻבָּה (only pl. עֲזֻבָּוִת with suff.) m. 1) exchange, barter, traffic, from עֲזַב II., comp. מִעֲרָב from עָרַב; 2) place for carrying on such traffic, emporium; 3) that which is acquired by trafficking, wares (comp. סִחָר).

עֲזֻבִּי p.n. m. (strong in devastation).

עֲזֻנָּה p.n. m. (strong in fortune).

עֲזָה (not used) to comfort, from which the pr. names יַעֲזִיחַ, יַעֲזִיחַ, יַעֲזִיחַ.

עֲזָה (the fortress) p.n. of a city on the south border of Palestine, Gaza, gent. עֲזָתִי.

עֲזֻבָּה p.n. f. (the forsaken one). In the signification of desolation, see עֲזַב I.

עֲזִיז adj. m. strong, mighty, of God; subst. the strong one, hero, from עֲזָה.

עֲזִיז m. might, strength.

עֲזִיר see עָזַר.

עֲזָה inf. const. עֲזֹה and עֲזָה; imp.

עֲזִיָּה, fut. יִעֲזֶה, apoc. יִעֲזֶה to be or become strong, firm, e. g. to strengthen themselves in the strength of Pharaoh (Isa. 30:2); "when he strengthened the fountains of the deep" (Prov. 8:28); figur. mighty, barefaced, insolent, audacious; or in a good sense, to become bold, courageous, victorious, with עַל, over something; to rule mightily. Niph. נִעְזָה (only particip. נִעְזָה from נִעְזָה) to be insolent; comp. Hiph. הִעֲזָה to harden (the countenance), i. e. to act audaciously, הִעֲזָה בְּפָנָיו to be insolent against some one.

עֲזִיָּה p. n. m. (the powerful one).

עֲזִיָּהּ p. n. m. (strong through God).

עֲזִיָּה p. n. m. (the mighty one).

עֲזִיָּהּ p. n. masc. comforted through God). See יִעֲזִיאל.

עֲזִיָּהּ p. n. m. (God is the mighty one), patron. עֲזִיָּהּ.

עֲזִיָּה p. n. m. (the same).

עֲזִיָּהּ p. n. m. (the same).

עֲזִיָּה p. n. m. (the strong one).

עֲזִיָּה (not used; from which, according to some, עֲזִיָּה) related is עֲזִיָּה, only in the active signification, to remove. The root is not known in Hebrew.

עֲזִיָּהּ p. n. m. (courageous in death).

עֲזִיָּה (equiv. to עֲזִיָּה) to be sharp, of the sight. From which:—

עֲזִיָּה f. a species of eagle (from עֲזִיָּה); Author. Vers. "osprey," so called from its sharp sight, if עֲזִיָּה is not derived from עֲזִיָּה, and the name from עֲזִיָּה, to be strong (comp. the Aram. עֲזִיָּה).

עֲזִיָּה (Kal, not used) to dig, to cut in the ground; hence, Pi. עֲזִיָּה to dig round, to make arable (a field), to cultivate (a vineyard).

עֲזִיָּה (with suff. עֲזִיָּה) Aram. f. a seal-ring, a signet, from עֲזִיָּה to engrave; compare מִבְּעַת, from מִבְּעַת.

עֲזִיָּה (novale) p. n. of a city in Judah.

עֲזִיָּה (fut. יִעֲזֶה, pl. יִעֲזֶה) origin. to enclose, as indicated by the relative roots עֲזִיָּה and עֲזִיָּה, and by the noun עֲזִיָּה; next transf. to protect (comp. עֲזִיָּה, עֲזִיָּה), to help, to support; עֲזִיָּה to assist; עֲזִיָּה to follow in support, with עֲזִיָּה of the subject, to help to something; עֲזִיָּה supporter, friend; hence עֲזִיָּה מִלְחָמָה comrades of war; עֲזִיָּה the protected one. Niph. to be supported (by some one); עֲזִיָּה to be supported against some one. Hiph. (particip. pl. מִעֲזִיָּה, inf. לִעֲזִיָּה) to help, to support.

עֲזִיָּה (with suff. עֲזִיָּה) m. 1) help, support; עֲזִיָּה עֲזִיָּה to help some one from another. Concr. helper, sup-

porter, applied also to a wife, helpmate; 2) p.n. (help).

עֲזָרָה p.n. m. (help).

עֲזָרָה p.n. m. (helper, supporter).

עֲזָרָה p.n. m. (help) the well-known name of the priest, who, 458 years before the Christian era, led a colony of Jews from exile to Jerusalem.

עֲזָרָהּ p.n. m. (the help of God).

עֲזָרָה f. 1) help; 2) p.n. masc., for which also עֲזָרָה.

עֲזָרָה fem. enclosed place, syn. with עֲזָרָה in its origin, court in the Temple.

עֲזָרָה p.n. m. (one who affords help).

עֲזָרָהּ p.n. m. (the help of God), comp. עֲזָרָהּ in the Punic.

עֲזָרָהּ p.n. m. (the same).

עֲזָרָהּ p.n. m. (the same).

עֲזָרָהּ p.n. m. (help is at hand).

עֲזָרָה fem. help; the form is like עֲזָרָה, and only poetically for עֲזָרָה.

עֲזָרָה m. pencil, origin. that which engraves, etches; עֲזָרָהּ the pen of a writer. See עֲזָרָה.

עֲזָרָה (Aram.) f. equiv. to עֲזָרָה Heb. advice, counsel, understanding, from יֵעֵץ=יָעַץ.

I. עֲזָרָה (fut. יֵעֵץ) 1) to cover, to veil, to wrap up (over עַל) something; thus as a trans. verb; 2) to cover oneself, to clothe oneself, i. e. to

put on something, with the accus.;

3) to wrap up, to roll up, to put round (to overturn a country) like a mantle; also reflective, to wrap oneself up, i. e. to shrink, to pine away (comp. עֲזָרָה, עֲזָרָה), to hide the beard, i. e. to mourn; particip.

f. עֲזָרָה she who wraps a mantle round her, i. e. the shepherdess;

comp. עֲזָרָה אֶת-בְּנֵיהֶּם Jer. 43:12.

Hiph. עֲזָרָה to cover, with double accus. or עַל

of the subject; יֵעֵץ מִוֶּרֶחַ, Ps.

84:7, belongs to Kal; יֵעֵץ

Ezekiel 21:20, belongs to Pu.

The form יֵעֵץ is a mixed one, from the pret. and fut. of Kal.

II. עֲזָרָה (Kal, not used) to rush upon something, a secondary form from עֲזָרָה. Hiph. יֵעֵץ (fut. יֵעֵץ) to fly upon (אֶל) something; to attack, with בָּ.

עֲזָרָה (only pl. עֲזָרָהּ) m. an artery, sinew, tendon, nerve; עֲזָרָהּ מְלֵאָהּ his nerves are full of milk, i. e. sap, marrow (Author. Vers. "his breasts"). The root is עֲזָרָה.

עֲזָרָה f. sneezing, from עֲזָרָה.

עֲזָרָה m. according to Eben Ezra, a bat; the root appears to belong to עֲזָרָה.

עֲזָרָה (not used) equiv. to עֲזָרָה to tie, to knot, from which עֲזָרָה artery, sinew, nerve, like עֲזָרָה from עֲזָרָה.

to tie, bind, and **מִיתָר**, from **יָתַר**, in the same signification.

עָטַף (fut. **יַעְטֹף** and **יַעְטֹף**) 1) to cover, to clothe, to wrap up, from **עָטַף**=**טוֹף**; 2) intrans. to be covered, clothed, e.g. the pastures are clothed with flocks, Psalm 65:13; next, to be veiled, hidden; **יַעְטֹף יָמִין** he hides him on the right, i.e. in the south; 3) like **עָטַף** to languish, to pine away, especially with **לָב**; next generally, to be weak, feeble; **עָטַף** languishing; **עָטַף** the feeble sheep. Niph. (only inf. with **ב**) **בָּעָטַף** to pine away. Hiph. to cast feeble lambs (used of sheep). Hith. to pine away; **הַתְּעָטַף נַפְשִׁי בְּ** the soul pines away in some one. In the same sense is **בָּהֶתְעָטַף עָלַי רוּחִי**.

עָטַר equiv. to **אַטַר**, **כָּתַר**, **פָּדַר**, to surround, encircle, either in a hostile sense, or to protect. Pi. to crown, to wreath, with double accus. or with dative of the person. Hiph. to crown, to distribute crowns.

עֲטָרָה (const. **עֲטָרַת**, pl. **עֲטָרוֹת**) f. a crown, a wreath, transf. to an ornament, a diadem; 2) p.n. fem. (ornament).

עֲטָרוֹת (circles, circus) p. n. of a city in Gad.

עֲטָרוֹת אֶדְרָ p.n. of a city in Ephraim.

עֲטָרוֹת בֵּית יוֹאָב p. n. of a city in Judah.

עֲטָרוֹת שׁוֹפָן p. n. of a city in Gad.

עָטַשׁ (not used) to sneeze, probably related to **טָשׁ** to strew, scatter, from which **עָטִישָׁה**.

עֵי (heap, ruin) p. n. of a city on the east of Beth-El.

עֵי (pl. **עֵיִן** and **עֵיִם**) m. a heap, a ruin. In proper names, the sense of heap is often transferred to hill (comp. **עֵיִבְעֵל** hill of Baal, p. n. of a town; Punic). The same sense appears to predominate in **עֵי הָעֶבְרִים** hill of Abarim.

עֵי p. n. of a city in Benjamin, probably identical with **עֵי**.

עֵיב see **עֵיב**.

עֵיבָל (unfruitful) p. n. of a mountain point in the territory of Ephraim.

עֵי p. n. identical with **עֵי**.

עֵיִן (ruin) p. n. of a city in Naphtali.

עֵיִן Ketib for **עֵיִן**, which see.

עֵיִם see **עֵיִם** and **עֵיִם**.

עֵיִם (after the form **בֵּית**) m. bird of prey, and in a collective sense, birds of prey, figur. the surname of Cyrus, on account of his rapidity as a conqueror and a destroyer.

עֵיִם (haunt of beasts of prey) p. n. of a city in Judah.

עֵיִם see **עֵי**.

עֵלֹם m. equiv. to **עוֹלָם** eternity.

עֵינִי p. n. m. (chief, = **עֵלִי**).

עֵינִי p. n. of a province in the kingdom of Persia, the later Kusistan, Koordistan.

עֵינִי m. only in connection with **בְּעֵינִי** **רוּחַ**, it signifies violence, might, from **עֵינִי**=**אֵינִי**, if the reading is not **בְּעֵצִי**.

עֵינִי as the root to **עֵינִי**, see **עֵינִי** II.

עֵינִי (const. **עֵינִי**, with suff. **עֵינִי**, dual **עֵינִי**, const. **עֵינִי**; in the second signification plur. **עֵינִי**, const. **עֵינִי** f. 1) eye, as the fountain from whence tears flow, and as the organ of sight; in the following forms **עֵינִי** is used figuratively, in **עֵינִי** **רָמוֹת** high, proud looks, i.e. pride, in contrast to **עֵינִי** **שָׁח** downcast looks, i.e. modesty: to enlighten the eyes, i.e. to cheer; of clean eyes, i.e. to turn away from evil; an evil eye, i.e. envy; **עֵינִי** **זָלִי** of open eyes, i.e. seeing visions. Many verbs are construed with **לְעֵינִי**, **מֵעֵינִי**, **בְּעֵינִי** פ' to express in the presence of, before: **עֵינִי** **שׁוּם** to direct the eye upon some one, either for good or for evil, sometimes the verb is omitted. **עֵינִי** is transf. to signify, (a) face, countenance, the eye being considered the seat of expression of the whole countenance; (b) seer, prophet, as being the eye of the

people; (c) the visible part of an object, surface, e.g. **עֵינִי** **הָאָרֶץ**, or appearance, figure; 2) well, fountain, spring, **עֵינִי** **מַיִם** spring of water, **עֵינִי** unto the well: in this sense the pl. **עֵינִי**, const. **עֵינִי**, to distinguish also signification 1 and 2 in the form (comp. **יְרוֹת** from **יָד**). Many names of cities are formed with **עֵינִי**, on account of being situated near wells, some with **עֵינִי** only; as, 1) p. n. of a city in Simeon; 2) in northern Palestine. Compounds are, **עֵינִי** **זָדִי** (well of kids) p. n. of a city in the desert of Judah, the former name of which was **חֲצִצּוֹן-חֶמֶד**; **עֵינִי** **גִּנִּים** (garden well) (a) p. n. of a city in Judah; (b) a Levitical city in Issachar; **עֵינִי** **דֹּר** or **עֵינִי** **דָּאָר** (well of habitation) p. n. of a city in Manasseh; **עֵינִי** **חֲרָדָה** (rapid well) p. n. of a city in Issachar; **עֵינִי** **חֲצוֹר** (grass well) p. n. of a city in Naphtali; **עֵינִי** **חֲרֹד** (well of terror) p. n. of a city otherwise unknown; **עֵינִי** **מִשְׁפָּט** (well of judgment) p. n. for **קָדֵשׁ**; **עֵינִי** **עֲגָלִים** (well of the two calves) p. n. of a city north of the Dead Sea; **עֵינִי** **שֶׁמֶשׁ** (sun-well) p. n. of a town on the borders of Judah and Benjamin; **עֵינִי** is also used in the names of wells, e.g. **עֵינִי** **רִגְלִי** (fuller's well) p. n. of a well

near Jerusalem; עֵינַי מַלְאִים (dragons' well) also near Jerusalem. From עֵין is derived:—

עֵין (denom.) origin. to look at, or upon, but only in an envious sense; hence poetically, עֵין to eye, for which in Ketib עֵינָן from עֵינָן from עֵין.

עֵין (Aram.) the same as עֵין in Heb. עֵין see עֵין.

עֵינִים (double fountain) p. n. of a city in Judah.

עֵינָם p. n. (the same). The suff. ׀ is the old dual form of termination.

עֵינָן p. n. masc. (abundant in wells).

Comp. חָצַר עֵינָן under חָצַר.

עָיָה equiv. to יָעָה and עָוָה to be weary, fatigued, faint.

עָיָה (pl. עֵיפִים) adj. m., עֵיפָה fem. weary, fatigued, languishing (with hunger or thirst); אֶרֶץ עֵיפָה parched land; נֶפֶשׁ עֵיפָה one that languishes; עֵיפָה substantive, the wearied (cattle).

עֵיפָה (with עֵיפָה f. 1) thickness, density, darkness, from עָוָה; 2) p. n. of a Midianite country, and also of the people inhabiting it; 3) p. n. m.; 4) p. n. f.

עֵיפִי p. n. masc. (the languishing, wearied one).

עֵיר (with suff. עֵירָה, pl. עֵירִים) m. a young ass, from עֵיר = עֵיר (from which also the noun עֵיר in the

sense of suckling; עֵירָה young ass of the forest, a wild ass; עֵיר is also frequently used of the grown ass.

עֵיר as a verb see עָרַח in the five significations.

I. עֵיר (a rare sing. עֵיר, pl. עֵירִים from עֵיר, once עֵירִים) fem. 1) enclosed place, city, town; hence also, a fortified camp, a watch-tower, e.g. עֵיר נְצוּרָה, עֵיר מְבֻצָּר of the enclosed and fortified towers; Jerusalem is called עֵיר הַקֹּדֶשׁ, עֵיר אֱלֹהִים, עֵיר or also הָעֵיר and עֵירָה. עֵיר signifies sometimes the native city, as, עֵיר נְחֹר, עֵיר סִיחֹן, the birth-place of Sihon (i.e. Heshbon), of Nehor (Haran). עֵיר also signifies a part of a city only, e.g. עֵיר הַפְּנִים part of the town of Rabah; likewise עֵיר דָּוִד; עֵיר בֵּית הַבַּעַל of Zion; sometimes the inhabitants of a town, like אֲרָץ the inhabitants of a country; 2) p. n. of towns in which עֵיר forms part of the composition of the name, as עֵיר הַמֶּלַח (salt city) p. n. of a town in Judah, near the Salt Sea; עֵיר נָחָשׁ (serpent town) p. n. of a town otherwise unknown; עֵיר שֶׁמֶשׁ (sun town) p. n. of a city in Dan; עֵיר הַתְּמָרִים (palm city) name for Jericho; עֵיר הַתְּרָם see תְּרָם; 3) p. n. for עֵירִי.

II. עיר masc. generally excitement of wrath, from עיר III., to stir up, Hos. 7:4, 11:9, Ps. 73:20, in all these passages, however, עיר may also be rendered city.

III. עיר m. anguish, fear, equiv. to עיר, from עיר V.

עיר (pl. עירין) Aram. m. watcher, as the name of an angel.

עירא p. n. m. (citizen).

עירר p. n. m. (courser).

עירו (for עירון) p. n. m. (citizen).

עירי p. n. m. (the same). See עיר.

עירם p. n. m. (the same).

עירם (עירם, pl. עירם) masc. bareness, nakedness, in connection with עיריה. It is after the form מְתָם, i. e. from עיר with the termination מְ; the same as עירם 'from עיר with the termination מְ, and even מְעירם is only a secondary form from מעור. The 'מ was, however, considered in all these forms as a radical.

עיש m. name of a constellation; according to some, the Great Bear; according to others, *cupillæ*; Author. Vers. Arcturus; related to עין.

עית (heap of ruins, or hill) p. n. equiv. to עי.

I. עכב (not used) equiv. to עכב, חנב to weave, to knot; related to which is עכו, from which עכו; from which עכביש, which see.

II. עכב (not used) to gnaw, to bite; related is the root in עכב, עכב, and many others.

עכב (the gnawing one) p. n. m.

עכביש masc. spider, עכביש spider-house, cobweb, עכביש spider's web. The noun arose from עכב (spinner), with the ancient termination עכב, as in עכביש, which see.

עכב (const. pl. עכבין) m. origin. a gnawing insect, a mouse, from עכב II., with the termination עכב, like עכב, from עכב.

עכו p. n. of a port town in Asher, and yet known by the name of Acca or Acre.

עכו (trouble, grief) p. n. of a valley not far from Jericho.

עכו (not used) to be hot, of a soil heated by the sun, after the Arabic; from which עכו.

עכו (not used) equiv. to עכו to sadden, to trouble, from which עכו, and:—

עכו (equiv. to עכו) p. n. m. (one who troubles).

עכב (not used) to bind, to fetter, from עכב; related is עכב; next, in modern Heb. to roll up, to shrink together (of the serpent).

עכב (pl. עכבים) m. bonds of the feet, stocks; also, bracelets of silver, gold, ivory, which the women used.

to wear round the ancles; וְכַעֲכֶם, אֶל-מוֹסַר אֱוִיל, and as with the stocks (for וְכַעֲכֶם), i. e. slowly, the fool is led to instruction (Author. Vers. or as a fool goeth to the correction of the stocks); from which denom. עַכֵּס to make a tinkling with the feet (or with the chains on the feet.)

עֲכָהּ p. n. f. (fettering).

עָכַר (fut. יַעֲכֹר) to trouble, to grieve, i. e. to plunge into misfortune, orig. to stir (the water), to provoke, comp. נָעַרְי Aram. Niph. נָעַרְי to be roused (from pain), to be shaken up, to be rattled up; part. נֶעֱכָרִית distracted.

עָכָר p. n. m. the troubled one, or one who troubles.

עָכָרָן p. n. m. trouble, grief.

עָכַשׁ (not used) equiv. to עָכַס to wrap oneself up, to shrink together, of a serpent.

עָכָשׁוּב m. adder, serpent, probably from עָכָשׁ serpent, formed with the termination וֹב; comp. נִשְׁעָלָב.

עָלָ (עַל) m. 1) height; concrete, the High One, the Most High, i. e. God; לֹא-עָלָ the non-high, i. e. the low one, an idol; 2) adj. high, eminent, הָקָם עָלָ to be raised up on high; מֵעָלָ from above, above.

The root is עָלָה.

עָלָ (from עָלָה, const. pl. עָלָיִ, and pl.

with suff. עָלָיִךְ, עָלָיִ, etc.; it is possible, however, that the plural form is only in appearance, and that the *yod* originates in the ה being the third radical) 1) prep. upon, in the most extensive applications, which may be classified as follows: (α) on, upon, over, one subject being over or upon another, e. g. to sit upon a chair, to stand on the legs, to lie on the bed, the child on his mother (Ps. 131:2); of speech עָלָ לְשׁוֹן, עָלָ פֶּה the mouth and the tongue being the seat of speech; עָלָ בַּיִת upon the house, i. e. upon the ruins thereof, and generally in reply to the question—where, expressing the resting upon a place; hence α) in, e. g. עָלָיִ אֲדָמוֹת, עָלָ אֲדָמָה in the land, עָלָ מַמְלָכָה in the kingdom; β) on, of the clothes on the body, e. g. the coat of many colours which he had on (אַשְׁרֵי עָלָיו) or from the wearing of a shield or a coat of mail; γ) of a burden resting upon some one, either physically or as an obligation or duty; hence after the words הָיָה לְמִשְׁאָה, הָיָה לְטָרִיחַ, כָּבֵד which are construed with עָלָ, like הָקָל with מֵעָלָ; hence עָלָיִ it is incumbent upon me; δ) to signify the means of support, e. g. הָיָה עָלָ

לֶחֶם to live on the bread, חַיָּה
 עַל חֶרֶב to live by the sword; ε)
 of the time, in which, or the man-
 ner after which, something is
 done, e. g. עַל דְּבָרָתִי according
 to the manner, עַל-פְּנֵיהָ in such
 a way, עַל-שֵׁם after the name,
 עַל נִקְרָא to be called after some
 one; also instruments or melodies
 with which hymns are to be
 chaunted; (b) of a movement to-
 wards the surface of something,
 especially, α) something coming
 from a higher position, in which
 sense עָתָה, נָתַן, הִשְׁלִיךְ are con-
 strued with עַל; also with the verbs
 to command, to charge, to transfer
 (דָּבַר, אָמַר, פָּתַח, צִוָּה, פָּקַד), or
 such as to denote the befalling of
 misfortune (בּוֹא עַל); β) of the
 upward movement, e. g. עָלָה עַל
 הָעֵלָה to go up the mountain, עָלָה
 עַל to bring up, עָלָה עַל to hang
 upon, עָלָה עַל לֵב to enter the
 mind; γ) to denote addition, as
 עָלָה עַל to add to, נִחְשַׁב עַל to be
 counted to; hence the phrases,
 trouble upon (עַל) trouble, day
 upon (עַל) year; (c) over, where
 one subject does not touch the
 other, e. g. עָלַי רֹאשִׁי over my
 head; in this sense עַל is applied
 α) to the verbs signifying ruling
 עָלָה עַל; β) to the

verbs covering or protecting, as
 הָיָה חֹמָה, עָטָה, סָבַךְ, בָּסָה, גִּנָּן
 and in the same sense also גִּלְחָם
 עַל-נֶדְתָּהּ; γ) to denote
 beyond something, e. g. עַל-נֶדְתָּהּ
 beyond her time of purification;
 δ) to denote the reason or cause
 of something, e. g. עַל זֹאת, עַל כֵּן
 therefore, עַל מָה where-
 fore; in this sense, after the verbs
 of, to rejoice, to mourn, to laugh,
 to weep, to lament, to be wroth,
 to have compassion, to console,
 at or over something; or after the
 verbs to relate, to speak, to swear,
 to confess, to behold (a vision),
 to prophesy; or also to signify
 the wages or the price of anything;
 (d) to express nearness, approxi-
 mation, as עַל-הָעֵין by the well,
 עַל-הַמַּיִם by the water; עַל הַיָּם
 by the sea, עַל פִּי יָאֵר on the
 mouth of the river; sometimes,
 over, e. g. אִם עַל-בָּנִים the mother
 over the children; also, near at
 hand, at the side of some one, as
 עַל-יָד at hand, עָלֵי קֶרֶת near the
 town; in this sense עַל to
 stand by something; sometimes
 to denote accompanying, with,
 next, by, e. g. the men with
 the women, עָלֵי אֹר by the light
 of the sun; עַל is likewise some-
 times transf. to the significati-

of על and את to denote the seat, especially of emotions, e. g. תִּשְׂמַחַח עָלַי גַּפְשִׁי, גִּהְפָּה עָלַי לִבִּי, עָלַי לִבִּי דָּוָי; likewise for the formation of adverbs, e. g. עַל־שָׁקֶר falsely, עַל נִקְלָה lightly, עַל רָצוֹן acceptably, עַל־יִתְרַר richly; (e) where על signifies the motion towards or upon something, like אל, and hence often interchanging with it—in this sense שָׁלַח and נָתַן, פָּתַח, נָפַל, שָׁלַח are construed with על, often interchanging with אל, and sometimes with עַד, and in this signif. על may be used in a friendly or in a hostile sense; 2) conjunc. for עַל אִשֶּׁר although, though, however, nevertheless, because, or for עַל כֵּי; it also occurs with the following prepositions: (a) עַל־כֵּן according, suitable to; (b) מֵעַל α) from upon, away from, e. g. מֵעַל הַכִּסֵּא from upon the throne—in this sense of removal many verbs (like הִרְחִיק, נִשָּׂא) are construed with מֵעַל; β) from near, e. g. מֵעַל אֹהֶל from near the tent—in this sense many verbs (like סוּר, קָנָה, עָלָה, עָבַר) are construed with מֵעַל; γ) from above, with לֵ joined to the following noun, in contrast to מִתַּתָּהּ לֵ, and in this sense מֵעַל signifies sometimes: on, near, and sometimes,

over, at, in answer to the question whither or where? e. g. גְּבוּהָ מֵעַל גְּבוּהָ a high one above a high one. As to the derivation of על, it is from עָלָה; but the form עָלַי is not constructive as is generally supposed, but belongs to the formation of the preposition.

עַל (with suff. עָלָיו, עָלֶיהָ, etc.)

Aram. the same, only with the peculiarity that it is often substituted for אל and sometimes for ל.

עֹל (seldom עוֹל, with suff. עָלוּ) masc.

yoke, which is laid on the neck of beasts, origin. something round, rolling, from עָלַל in the signif. of לָלַל, which see; hence, to bear a yoke is a figure of subjection or suffering; to break a yoke is a figure of release from oppression.

עֹל (def. עָלָא) Aram. m. equiv. to מֵעַל

in Heb., height, or that which is uppermost; generally as a prep. with מֵן over or above something.

עָלָא p. n. m. (yoke).

עָלָב (not used) to be ashamed, orig.

to be white, pale, like לָבָן; hence אֲבִיר־עָלָבֹן in the p. n. עָלָבֹן.

עָלָב (not used) to stammer, equiv. to

לָעַב, which see.

עָלָב adj. m. stammering, formed from the Pi.

עָלָה (fut. יַעֲלֶה) 1) to be high, elevated; next, to rise, e. g. of the

shooting up of plants; עוֹלָה poet. the growth; of the rising of the smoke, of the dawn of the morning. etc.; 2) to ascend upon (על) something, towards (לְ, אֶל) something, along (בְּ) something, to ascend something (with accus.); next, to journey from a low to a high country, e.g. from Egypt, Assyria, Babel, or even from the kingdom of Israel, to Judea, to go up to the sanctuary, transf. to the rising of a road or a country; of the lot which comes up (from the urn); figur. to rise in a mental sense, i.e. to rise in opulence, to get stronger (in power), with על, to surpass something; 3) to be put over, or at something, e.g. of a garment, a bandage, a razor; of being entered upon or inscribed on tablets; to be carried away, removed. Niph. נִעְלָה (fut. יִעְלָה) 1) to be carried up, or carried away; 2) to raise oneself; 3) to be exalted. Hiph. 1) to bring up, to carry up; transf. to bring a host of people upon some one, to bring an offering on the altar, and generally, to offer, to light (candles); 2) to put on an over garment, to enter on a tablet; 3) to take away, to destroy. Hophal הִעְלָה (for הִעְלָה) passive, from

Hiph. Hithp. to exalt oneself, to boast.

עָלָה (const. עֹלָה, with suff. עֹלָהּ, pl. const. עֹלִי) masc. a leaf (from עָלָה, in the signification of shooting up); hence, עָנָה אֵל a shaken leaf (by the wind), עֹלֵה נֵיט an olive leaf.

עָלָה (const. עֹלָה, def. עֹלָתָהּ, pl. עֹלִין) Aram. fem. motive, pretext, from עָלָה to cause, to occasion, like עָלָה in Heb.

עֹלָה (rare עוֹלָה, pl. עֹלוֹת) f. 1) that which is brought up (on the altar), i.e. offering, especially of the burnt offering, which was entirely burnt; 2) rise, step, comp. מַעְלָה. For the term עֹלָה or עוֹלָה, which is contracted from עֹלָה see under עֹלָה.

עֹלָה (pl. עֹלִין) Aram. f. burnt-offering. עֹלָה f. 1) a transposition from עֹלָה, which see; 2) p.n. of an Edomite tribe.

עֲלֻמִּים (after the form בְּתוּלִים, זִקְנִיּוֹת, and denom. from עָלָה) pl. m. youthful age, youth, transf. to youthful vigour.

עֲלִין p.n. m. (the unjust one), for which also עֲלִין.

עֲלֻקָּה f. orig. leech, horseleech, from עָלָה, equiv. to לָקַח to suck, to lick, transf. to a legendary monster that sucked blood.

עָלָץ (fut. יִעָלֶז) equiv. to עָלַם, orig. to shine, to illumine; next, transf. as in שָׂמַח to be glad, to rejoice, to exult; to rejoice, triumph over (בְּ) something.

עָלִיז adj. m. joyful, triumphant.

עָלַט (not used) to veil, to wrap up; next, generally, to be obscure, dark, related to לָט.

עֲלָמָה f. darkness, obscurity, mist, fog, from עָלַט.

עָלִי p. n. m. (the exalted one).

עָלִי m. a pestle, the instrument with which anything is broken in a mortar, from עָלָה equiv. to גָּלַל, to be round. The pl. according to some עֲלוֹת 2 Chron. 24:14. According to Kimchi, mortar, so called on account of its round shape.

עָלִי adj. m., but only עֲלִית fem., the uppermost one, e. g. of a well.

עָלִי (def. עֲלִיָּה or עֲלִיָּה, plur. עֲלִיִּין)

Aram. adj. m. the upper one, the high, the highest; hence אֱלֹהֵי עֲלִיָּה the High God, also עֲלִיָּה alone.

עֲלִיָּה see עֲלִיָּה.

עֲלִיָּה f. 1) loft, garret, upper chamber, figur. of the chambers of heaven; the heaven is termed עֲלִיָּה; 2) equiv. to עָלָה step, staircase, stairs.

עֲלִיָּה adj. m., עֲלִיָּה (pl. גִּוֹת--) fem.

the upper one, the high, the highest one, often joined with אֱלֹהִים, or אֱלֹהִים, sometimes עֲלִיָּה alone, the Most High, of God.

עֲלִיָּה (Aram.) masc. (pl. עֲלִיָּהִין) the same as in Hebrew.

עֲלִיָּה (pl. עֲלִיָּהִים) adj. m., עֲלִיָּה fem. joyful, rejoicing, or boisterous, noisy, in a bad sense.

עֲלִיל (const. עֲלִיל) m. furnace, oven for the melting of metal, orig. like פֶּה that which is hollowed out, from עָלַל, see חָלַל; בָּעַל לְאָרֶץ in a furnace of earth, i. e. which is in the ground, ל is here, as often in modern Hebrew, a sign of the genitive.

עֲלִילָה (pl. עֲלִילוֹת) f. 1) a deed, work, either in a good or a bad sense, from עָלַל to do, to work, to make; 2) equiv. to עֲלִיָּה (Aram.) pretext, orig. motive, design (in a bad sense), occasion, inducement, cause.

עֲלִילָה (a fem. form of the old form עֲלִיל) f. deed, work (of God), like עֲלִילָה.

עֲלִי see עֲלִיָּה.

עֲלִיצָה fem. joy, rejoicing, shouting, from עָלָץ.

עֲלִית (Aram.) f. upper chamber. The absolute form is originally עָלִי.

עָלַל (Kal, not used) equiv. to גָּלַל and חָלַל, hence, 1) to roll, to turn; from which Po. עוֹלֵל to act, to

work, to do. The origin. signif. occurs in Job 16:15, **עוֹלֵלְתִי בְּעָפָר** **קִרְנִי** I rolled (Author. Vers. defiled) my horn in the dust. Poal **עוֹלֵל** pass. to be done, worked. Hithpo. **הִתְעוֹלֵל** to do, orig. to turn, to move in a matter. Hithpa. **הִתְעוֹלֵל** to perpetrate or accomplish something on (בְּ) some one, equiv. to **הִתְעוֹלֵל בְּ**; hence, to revenge oneself; 2) to roll, to turn, in a tropical sense, to repeat (the idea of turning is often transf. in Hebrew to that of duration, continuation), to do again; hence, Po. **עוֹלֵל** to glean, of the vintage; figur. of a defeat after the chief battle; 3) equiv. to **הִלֵּל** to hollow out, deepen out; hence **עֲלִיל**, melting-oven, furnace.

עָלָל (3 pret. **עַל**, f. **עָלָת**, **עָלָלָת**, pause pl. **עָלִין** and **עָלָיִין**) Aram. to turn in, to go in, to enter. Af. **הִנְעֵל** (ג instead of dagesh forte, inf. **הִנְעֵלָה**, imp. with suffix **הִנְעֵלְנִי**, infin. const. also **הִנְעֵלָה**) to bring in, to carry in (a house, to some one).

עֲלָלוֹת (const. **עָלָלוֹת**) f. pl. gleanings, or the fruit to be gleaned, especially of grapes.

עָלַם to hide, to secrete, to conceal; hence **עֲלָמִים** hidden sins. Niph. **נִעְלַם** to be concealed, hidden from

נִעְלָמִים (מֵעֵינֵי מֶן) some one; part. **נִעְלָמָה** hidden people, dissemblers, wrapt in obscurity, unknown, forgotten. Hiph. **הִעְלִים** 1) to hide, conceal from (מֶן) some one, **הִעְלִים עֵין מֶן** to hide or withdraw the eye from some one (either not to help or not to punish him); **הִעְלִים אָזְנוֹ** to hide or withdraw the ear, i.e. not wishing to hear; 2) from the origin. signif. in Kal, to wrap in darkness; fig. to blame, reproach. Hith. to hide or withdraw oneself from (מֶן) something. In the original signif. **עָלַם** is related to **נָלַם**. Of **עָלָמָה**, **עָלָם** and **עֲלֻמִּים** the root is **עוֹל**.

עָלָם (def. **עָלָמָה**, pl. **עָלָמִין**) Aram. m. eternity; sometimes also, the future or the past.

עָלָם (denom. from **עוֹל**=**עָל**, from the root **עוֹל**) m. a youth, orig. freshness of youth; as to the form, comp. **עָלָם**, **עָלָם** from **עָל**, **עָלָל**.

עָלָמָה (pl. **עָלָמוֹת** formed from **עָלָם**) f. a girl, a damsel, but extensively used like **עָלָם**. See also **עָלָמוֹת**.

עָלָמוֹן (hiding-place) p.n. of a place in Benjamin, for which **עָלָמָת** occurs once.

עָלָמוֹן דְּבִלְתִּימָה (place of fig-cakes) p.n. of an encampment of the Israelites in the desert.

עָלָמוֹת a term of an ancient hymn;

hence על after Alamoṯh, as denoting a melody in the Psalms.

עלמות f. 1) youthful vigour, as denoting a melody in the Psalms, probably from an ancient hymn; 2) formed from עולם eternity.

עלמי (pl. עלמיא) Aram. adj. m. an Elamite, one from Elam.

עלמח (hiding-place) p.n. of a place in Benjamin.

עלמות (youthfulness) p.n. m.

עלם (fut. יעלם) equiv. to עלו to be glad, to rejoice, origin. to be cheerful. Niph. to rejoice. Hith. to rejoice mutually at (ב) something.

עלע belongs to the form יעלעו, see under עול.

עלע (pl. עלעין) masc. a rib, like the Heb. עלע.

עלה (Kal, not used) to wrap up, to cover; transf. to pine away, as in עטה and עטה. Pual 1) to be veiled, enclosed, set, overlaid (in precious stones); 2) to pine away. Hith. to wrap oneself up (with a veil); to languish, pine away.

עלפה m. mourning, pining away. The form is to be explained like לבנה, פשהה.

עלץ (fut. יעלץ) equiv. to עלו to be glad, to rejoice; with ב of the subject at which one rejoices; with ל, to triumph over some one.

עלק (not used) to suck, sip, lick; related to לקק. From which עלקה.

עם (in pause, and after the article עם; with suff. עמי, pl. עמים and after the Arab. form עםמי, const. עמי, seldom עםמי, with suff. עמי, seldom עםמי) com. 1) orig. an individual, body, person; hence also, of an individual (comp. Talm. עם הארץ a man from the country, a boor, ignoramus, especially in the proper names עמיאל, עמינך, etc.); 2) family-body, people, tribe, family. Israel is called עמי נחלה, עמי יי, עם קדוש; the Israelitish tribes, but also other nations. עם is also used in contrast to princes; thus, subjects, crowd, or peasants, people of the country; rarely of the whole human race, and still more rarely of beasts.

עם (def. עם, def. pl. עםמי) Aram. the same.

עם (with suff. עמי, עם) m. origin. connection, association, but used only as a prep. "with," e.g. figs with (עם) pomegranates. עם is used with verbs signifying assistance, as עזר, היה, התחזק; or association, as ברת ברית, חלק, שכן, דבר; or antagonism, as גלחם, ריב, etc. עם must therefore be translated according to the

verbs with which it is connected, either—against, like as, as long, as great (in comparisons), at, in, under, etc. It differs from **אִתּוֹ** (with), which rather expresses approximation, whilst **עִמּוֹ** more expresses association. **עִמּוֹ** away from something, signifying a removal from the approximation denoted by **עִמּוֹ**; thus, away, out of, from; many verbs expressing departure, removal, dismissing, are therefore construed with **עִמּוֹ**. The root is **עמ**.

ע (Aram.) the same in the most manifold significations.

- I. **עמד** (Kal, not used) equiv. to **עמד** to totter, from which Hiph. **העמיד** to cause to totter or tremble.
- II. **עמד** (fut. **יעמד**) origin. to be stretched (comp. **מד** and **מתה**); next, to stand erect (neither lying, nor sitting, nor leaning), different from **יצב**, which signifies rather, standing firmly, resting immoveably upon something. **עמד** is used to signify; 1) to stand (**לפני**) before some one; transf. to serve, to attend, hence **עבד** as a servant stands before his master; 2) to stand up (equiv. to **קום**), to rise; hence figur. of the arising of war, of standing up against (**על**) some one; 3) to stand

still (in contrast to going away); transf. to cease, to leave off from (**מן**) something, or, to remain, to stay, to bide; transf. to remain alive, standing, existing; with **לפני** or **בפני**, to resist some one; with **ב**, to stand, abide by something; fig. to be appointed over something; with **על** (Ezra 10:11), to assist, trust in, depend upon something. Hiph. **העמיד** caus. of Kal, to erect (a statue, a house), to appoint (to an office), to resolve, to determine, to maintain, to confirm, to excite, etc. Hoph. to be put, placed.

עמד (only with suff. 1 pers. **עמדתי**) equiv. to **עמ** with. Probably it arose from **עמ**, and the dem. **תי**; hence, more emphatic than **עמי**.

עמד (only with suff. **עמדתי**) masc. a place where one stands, a stand, a stall; transf. like in **עמוד** to a stage, a platform.

עמדה f. a stand.

עמד (not used) to join, to connect oneself; related is **עמם**, **חמם**.

עמד (only const. **עמדת**, and with suff. **עמדתו**, pl. **עמדות**) f. 1) association, connection; hence construed as a prep. near by, near, of the connection with the subject, either by locality or circumstance; also, in the sense of opposite, against

therefore used in comparison, as
עֵם like as; כָּל־עֵמָת exactly as,
just as; מִלְעֵמָת near by; 2)
commonality, p.n. of a city in
Asher.

עֲמוֹד (pl. עֲמוּדִים) m. 1) that which
is stretched out, erect, a pillar;
2) a stage, a platform. See עֲמָדָה.

עַמּוֹן (countryman) p.n. masc. also
the name of a people; in the
latter sense, more frequently
בְּנֵי עַמּוֹן. The territory is called
אֶרֶץ בְּנֵי עַמּוֹן. Gent. m. עַמּוֹנִי,
f. -נִית.

עֲמוֹם p.n.m. (the bearer of a burden).

עֲמוֹק p.n. m. (the profound one).

עַמְיָאל p.n. m. (man of God).

עַמְיָהוּד p.n. m. (man of beauty).

עַמְיָזָבָד p.n. m. (man of reward).

עַמְיָחֹד p.n. m. (man of nobility).

עַמְיָנָדָב p.n. m. (man of liberality).

עַמִּיק (Aram.) adj. masc. עַמִּיקָא (def.
רִקְתָּא), f. deep, unfathomable.

עַמִּיר equiv. to עֲמָר sheaf; origin.
that which is bound together.

עַמְיָשָׁדַי p.n. masc. (man of the
Almighty).

עֲמִית f. 1) abstract, association, con-
nection; hence נִבְרַח עֲמִיתִי man
of my association, i.e. one near
me; 2) concrete, a confederate,
neighbour. See עֲמָה.

עָמַל (fut. יַעֲמֹל) to labour, to toil,
to weary oneself; with בָּ, לֹ, la-

bour at something, but especially
of hard labour, to carry burthens;
עָמַל לְ to do work; עָמַל לְ to
labour, to weary oneself for some
one. Related is עָמַל and חָמַל.

עָמַל (const. עָמַל, with suff. עָמַלִּי)
com. 1) trouble, work, in a physi-
cal and mental sense; transf. to
that which is got or acquired by
labour; 2) affliction, calamity,
tribulation, misery: מְנוּחֵי עָמַל
miserable, troublesome comforters;
3) p.n. m. labourer.

עָמַל (pl. עָמָלִים) adj. m. 1) to weary
oneself, to labour hard, subst.,
labourer; 2) sufferer, unhappy,
miserable one.

עַמְלָק 1) p.n. m.; 2) name of an
ancient people (רֵאשִׁית זֵנוֹת) Num. 14:20) who dwelt south-
west of Palestine. Gent. עַמְלָקִי
an Amalekite, which is also used
collectively.

I. עָמַם (not used) to join, to asso-
ciate; related to נָמַם, אָמַם.
From which עָמָה.

II. עָמַם to be gloomy, dark, faint;
hence figur. to darken, to throw
into the back ground; "there is
no secret that they can hide from
thee" (Ezek. 28:3). Hoph. הוּעַם
to be darkened (of splendour).

עָמָמִים see עָמַם.

עָמָמִין see עָמַם Aram.

עִמְנוּאֵל (God with us) symbolical name of a son of Isaiah.

עָמַם (fut. יַעֲמִם) to lift up, to carry (a burden); עָלַעַל to lift up, to load, to lay a burden; עָמַם לְ to burthen some one. Hiph. הִעָמַם to put a load upon (עַל) something, or to put a yoke upon some one.

עֲמָסִיָּה p. n. m. (burthen of God).

עֲמָצָר (lasting union) p. n. of a city in Asher.

עָמַק origin. to be sunk, low (comp. מָקַד, מָקַד); next, to be deep, figur. to be unfathomable. Hiph. to make deep, but generally only in the adverbial construction, e. g. הִעָמַק לְשֶׁבֶת to dwell deeply (in the earth); הִעָמַק לְסִתּוֹר to hide deeply; הִעָמַק סָרָה to revolt deeply; הִעָמַק שְׂאֵלָה ask it from the depths.

עָמָק (only pl. const. עֲמָקִי) adj. deep, unintelligible (of language).

עָמָק adj. m. עֲמָקָה, f. deep, low, but also figur. unfathomable, unexplorable.

עָמָק (with suff. עֲמָקִי, pl. עֲמָקִים, const. עֲמָקִי) m. deep place, valley, plain of a valley; הָעֲמָק the valley, the plain, poetically applied to Jerusalem; עֲמָקִים stands for the inhabitants of the valleys; עָמָק stands in proper nouns as the

first part of the composition; עֵי הָאֵלֶּה (terebinth valley) near Beth-Lehem; עֵי בִרְכָה (valley of blessing) near En-Geddi; and so עֵי רַפְאִים, עֵי הַמְּלָךְ, עֵמֶק הַבְּכָא, עֵי בְּנִבְעוֹן, עֵי קִצִּין, עֵי שִׁדִּים, עֵי יִזְרְעֵאל, עֵי חֲבֵרוֹן, עֵי סְבוֹת, עֵי יְהוֹשָׁפָט, עֵי אֵילָן.

עָמָק m. depth.

I. עָמַר (Kal, not used) to bind. Pi. עָמַר to bind together (sheaves), related to עָמַר, עָמַר; hence מַעְמָר the binder of sheaves. From which עָמַר and עָמַר.

II. עָמַר (Kal, not used) to serve; hence, Hithpael, הִתְעָמַר to make one servile, to treat as a slave, to make merchandise of him, with בְּ.

עָמַר (not used) to mete out, to measure; hence, עָמַר II.

עָמַר (not used) Aram. equiv. to צָמַר in Heb., to sprout, to spring forth.

עָמַר (def. עֲמָרָא) Aram. masc. wool; see צָמַר.

עָמַר (pl. עֲמָרִים) m. 1) sheaf, bundle, from עָמַר I.; 2) an omer, measure of corn, from עָמַר.

עֲמָרָה (a forest, see עָמַר) p. n. of a city in the valley of Siddim.

עָמָרִי p. n. m. (the servile one).

עֲמָרִים p. n. m. (the exalted one). Patron. מִי—.

עָמַש equiv. to עָמַם, which see.

עֲמָשָׂא p.n. m. (burden, load).

עֲמָשִׁי p.n. m. (a carrier of a burden).

עֲמָשָׁי p.n. m. (from **עֲמָשִׁי** and **עֲמָסִי**).

עֲמָת see **עֲמָה**.

עָנָא (Aram.) like **עָנָה** I., II. and III.

in Heb.; 1) to answer; 2) to sing, to attune; 3) to humble oneself, to suffer; **עֲנִי** the afflicted ones.

עָנָב (not used) to be round, hilly (related to **נָוֶה**) from which **עָנָב** p.n., and **עֵנָב**.

עָנָב (a hill) p.n. of a city in the mountain district of Judah.

עָנָב (the same) p.n. of a city.

עָנָב (pl. **עֲנָבִים**, pl. const. **עֲנָבִי**) m. grape, orig. a berry, on account of its round shape.

עָנָנ (Kal, not used) to be soft, related to **פָּנֵק**; next, to be tender. Pu. to be delicate, pampered. Hith. 1) **הִתְעַנֵּן** to pamper oneself, through (**בְּ**) something; 2) to delight oneself, at (**בְּ** or **עַל**) something, to enjoy a thing, and in a bad sense, to make sport of something.

עָנָנ adj. m., **עֲנָנָה** fem. delicate, pampered, voluptuous.

עָנָנ masc. enjoyment, delight, voluptuousness.

עָנָר to bind, with **עַל**, to bind round; from which, through the transposition, **מַעְרָנָה**.

I. **עָנָה** (fut. **יַעְנֶה**, apoc. **יַעַן**) origin.

equiv. to **נָהַר** to pronounce, to relate circumspectly; next, 1) to reply, to answer, to instruct, to pronounce openly, e.g. "he gives not open account of all his matters" (Job 33:13), "the Lord will pronounce," i. e. manifest, "the welfare of Pharaoh" (Gen. 41:16). The signif. of answering, is used sometimes as a reply to a question, sometimes as defence against reproach, sometimes as compliance with a request, in which case **נָהַר** must be rendered "to grant"; with accus. of the person, and **נָהַר** of the subject, to make a present to some one; 2) to pronounce sentence (of a judge), to give evidence, orig. to answer the questions of the judge, to bear witness against (**בְּ**) some one. Niph. **נִעְנָה** pass. from Kal, to be answered, (refuted), to be heard (one's request). Hiph. to hearken to, to grant, only Ecc. 5:19 **מַעְנֶה**, which however may be a substantive.

II. **עָנָה** equiv. to **נָהַר**, orig. to sing, but generally to commence, to attune, to open (a speech, a song). Pi. the same.

III. **עָנָה** (fut. **יַעְנֶה**) equiv. **פָּנָע**, to be humbled, oppressed, afflicted; of a song, to be mute; also to humble oneself before (**בְּ**) something, to

weary oneself in (עַ) something. Niph. to be humbled, oppressed; or reflective, to humble oneself before (לְמַפְנֵי) some one. Inf. לְעַנּוֹת for לְהַעֲנוֹת. Pi. to humble, to afflict, to oppress, to sadden, to annoy, to torment, to consume (the strength), to force (a woman), i. e. to commit a rape (comp. פָּרַע); to afflict the soul, i. e. to fast; to subdue (the waves). Pu. to be oppressed, afflicted, pass. from Pi. עֲנָתוֹ his affliction, sorrow. Hiph. only 2 Chron. 6:26, to humble. Hith. הִתְעַנָּה to humble, afflict oneself, to suffer from (מִן) something.

עֲנָה (hearing) 1) p. n. m. and from which; 2) name of an Edomite tribe.

עָנִי (pl. עֲנָיִים, const. עֲנִי) masc. the humble one, transf. to the afflicted, the sufferer, the helpless one; or in an ascetic sense, the sufferer, the meek one. The form probably arose from the particip. pass. עֲנִי.

עֲנוּב p. n. m. (the ally).

עֲנָוָה f. meekness, humility, modesty; of God, clemency, loving-kindness. With suff. עֲנֻתָּהּ and עֲנֻתָּךְ.

עֲנָוָה f. the same.

עֲנוּךְ masc. a giant, valiant knight, otherwise עֲנֹךְ.

עֲנֻת (after the form עֲנֻת, const.

עֲנֻת for עֲנֻת) f. affliction, suffering, sorrow; according to others, the crying, from עֲנָה II.

עָנִי belongs to עָנִי, which see.

עָנִי (pl. עֲנָיִים) adj. masc., עֲנִיָּה fem. humbled, suffering, afflicted, transf. to poor, forbearing, meek, peaceable; in all these significations also used as a subst. עֲנָיִים often interchanges with עֲנִיָּים, owing to the similarity in the signif.

עָנִי (pause עָנִי, with suff. עָנִי) masc. affliction, suffering, oppression; עֲנֵי לֶחֶם עָנִי the afflicted, עָנִי bread of affliction, poor bread.

עָנִי p. n. m. (the humbled one).

עֲנָה p. n. m. (answered by God).

עָנִי Keri for עָנִי, which see.

עֲנָיִים (wells, contracted from עֲנֵיִים) p. n. of a city in Judah.

עֲנִי (const. עֲנִי) m. 1) work, travail, affair in which one takes pains, from עֲנָה III.; hence, עָנִי רָע sore travail; 2) like עֲנִי אֶתְּ a thing, matter, subject, orig. the calling, or object of a matter, from עֲנָה I.

עֲנָה (not used) probably equiv. to עֲנָה, which see: from which עֲנָה עֲנָה (double fountain, for עֲנֵיִים) p. n. of a city in Issachar.

עֲנָמִים p. n. of a people of Egyptian origin, probably the Blemians.

עֲנָפֶלֶךְ p. n. of an idol of the Sippbarians, probably from עֲנָפֶלֶךְ, the

king of flocks, in an astronomical sense.

עָנַן (Kal, not used) equiv. to עָנָן, to cover, to veil; hence Po. עֹנֵן (fut. יִעֲוֶן, particip. מְעֹנֵן) to carry on sorcery (Author. Vers. an observer of times, from עָנַן cloud), origin. to conceal, to act secretly, covertly. In the particip. form the ם is sometimes omitted, e. g. עֹנֶן, עֹנְנָה for מְעֹנֵן, מְעֹנְנָה. Another Pi. form עָנַן is a denom. from עָנַן, which see.

עָנָן (c. עָנַן, pl. עֲנָנִים) m. 1) a cloud, so called from its covering the sky; figur. of a multitude of people, which covers everything as a cloud; 2) p. n. m. (equiv. to עֹנֵן sorcerer). As a denom. from עָנַן occurs the Pi. עָנַן the gathering of clouds. Inf. with suff. בְּעֵנְנִי, with omission of the dagesh.

עָנָן (const. pl. עֲנָנִי) Aram. m. a cloud.

עֲנָנָה f. clouds in a collective sense.

עֲנָנִי p. n. m. (protector).

עֲנָנִיָּה 1) p. n. m. (protected by God;

2) p. n. of a place in Benjamin.

עָנַף (not used) to wave, to shake to and fro; hence related to עָנַף (comp. עָנַף, עָנַף) or the origin. signif. is to sprout, related to עָנַף.

עָנַף (const. עָנַף, pl. with suff. עֲנָפֶיהָ) m. a branch.

עָנַף (plur. with suff. עֲנָפֹתָי) Aram. m. the same.

עָנַף (with suff. עֲנָפֶכֶם) m. the same.

עָנַף (adj. m. עָנָף) f. branched, full of branches.

עָנַף (not used) to incline the neck; but the עָנַף and Niph. הִעֲנִיף, which are used, are merely denom. from עָנַף neck, which has become obsolete. See below under עָנַף.

עָנַף (origin. for עָנַף, comp. אֶפֶס and אֶפֶס; pl. עֲנָפִים) m. one with a long neck, a giant, but only as the p. n. of a giant, the progenitor of a race of giants; hence יִלְיָדִי הָעָנַף.

עָנַף (const. עָנַף, pl. עֲנָפִים and עֲנָקוֹת) m. a necklace, ornament of the neck.

עָנַף (denom. from עָנַף), neck, which, however, has become obsolete in the language; fig. of pride, which is manifested in the haughty bearing of the neck. Hiph. הִעֲנִיף, origin. to load upon the neck or back; next, generally, to load some one (with presents).

עָנַף 1) p. n. m.; 2) p. n. of a Levitic town in Manasseh.

עָנַשׁ (fut. יַעֲנִשׁ) to punish, to inflict a fine; with double acc. or לְ of the person; to levy a war-tax; also, of the imposition of a fine to be paid in products. Niph. pass. to be punished, or to expiate, i. e. to suffer punishment.

עֲנִשׁ m. punishment, penitence, contribution (of a tax).

עֲנִשׁ (Aram.) m. the same.

עֲנָת p. n. m. (hearing), from עָנָה.

עֲנָת (Aram.) time, equivalent. to עַתָּה Hebrew; hence בְּעֲנָת, equiv. to בָּעֵת, בְּעֵתָהּ.

עֲנָתוֹת 1) p. n. of a Levitical city in Benjamin, from which gent. עֲנָתָי; 2) p. n. m.

עֲנָתָהּ p. n. m. (heard by God).

עָסִים (const. עֲסִים) m. the juice of grapes, new wine.

עָסַם (not used) 1) to tread, to press (of the pressing of fruit); 2) to tread down, to stamp.

עָעֵר belongs to יַעְעֵר. See עָעֵר.

עָפָה see עֵיפָה.

עָפָה (not used) to bloom, to vegetate; comp. אָבַב.

עָפִי (plur. עָפִיִּים, compare צִבְאִים, מָלְאִים) m. a green branch.

עָפִי (with suff. עָפִיָּה) Aram. m. the same.

עָפַל (Kal, not used) to rise; transf. to swell up. Pu. עָפַל to be puffed up, proud, presumptuous. Hiph. הִעָפִיל to act presumptuously, proudly; synonym. with הִזְוִיר.

עָפָל (pl. עָפָלִים, const. עָפָלִי, with suff. עָפָלִיכֶם) m. 1) an elevated place, height, hill, and in this sense, as p. n. of the height in the eastern part of Zion; 2) swelling,

a boil on the fundament, for which in Keri stands קְחוּרִים emmerods.

עָפָן (not used) probably equiv. to עָפָן, which see.

עָפָנִי (gent. from עָפָן) p. n. of a place in Benjamin.

עָפָעָה (dual עָפָעִים, only const. עָפָעִי, with suff. עָפָעִי) m. eye-lid, orig. wing of the eye, from עָוָה; figur. בְּנֵי עָפָעִי שֶׁחָרָה, equiv. to שֶׁחָרָה of the darting rays of the rising sun.

עָפָר (not used) 1) equiv. to אָפַר, to rub to pieces, to crumble, from which עָפָר; 2) equiv. to נָבַר, to be vigorous, strong, from which עָפָר.

עָפָר (not used) to be of a pale red, related to קָפַר; or pale grey, related to הָוִיר to be white, from which עָפָרָה lead.

עָפָר (const. עָפָר, with suff. עָפָרִים, pl. עָפָרוֹת, const. עָפָרוֹת) masc. dust, powdered earth, from עָפַר 1; transf. to rubbish, lime for walls, earth, soil, clod of earth, in mines; figur. to designate the grave, lowliness or transientness, e.g. dust and ashes; to go down into the dust, i. e. the grave: to put the mouth in the dust, i. e. to be humbled to silence.

עָפָר p. n. m. (the strong one).

עָפָר (pl. עָפָרִים) m. young roe, young hart, from עָפַר 2.

עֶפְרָה (gazelle) 1) p. n. of a place in Benjamin, for which also **בֵּית לְעֶפְרָה**; 2) p. n. of a place in Manasseh; 3) p. n. m.

עֶפְרוֹן (a roe) 1) p. n. of a city on the border of Benjamin; 2) p. n. of a mountain; 3) p. n. m.

עֶפְרַיִם (pair of Gazelles) Keri for **עֶפְרוֹן**, as the name of a city.

עֶפְרָה f. lead, so called from its grey colour; **אֶבֶן הָעֶפְרָה** a leaden weight, or the weight of lead, from **עַפְרָה**.

עֵץ (for which once **חֵץ**, pl. **עֵצִים**, const. **עֵצִי**) m. 1) origin. a stem, a stock, a shaft, from **עָצָה** to be hard, firm; next, tree, or collectively, trees; 2) wood as a material, e. g. **כֵּלֵי עֵץ** wooden vessel, especially a pillar (a gallows), a block, as an idol; **עֵצִים** pieces of wood for building (timber), or for burning. See **עָצָה**.

עָצַב (Kal, not used) equiv. to **חָצַב** and **קָצַב** to cut in, to carve; transf. to form, to shape; a similar mode of transferring is used in **קָצַב**, **חָצַב**, etc. Pi. to form, to shape by carving, but also to form generally. Hiph. to form (idols).

עָצַב to suffer, to feel pain, to be sad; **עָרַב רֵיחַ** to be sad in spirit; seldom transf. to sadden, to grieve. Niph.

to weary oneself, to labour hard at (**בְּ**) something, to grieve at (**אֵל**, **עַל**) something. Pi. **עָצַב** to mortify, to sadden, to offend (the spirit of God). Hiph. the same, to sadden. Hith. to grieve, to be sad, to be wroth.

עָצַב (Aram.) only particip. pass. **עָצִיב** sad, downcast, grieved, gloomy (of the voice).

עָצַב (after the form **קָטַן**, pl. **עָצִיבִים**, const. **עָצִיבִי**, like **קָטַן**) m. carved image, idol, from **עָצַב** 1; next, any image, molten, or otherwise formed; **בֵּית עָצִיבִים** house of idols.

עָצַב (pl. **עָצִיבִים**, with suff. once **עָצִיבִיךָ**) masc. 1) equiv. to **עָצַב**, something formed, finished; hence, an idol, or a vessel; 2) trouble, labour, pain, grief, sorrow, bitterness, **דְּבַר עָצִיב** bitter word; 3) that which is acquired by labour.

עָצַב (with suff. **עָצִיבִי**, **עָצִיבֶךָ**) m. 1) idol, image, from **עָצַב** 1, parallel with **פָּסַל** and **נָסַף**; 2) pain, sorrow, grief, from **עָצַב** 2.

עָצִיבוֹן (const. **עָצִיבוֹן**, with suff. **עָצִיבִי**) m. 1) trouble, labour, exertion; 2) tribulation, pain, grief.

עָצִיבוֹת (const. **עָצִיבוֹת**, const. pl. **עָצִיבוֹת**) f. pain, sorrow, grief, tribulation; next, wound, in a spiritual sense.

עָצַד (not used) to split, to cut, to cleave. Comp. Aram. **חָצַד**.

עָצָה 1) to shut closely (the eyes), origin. to press tightly; comp. **נָחַץ**, **לָחַץ**, **אָץ**; 2) (not used) equiv. to **עוץ** to be hard, firm. From which **עֲצָה**, **עֵץ**, **עֲצָה**.

עֲצָה masc. back-bone, spine, from **עָצָה** 2.

I. **עֲצָה** (formed from **עָץ**) f. collectively, wood, especially wood for building, timber.

II. **עֲצָה** (from **עָץ**, const. **עֲצָה**, pl. **עֲצוֹת**) f. counsel, advice, whether received or given; transf. to a confirmed sentence, decree, prophetic promise, device, design, and counsel, being the result of prudence and deliberation; **עֲצָה** signifies also, deliberation, prudence; **בְּעֲצָה** deliberately; **אִישׁ עֲצָה** either counsellor, adviser, or accomplice in a plan.

עֲצוּם (pl. **עֲצוּמִים**) adj. masc. firm, strong; transf. to mighty, distinguished, numerous, powerful, etc., according to the context.

עֲצוּמִים (from **עֲצוּם**) m. pl. 1) power, might, predominance; 2) the mighty, the heroes.

עֲצִיּוֹן נָכָר (back-bone of a man, so called from its similarity in shape) p. n. of a port town of Idumea, not far from Elath, from whence Solomon shipped goods to Ophir. **עָצָל** (Kal, not used) to be indolent,

sluggish. Niph. to linger in doing something, to be lazy.

עָצָל adj. m. indolent, sluggish, but generally as a subst., sluggard.

עֲצָלוּת (dual **עֲצָלוּתִים**) f. sluggishness; the dual signifies excessive sluggishness.

עֲצָלוּת f. the same.

עָצָם (in pause **עֲצָם**, fut. **יִעָצָם**) 1) intrans. to be or become firm, strong, mighty; transf. to be numerous; 2) to bind (the eyes): this signification is rare, but it is the original one etymologically, for the roots **עָצָם**, **עָצָם**, are related. Pi. 1) to bind (shut the eyes); 2) denom. from **עָצָם** (bone), to gnaw (a bone). Hiph. to make strong, mighty.

עֲצָמוֹת (pl. **עֲצָמוֹת**, **עֲצָמוֹת**) f. origin. that which is hard, firm, strong; hence, 1) bone; **עֲצָמוֹתַי** bone of my bones; **עֲצָמוֹת** used often of bones of the dead (comp. **יְדוֹת**, **כַּפּוֹת**); 2) the whole human body, and thus for persons, individuals; 3) self, oneself, inasmuch as it replaces the person; e.g. **בְּעֲצָמוֹת הַשָּׁמַיִם** like the heaven itself; hence also **בְּעֲצָמוֹת** in the midst of a thing, origin. in itself, e.g. **בְּעֲצָמוֹת מְנוּ** in the midst of of his affluence (Auth. Ver. "in his full strength," Job 21:23);

4) fortress, p.n. of a city in Simeon.

עֲצָם (with suff. עֲצָמִי) m. 1) strength, might; 2) body, being, person, like עֲצָם.

עֲצָמָה f. strength, might; transf. to strength in number, quantity.

עֲצָמָה (only pl. עֲצָמוֹת) f. bulwark, defence; figur. argument, proof, refutation.

עֲצָמוֹן (strong, firm place) p.n. of a city on the southern border of Palestine.

עֲצָן (not used) according to some equiv. to עֲצָם. See עֲדִין.

עֲצָן m. spear. See עֲדִין.

עָצַר (fut. יַעְצִיר, יַעְצִיר) origin. to enclose, to lock (related to חָצַר, חָצֵר); next 1) to shut up, to close up (accus.) e.g. the heaven, that there be no rain, a woman (not to bear children); עָצַר בָּעֵר to shut in, e.g. in a prison, to shut out, from the sight of some one; עָצַר מִפְּנֵי to be shut up, or shut out, from some one; עָצִיר the incarcerated one, i.e. a slave, in contrast to עָזוּב the free one; 2) in a spiritual sense, to prevent, to impede, with לְ and בְּ of the object; hence, to restrain (the power), to curb (a kingdom), i.e. to rule; 3) to preserve, and generally, to assemble, to gather

together. Niph. 1) to be shut up (of the heaven); 2) to be restrained; 3) to be assembled, pass. from Kal.

עָצָר masc. dominion, rule, dynasty, comp. עָצָר 2.

עָצָר m. 1) shutting up (of the womb), used of barren women; 2) oppression, tribulation, from עָצָר to press, after the Aram.

עֲצָרָה f. assembly (of people, e.g. of the wicked, but commonly of a festive assembly) and next, generally, festival.

עֲצָרָת (pl. with suff. עֲצָרָתֵיכֶם) fem. the same, especially the festival on the eighth day of the feast of Tabernacles.

עָקַב (fut. יַעְקֹב, with suff. יַעְקֹבִי) 1) equiv. to עָקַב I., to weave, to spin; hence fig. to concoct deceit, to deceive (comp. פָּוֶה, פָּוֶה, etc.); 2) to be high, hilly, related to עָקַב and עָקַב; 3) to linger, hesitate; hence Pi. to keep something back; related to עָקַב in Aram.

עָקַב (const. עָקַב, with suff. עָקַבִּי, const. עָקַבִּי, עָקַבִּי and עָקַבוֹת) m. 1) orig. the hilly part of the foot, heel; of beasts, hoof, from עָקַב II. if it is not derived from עָקַב III. in the sense of the last (comp. עָקַב); 2) trace or track of the steps, orig. step of the heel; 3) the rear, or last part of an army,

the army being fig. considered as a human body; 4) the artful one, the deceiver, from עֲקָב I.; denom. עָקַב to lay hold of the heel.

עָקָב (adj. m. (עֲקָבָה) f. 1) deceptive, artful, of the heart; 2) the lower part of a building, i.e. foundation (compare עָקַב and עֲקָב); hence מְדִינַת עֲקָבָה (קִרְיָה) a city founded in (Author. Vers. polluted with) blood, i.e. its foundation is laid in guiltiness of blood; 3) hill, height, in contrast to מִישֹׁר (Auth. Vers. crooked). See עָקַב.

עֲקָב m. like עָקַב in the transf. signification, the end, the last of a thing; hence, consequence or reward of a deed, and as an adverb, at last, to the last, i.e. always; as a prep. for, i.e. for reward, as a reward, especially עָלַי עֲקָב; as a conj. for that, orig. for, as עֲקָב כִּי, עַל אֲשֶׁר.

עֲקָבָה f. artfulness, deceit.

I. עָקַר (fut. יַעְקֹר) to bind, to fetter, related to אָנַד, גָּר.

II. עָקַר (not used) to cut in, to indent, comp. קָר, גָּר. It is probably connected with עָקַר I.

עָקָר (pl. (עֲקָרִים) adj. masc. spotted, striped, of sheep.

עָקָה (not used) to enclose, surround, from which מַעְקָה.

עָקָה f. oppression, from עָוָק, which see.

עָקָב p.n.m. (successor), comp. עָקַב. עָקַל (Kal, not used) to turn, to twist, comp. עָנַל and קָלַע; from which Pu. עָקַל to be turned, to be perverted (of justice).

עָקַלְקַל adj. m., עָקַלְקָלָה f. crooked winding of a road, even with the addition of אֶרֶץ.

עָקַלְתָּו (from עָקַלָה, with the affix וֹן—) adj. m. crooked, winding serpent.

עָקַן (not used) equiv. to עָקַל, which see.

עָקָן p.n.m. (perversion).

עָקַר (Aram.) to pull out, to tear out. Ith. אֶת־עָקַר passive.

עָקַר see עָקַר.

עָקַר m. 1) a root, sprout, or that which shoots up from the root, stem; figur. settlement, naturalization, in a country, orig. to take root; hence עָקַר מִשְׁפַּחַת גֵּר the settler, denizen (Authorised Version, the stock) of the stranger's family; 2) p.n.m.

עָקַר (denom. from עָקַר) to tear out the עָקַר (root) to uproot, complete עָקַר נִמְוֶה. Niph. to be destroyed, of a town. Pi. to cut through the vein (עָקַר, similar to the root of a tree); of beasts, to maim them (Author. Vers. hough their horses.

עָקַר adj. m., עָקָרָה (const. עָקָרָה) f.

unfruitful, barren (orig. defective in the roots, i.e. in the genitals) of man or woman.

עָקָר (Aram.) m. (const. עֲקָר) stem or stock of the root.

עֲקָרָב (pl. עֲקָרָבִים) m. 1) scorpion (origin. a beast powerful by its prickles); 2) a kind of scourge made with hooks resembling the prickles of the scorpion. The root is קָרַב II.

עֲקָרוֹן (naturalization) p.n. of a tribe of Philistines settled in Palestine, and hence their territory; gent. עֲקָרָנִי.

עֲקָשׁ to turn, to pervert, fut. יַעֲקֹשֶׁנִּי of the perversion of justice in the court; the former, however, is fut. of Hiph. Pi. to turn, to pervert (the walk, justice). Niph. to be pervert in (acc.) his walk of life. Hiph. like Pi. The root is עֲקָשׁ, related with the root in רָכַם, יִרְקֹשׁ.

עֲקָשׁ adj. m. (pl. עֲקָשִׁים, const. עֲקָשִׁי) 1) crooked, perverse, e.g. דֹּר עֲקָשׁ a perverse generation; sometimes עֲקָשׁ succeeds the noun, and sometimes it is used as a substantive, the perverse one; 2) p.n. m. (the perverse, false one).

עֲקָשׁוֹת f. perversion, deceit.

עָר 1) equiv. to עִיר a city, from which also the plur. עָרִים is formed, es-

pecially the p.n. of the Moabite metropolis, complete עָר מוֹאָב; 2) equiv. to עָרֹב an adversary; comp. עִיר in the same signification.

עָר (Aram.) m. an enemy.

עָר p.n. m. (the watchful one).

I. עָרַב (fut. יַעֲרֹב) to entwine, to connect, related to אָרַב; next, to mix; hence, 1) to barter, to exchange, to carry on traffic, proceeding from the original signification of connection; 2) to pledge, either in a moral sense in confirmation of something, or from the original signification of exchanging, a mode of transferring the sense as in חָבַל, עָבַת to pledge the courage, i.e. to pledge oneself to do something; comp. חָרַף נָפֶשׁ; 3) to be surety, or give security for (לְפָנַי, לְ) some one, to stand surety (acc. עִם) for some one, to defend or protect one; אֲנֹכִי אֶעֱרֹב בְּנֹו I will be surety for him. Hith. to mix oneself, to interfere in (בְּ) something, to enter into a matter with (בְּ, לְ, עִם) some one, either friendly or in a dispute.

II. עָרַב (inf. const. עֲרֹב) 1) to darken, to be dark, gloomy, related to עָרַף (belongs to עָרִיף and עֲרֹפֶל) and probably also to רָפָה (belongs to רָפָאִים shades), namely of the

darkness after the setting of the sun; 2) (not used) to be of dark colour, grey, from which עֲרֵבָה.

III. עָרַב (not used) to cut in, equiv. to קָרַב, קָרַף; hence, transf. to deepen out, to cut out, or to seize, attack (with prickles), of an animal of the scorpion species; from which עָרַב.

עָרַב (Aram.) equiv. to עָרַב I. in Heb.; hence, Pael עָרַב to intermix. Ith. אֶתְעָרַב passive.

I. עָרַב (not used) to be waste, desolate, barren; related to קָרַב, which see. From which עָרֵבָה, עָרֵב.

II. עָרַב (fut. יַעֲרֵב) to be sweet, agreeable, pleasant, the original signification is probably to suck.

עָרֵב adj. masc. sweet, agreeable, pleasant.

עָרֵב masc. a reptile, resembling the scorpion, which cuts with its prickles; it was one of the Egyptian plagues. Auth. Vers. "flies."

עָרַב (also עֲרַב, orig. an arid land) p. n. of Arabia; gent. עֲרָבִי an Arabian, also עֲרָבִי, pl. עֲרָבִים and עֲרָבִיָּים.

עָרֵב masc. 1) darkness, strangeness, more probably mixture, mob, rabble, like אֶסְפָּסָף, which explains it in the context; 2) the woof of the warp, from עָרַב to mix.

עָרֵב (dual עֲרָבִים, according to some

also pl. עֲרָבוֹת) com. 1) darkness, duskiness; hence, evening: בַּעֲרֵב, לַעֲרֵב, לַעֲרֵב or accus. עָרַב on the eve. The dual עֲרָבִים is, according to the Karaites, the time between sunset and complete darkness; according to the Rabbinites, from when the sun is about setting till complete darkness. זְאֵבֵי עָרַב night wolves, who go out at night for prey; more probably, however, "wolves of the desert," as זְאֵבֵי עֲרָבוֹת shews; 2) desert, arid steppes, thus equiv. to עֲרֵבָה, especially the Arabian desert; hence, מְלֶכֶי הָעָרֵב kings of the desert; the pl. עֲרָבִים belongs to עֲרָבָה. As a denom. from עָרַב (evening), the Hiph. הִעֲרִיב is used to do something at evening, in the phrase הִשְׁכֵּם וְהִעֲרִיב.

עָרֵב (pl. עֲרָבִים) m. 1) a raven, so called from its dark colour, comp. Cant. 5:11, עֲרָבֵי נַחַל ravens of the valley; 2) p. n. of a Midianite tribe.

עֲרָבָה (pl. עֲרָבוֹת and עֲרָבִים) f. 1) darkness, cloud, from עָרַב II., transf. to heavens of clouds, comp. עָרִיף, to which it is related in the Root. רָכַב בְּעֲרָבוֹת he that rideth upon the heavens; comp. רָכַב רָכַב בְּשָׁמִי שָׁמִי קָדָם, עַל-עֵב קָל; 2) willow, so called from the grey

colour of the leaves, from ערב II.; in the Bible only the pl. עֲרָבִים, const. עֲרָבִי; in the Mishna the sing. עֲרָבָה: נַחַל הָעֲרָבִים (brook of the willows, comp. עֲרָבִי נַחַל) name of a brook in Moab, the present Wadi El-Ahsa; 3) arid steppe, desert; הָעֲרָבָה is the name of a lowland on both sides of the Dead Sea and the Jordan, of which lowland one part was called עֲרֵבוֹת יֵרֵחוֹ and the other עֲרֵבוֹת מוֹאָב; יַם הָעֲרָבָה (sea of the desert) is the same as נַחַל הָעֲרָבָה, a border river between Moab and Edom, though some explain the former as of the Dead Sea, and the latter of the Jordan or Kidron; 4) steppe, p. n. of a city in Benjamin, probably identical with הָעֲרָבָה; gent. עֲרָבְתִּי.

עֲרָבָה (with suff. עֲרָבָתָם) f. security, surety, pledge; עָרַב to be surety, לָקַח עָרָב to receive a pledge as security, from ערב I.

עֲרָבוֹן masc. a pledge, לָקַח עָרָבֹן to give or take a pledge, this word was transf. from the Phœnician into ἀρραβών, *Arrhabo*.

עָרַב (fut. יַעְרִיב) to cry (languishing) for (עַל, אֵל) something; comp. רִנָּה in Aram., רָנָה in Hebrew.

עָרַב (not used) to arrange, to order, related to עָרַב; hence, figur. to

stir, to stretch, to extend, in other derivatives of this root.

עָרַד (not used) to roar, to bray, of the wild ass.

עָרַד (probably for עֲרֵידָה place of wild asses) 1) p. n. of a city in the desert of Judah; 2) p. n. m. (the wild one).

עָרַד (def. pl. עֲרֵידָה) Aram. masc. a wild ass.

I. עָרָה (Kal, not used) to be naked, bare, related is עָרַע, עָרַע; hence Pi. עָרָה (fut. יַעְרֶה) to lay bare, the foundation of a building, i. e. to destroy; to make bare the chest, i. e. to empty it; to discover the secret part of a woman (פֶּת) i. e. to expose it; to lay bare the shield, i. e. to join the combat. Hiph. הִעָרָה the same, of the uncovering of the nakedness of woman. Hith. הִתְעָרָה to uncover oneself (of a drunkard).

II. עָרָה (Kal, not used) to flow, to run, related to עָרַר, עָרַר; hence Niph. נִעְרָה to be poured forth (comp. Pi.) of the spirit of God. Pi. (fut. apoc. יַעֲרֶה) to pour out, to empty (a bottle), to pour out the life, i. e. to expose it, to empty out, to despise. Hiph. הִעָרָה to pour out the life, i. e. to expose it.

III. עָרָה (Kal, not used) to sprout, to grow, comp. עָרַד, יַעֲרֶה; hence

Hithpael, הִתְעָרָה to sprout, to grow.

עֲרוֹנָה f. a furrow (an elevated one), from הָרַג to arrange, to put in order.

עָרוֹר m. a wild ass, from עָרַד.

עֲרוּהָ (const. עֲרוֹת) f. the nakedness; in the original sense, and transf., to the nakedness of the land, i. e. where it is vulnerable; next generally, something odious, stained, or reproachful, shame, disgrace, dishonour; עֲרוּת אִם nakedness of the mother, for shame of the mother; עֲרוּת אָב nakedness of the father's wife. The root is עָרָה I.

עֲרוּהָ (Aram.) fem. expenses, loss, orig. nakedness.

עָרוֹם (also עָרָם, pl. עָרוּמִים) adj. m. עֲרֻמָּה f. naked, bare (in reference to clothing), either entirely without clothing, or badly clothed. See עָוַר.

עָרוֹם see עִירוֹם.

עָרוֹם adj. masc. subtle, cunning, shrewd, artful, from עָרַם.

עֲרוֹנָה (עֲרֹנָה) masc. 1) only a secondary form of עֲרֹנָה, which see; 2) p. n. of several cities, e. g. one on the northern coast of the river Arnon, another called Rab-bath Ammon. Gent. עֲרֹנָה.

עָרוֹץ (const. עֲרוֹץ) m. cleft, crevice, only a secondary form of עָרוֹץ.

עָרוֹת (a noun sing., like חֲזוֹת, רִבּוֹת) f. green lawn, meadow, from עָרָה

III. Comp. יַעַר.

עֲרִי p. n. m. (watcher).

עֲרִיָּה f. equiv. to עֲרוּהָ nakedness, barrenness.

עֲרִיסָה (only pl. עֲרִיסוֹת) fem. dough; (according to tradition); also the cake baked from the dough. According to others, a kind of coarse flour, grits.

עֲרִיָּה (only pl. עֲרִיפִים) m. darkness, darkness of the clouds, the heavens, from עָרַף.

עֲרִיָּץ (for עֲרִיץ, pl. עֲרִיצִים, const. עֲרִיצִי) adj. m. 1) terrific, terrible, powerful, mighty, either in a good or bad sense; עֲרִיצִי נְוִים the terrible of the nations; 2) subst. a tyrant, the violent one.

עֲרִירִי (pl. עֲרִירִים) adj. m. lonesome, solitary, deserted, childless, from עָרַר to be bare.

עָרַף (fut. יַעֲרֹף) to arrange, regulate, to prepare, to put something in order, e. g. wood on the altar, the table for a meal, to array the battle or the combat against (לְקָרְאֵת, אֵת) some one; to lay a cause before the justice; to direct words, i. e. to excite them in order against (אֵל) some one, or before (לְ) some one; the word מְלִים is sometimes omitted: transf. to

arm, or prepare for battle, with omission of מִלְחָמָה; to compare with (לְ) something; to value (by comparison); related to עָרַן. Hiph. to value, to appraise. Comp. with the root in אָרַן, אָרַן.

עָרָן (with suff. עָרָנִי) m. 1) a series, order (in the situation), a suit of apparel, an equipment, a full armour; 2) transf. to valuation, value, comparison of value, equality; hence עָרָנִי mine equal.

עָרַל (const. עָרַל and עָרַל, pl. עָרָלִים) uncircumcised, having a foreskin; transf. to uncircumcised lips, i.e. heavy of speech; uncircumcised ears, i.e. hard of hearing; uncircumcised heart, i.e. insensible, immovable. In a Jewish point of view, עָרַל is a term of reproach. As to the etymology, the original form is most likely עָרַל (from which the f. עָרְלָה), as a diminutive form of עוֹר; hence, foreskin.

עָרַל (denom. from עָרְלָה) 1) to have a foreskin, to be uncircumcised; 2) to remove the foreskin, i.e. to remove that which is defective or unclean. Niph. to appear uncircumcised, to be exposed to scorn.

עָרְלָה (pl. עָרְלוֹת, formed from עָרַל) f. foreskin; עָרְלָה הָעַתְּזָה the member having the foreskin. In a transferred sense, עָרַל is used of an

obdurate heart, of the first fruits of the new tree which are prohibited as unclean. The plural עָרְלוֹת p.n. of a hill.

עָרַם (inf. עָרֵם) 1) (not used) to bind (a sheaf); 2) to conceal deceit; next, to be cunning, artful (comp. עָרַם, עָרַם, עָרַם, עָרַם). Niph. to be heaped up, to accumulate (of water), after the first signification. Hiph. to exhibit cunning, artfulness, subtlety.

עָרַם in the signification of exposing, laying bare. See under עָרַן.

עָרַם naked, bare. See עָרַם.

עָרָם (with suff. עָרָמִי) m. artfulness, deceit; also, dexterity, shrewdness, cunning.

עָרְמָה (fem. from עָרָם) f. artfulness, deceit, cunning.

עָרְמָה (pl. עָרְמִים and עָרְמוֹת) fem. a heap of sheaves, corn, or rubbish.

עָרְמוֹן (pl. עָרְמוֹנִים) m. (chestnut tree) in Targum עָרְמוֹן, from עָרַם = אָרַם to be high.

עָרָן p.n. m. (the active one, from עָרַן).

עָרַם (not used) probably equiv. to עָרַם to dry, to bake; hence עָרְמָה dough, equiv. to עָרְמָה, in the Mishna, cake, from עָרַם to dry.

עָרְעוֹר p.n. of a Moabite city, which in another place is called עָרְעוֹר.

עָרַעֵר masc. (the forsaken one, the rejected one) from עָרַע to be

naked: transf. to a solitary tree
(in the wilderness).

עָרַעַר see עָרַעַר.

עָרַעַר see עָרַעַר.

I. עָרַף (fut. יַעֲרֹף) transposed from
רָעַף to overflow; comp. רָוַה, es-
pecially of the flowing of the rain
or of the dew.

II. עָרַף (not used) equiv. to עָרַב to
be dark, to be gloomy, from which
עָרִיף, which, however, according
to others, is derived from עָרַף I.

עָרַף (with suff. עָרַפִּי). m. neck, back,
from עָרַף to turn the neck (comp.
רָפָה, belonging to רָפָאִים giants,
and also the modern Heb. רָפָה);
עָרַף to turn the back, i. e. to
turn away; the same עָרַף אֶל
otherwise עָרַף, פָּנָה ע' to flee; to
cause the neck to turn, i. e. to
cause to flee.

עָרַף (denom. from עָרַף) to break the
neck of a beast; next, transf. to
overthrow (altars).

עָרַף p. n. f. (a transposition from
עָרַף gazelle).

עָרַף (from עָרַף, formed with the
suffix ל־, comp. סָפַל, סָפַל m.
thin cloud, in a weaker sense than
עָרִיף.

עָרַץ (fut. יַעֲרֹץ) to terrify (enemies);
also intrans. to be afraid of (מִפְּנֵי)
some one or something; related is
רָעַץ, which see. Niph. נִעְרַץ to be

terrible; hence נִעְרַץ the terrible
one, in a stronger sense than
נִוְרָא. Hiph. to be terrified, to be
in fear of something.

I. עָרַק to flee after (accus.) some-
thing. The root is עָרַק, related
with עָרַח, עָרַח; הָעָרָקִים צִיָּה
they who flee into the wilderness.

II. עָרַק (not used) to tie, to bind; re-
lated to עָרַן, עָרַן. From which:—
עָרַק m. sinew, artery; comp. נִיר and
מִיתָר.

עָרַק p. n. of a city, Arce, in Syria,
some miles north of Tripolis;
hence gent. עָרָקִי inhabitant of
עָרַק.

עָרַק see עָרַק.

עָרַר (not used) bare, naked; hence
to be solitary, forsaken, childless.
The imp. עָרַר belongs to עָרַר, as
also עָרַר, עָרַר; הִתְעָרַר, but of
עָרַר and עָרַר, the root
appears to be עָרַר.

עָרַשׁ (not used) to nourish, after the
Syriac; from which יַעֲרִישֶׁהּ.

עָרַשׁ (not used) origin., to bind, and
next like עָרַשׁ to arch; comp. יָרַשׁ
in the sense of binding.

עָרַשׁ (with suff. עָרַשִׁי, pl. עָרַשׁוֹת) f.
an arched bed, i. e. a bed with a
tester.

עָרַשׁ (origin. form, for which next עָרַשׁ)
m. 1) a goat, and hence the con-
stellation Capella or Arcturus, etc.

mologically connected with עָלָה;

2) a moth, from עֲשָׂשׁ.

עֲשָׂב (not used) to shine, to bloom, to grow; related to אֶבֶב, אֶבֶב, אֶבֶב; from which עֲשָׂב.

עֲשָׂב (with suff. עֲשָׂבָם, pl. c. עֲשָׂבוֹת) masc. herb, especially for feeding cattle; also collectively, herbage, vegetables.

עֲשָׂב (def. עֲשָׂבָא) Aram. m. the same.

I. עָשָׂה (fut. יַעֲשֶׂה, apoc. יַעֲשֵׂה) 1) to make, to manufacture (clothes, arms, a ship); in this sense also, to form, to create, to shape, with the accus. of the material, from which, and לְ of the object, for which, something is made; comp. יָצַר, בָּנָה, sometimes with בָּ of the material; applied to God, עָשָׂה signifies to create (heaven, earth, man); hence עֹשֶׂה creator; 2) to prepare, e.g. food, a meal, to trim the beard, to anticipate events, to prepare a sacrifice; hence, to sacrifice; "עָשָׂה לַיהוָה" to offer to God; to appoint to an office, to make into (לְ) something; to make peace or war; 3) to carry out, accomplish (a counsel, a vow, a resolution); to celebrate, the Sabbath, a feast; to spend the time, to live, עָשָׂה טוֹב to enjoy one's-self; 4) to bear, to produce, used of the reproduction of beasts and

plants, e.g. the cow makes, i.e. gives milk; the tree makes, i.e. bears fruit; 5) to work, to do, simply expressing the idea of activity; to execute, to practise, to continue; 6) to acquire, by labour (property, slaves, wages). Niph. נַעֲשֶׂה (fem. נַעֲשֶׂתָה) to be made, to be done, to become; לֹא יַעֲשֶׂה it is not done, not usual. Pi. עָשָׂה to press (the breasts). Pu. to be made, prepared.

II. עָשָׂה belongs to the p.n. עָשָׂה, which see.

עֲשָׂה אֱלֹהִים p.n. m. (God has formed).

עָשָׂה p.n. m. (the hairy one) son of Isaac; next, the name of a whole tribe or people whose ancestor he was; hence בְּנֵי עָשָׂה, בֵּית, הָר.

עֹשֶׂה m. oppressor.

עֲשׂוּקִים m. pl. oppression.

עָשָׂה masc. a number of ten; either of days, ten days, the tenth day; or of strings, decachord; hence גִּבְלָעַי a harp of ten strings.

עָשָׂה (after the form קָרָשׁ) adj. m. artificial, בְּרִזְלָע artificial iron, i.e. steel.

עֲשָׂה p.n. m.

עֲשָׂה אֱלֹהִים p.n. m. (created by God).

עָשָׂה p.n. m. (the same).

עָשִׂיר (pl. עֲשִׂירִים) masc. a rich one, wealthy one, transf. to a noble, distinguished one, and in a bad

sense, to a haughty, proud one;
hence, sinner, wicked one.

עֲשִׂירִי (formed from עָשָׂר) an ordinal
number, masc.; עֲשִׂירִית, עֲשִׂרִיָּה,
f. the tenth. The fem. is also used
to denote the tenth part, tithe.

עָשָׂן (fut. יַעֲשֶׂן) to smoke, to burn;
figur. of the wrath of God.

עָשָׂן (pl. עֲשֵׂנִים) adj. masc. smoking,
burning.

עָשָׂן (const. עֲשֵׂן and עֲשֵׂן) masc. 1)
smoke, עָשָׂן עָשָׂן, עָשָׂן עָשָׂן,
pillar of smoke, fig. of wrath, also
of a cloud of dust; 2) p.n. of a city,
perhaps identical with עָשָׂן עָשָׂן.

עָשָׂן (fut. יַעֲשֶׂן) orig. to press, to
urge; hence, 1) to oppress (the
poor, the helpless), to subjugate
(a people), to chastise (said of
God), עָשָׂן עָשָׂן violence done to the
blood of any one; 2) to cheat,
defraud (with the acc. of the per-
son, and also with the acc. of the
object of which one is defrauded);
figur. of a river which encroaches
on, or overflows, its banks; to be
proud, haughty. Pu. of violence
perpetrated on a virgin.

עָשָׂן (Kal, not used) orig. to touch
a matter, to occupy oneself with
something, thus equiv. to עָשָׂן.
Hith. with עִם, to have to do with
some one, i.e. to strive or con-
tend with some one.

עָשָׂן p. n. m. (oppression, exaction).

עָשָׂן m. 1) violence, oppression; next,
property got by oppression, the
gain of cheating; 2) trouble, strait,
distress.

עָשָׂן (strife, contention) p. n. of a
well near Gerar.

עָשָׂן f. distress, anguish; more cor-
rectly, however, to take it as imp.
like עָשָׂן, to which it is joined,
Isa. 38:14; comp. אָרָה-לִי, but in
the sense of חָשָׂן, to be inclined
towards (לְ) something.

עָשָׂן (fut. יַעֲשֶׂן) to be straight, up-
right, related to אָשָׂן, אָשָׂן,
(יָשָׂן) כָּשָׂן, אָשָׂן, to thrive, to be prosperous,
(אָשָׂן) to be rich: the orig. signif.
is, according to some, in the Ketib
עָשָׂן 1 Kings 22:49, to erect;
probably, however, the more cor-
rect reading in that passage is
עָשָׂן. Hiph. הָעֲשִׂן (fut. יַעֲשֶׂן)
1) to present richly (of the fruc-
tifying of the soil), to enrich; 2)
to gather, get riches. Hith. to
appear, or to pretend to be rich.
Comp. עָשָׂן.

עָשָׂן (with suff. עָשָׂן) masc. riches,
wealth, happiness, transf. to pride,
wickedness.

עָשָׂן a cardinal number, f.; עָשָׂן
(const. עָשָׂן) masc. ten, always
connected with the plur., or like
עָשָׂן לָחֶם collectively. The pl.

עֲשָׂרוֹת signifies, tens. The etymology cannot be traced to any verbal root.

עָשָׂר (denom. from עָשָׂר, fut. יַעֲשֶׂר) to tithe, to impose the tenth as a tax (on צֶאֱן, כֶּרֶם). Pi. עָשָׂר to tithe, to give the tenth to (לְ) some one. Hiph. הָעֲשִׂיר (inf. with לְ, לַעֲשִׂיר) the same.

עֲשָׂרָה a cardinal number, m., עֲשָׂרָה fem. ten, only in connection with units to denote the numbers from 11 to 19. From עֲשָׂרָה arose the dual עֲשָׂרִים (for עֲשָׂרִים) twice 10=20, which is also used as an ordinal number.

עָשָׂר f., עֲשָׂרָה m. Aram. the same, ten; עֲשָׂרִין twenty.

עֲשָׂרָה see עָשָׂר.

עֲשָׂרִין (pl. עֲשָׂרִיִּים) m. a tenth, as a measure for corn or flour; formed from עָשָׂר.

עָשָׂשׁ (in pause עֲשִׂשׁ) to decay, to become old, of the sight being consumed.

עָשָׂה (3 pl. עֲשִׂיָּה) to glisten (with fatness), comp. עֲשִׂיָּה modern Heb. to shine; hence, עֲשִׂיָּה lantern.

עָשָׂה (Kal, not used) to spin, to weave (comp. עָשָׂה in signif. 2); hence, transf. to reflect, to think, a mode of transferring as in עָשָׂה and עָשָׂה. Hith. הִתְעָשָׂה to consider, to reflect, for (לְ) some one.

עָשָׂה (Aram.) the same, to reflect upon something.

עָשָׂה (contracted from עֲשִׂיָּה, comp. עֲשִׂיָּה for עֲשִׂיָּה, to avoid the clashing of the two ת) fem. something artificially designed, work of art, similar to מְחִשְׁבֶּת, מְלֶאכֶת.

עֲשָׂהוּת (after the form עֲבָדוּת) f. the consideration, reflection, formed from עָשָׂה.

עָשָׂה in connection with עָשָׂה and עֲשָׂרָה eleven; also as an ordinal number, the eleventh. According to Abulwalid it is contracted from עַד עָשָׂה or עַל עָשָׂה.

עֲשָׂהוּת (after the form אֲרֻמָּה, only pl. with suff. עֲשָׂהוּתִי) f. thought, plan, from עָשָׂה.

עֲשָׂהוּת (pl. עֲשָׂהוּתִים, const. הַעֲשָׂהוּתִים, from a sing. עֲשָׂהוּת) f. 1) Astarte, a Phenician goddess, who was worshipped by licentious rites, and adored in common with בַּעַל, she was a symbol of the planet Venus, hence also the goddess of fortune and love. The plur. signifies the statues of Astarte, comp. בַּעַלִּים; 2) figur. the ewes of the flock which yield increase, and thus similar to the goddess Astoreth; 3) p.n. of a city where the worship of Astarte was practised, which city is sometimes called

בְּעֵשְׂתָּרָה, i. e. עֵשְׂתָּרָה בֵּית, some-
times עֵשְׂתָּרוֹת בֵּית or עֵשְׂתָּרוֹת
קַרְנִים (the horned Astarte), gent.
עֵשְׂתָּרָתִי from עֵשְׂתָּרָה.

עֵת (before makkaph עֵת, with suff.
עֵתִי, pl. עֵתִים and עֵתוֹת) com. 1)
time (from עֵתָהּ). e. g. עֵת הַנְּזִמִּיד,
עֵת נִקְמָה, also with the genitive fol-
lowing. מֵעַתְּ עַד־עַתְּ, מֵעַתְּ אֶל־עַתְּ
from time to time. עֵת is joined
with prepositions to define the
time, as בְּעֵת, לְעֵת, בְּעֵת, בְּעֵת at
or about the time; sometimes
only acc. עֵת; 2) a special time;
(a) time of youth, עֵת דִּוְדִּים,
thy time was the time of love (or
youth); וְיְהִי עֵתָם לְעוֹלָם their
time should have endured for
ever; (b) the proper, fitting time,
e. g. Ps. 1:3, "that bringeth forth
his fruit in his season" (בְּעֵתוֹ, the
same מִטָּר בְּעֵתוֹ); (אֲכַלֶּם, דָּבָר, מִטָּר בְּעֵתוֹ);
לֹא־עֵת (accus.) not at the proper
time, premature; (c) time of the
year, e. g. בְּעֵת הַיָּה according to
the time of life, at the revival of
this time, i. e. in the next spring;
הָעֵת הַזֶּה the season is (a sea-
son) of rain; (d) a certain time ap-
pointed by Providence, time of mis-
fortune, the last time (hour), e. g.
Eccles. 3:1, "to everything there
is a season;" 9:11, "time and
chance happeneth to them all."

The pl. עֵתִים 1) times, in reference
to chronological calculation; hence
יִדְעֵי בִּינָה לְעֵתִים or יִדְעֵי הָעֵתִים
those who understand the times,
astrologers; 2) in the sense of fate,
destiny, e. g. צִוּק הָעֵתִים, where
also עֵתוֹת is used; 3) times, e. g.
עֵתִים רַבּוֹת many times.

עֵתָהּ see עֵתָהּ.

עֵת קָצִין (with הַ finis הַ, peo-
ple of the judge; עֵת being con-
tracted from עֵתָהּ) p. n. of a city
in Zebulun.

עֵתָהּ (Kal, not used) to be prepared,
ready; hence Pl. עֵתָהּ to prepare,
to appoint. Hith. to be prepared,
appointed for (לְ) something; the
original signification is to found;
related to יָסַד, יָסַד.

עֵתָהּ (not used) belongs to עֵתָהּ,
which see.

עֵתָהּ (in pause עֵתָהּ, from עֵת with
הַ finis) adv. now, at present, orig.
at this time, in contrast to מֵעַתְּ;
עֵתָהּ נֵחָ now then, עֵתָהּ עַד until
now, עֵתָהּ לֹא no further, עֵתָהּ וְעַתָּה
and now? עֵתָהּ הִנֵּה behold now!
עֵתָהּ עַתָּה well now! עֵתָהּ עַתָּה
thou art now; transf. to the sense
of soon, in a short time.

עֵתָהּ (in Ketib for עֵתָהּ, pl. עֵתָהּ
Keri) adj. m. prepared, ready; the
plur. signifies property, gotten or
prepared, treasures.

עֲמוֹד (plur. **עֲמוּדִים**) m. he-goat, a buck, orig. the robust, strong one, from **עָמַד**; transf. to leaders of the people, who like the buck take the lead of the flock.

עֲמִי p.n. m. (equiv. to **עָמִי** born at the proper time).

עָמִי (formed from **עָמַת**) adj. m. one who is present at the opportune time, or one who is appointed at a certain time.

עֲתִיד (pl. **עֲתִידִים**) adj. m. **עֲתִידָה** (pl. **עֲתִידוֹת**) f. prepared, appointed, ready, for (לְ) something, practised to do something; **עֲתִידוֹת** as a subst. riches, treasures, orig. property got or prepared; comp. **עֲתִידוֹת**.

עֲתִיד (Aram.) the same.

עֲתִיָּה p.n. m. (probably equivalent to **עֲשִׂיָּה**).

עֲתִיק adj. m. comely, beautiful, of a dress, orig. firm, strong; see **עֲתִק** 2.

עֲתִיק (pl. **עֲתִיקִים**, const. **עֲתִיקִי**) adj. m. 1) removed (from the breast), i.e. weaned, from **עֲתִק**; 2) old, from **עֲתִק**.

עֲתִיק (Aram.) adj. m. old (in days).

עֲתִף (not used) to turn in, to alight, after the Arab; from which:—

עֲתִף (an inn), p.n. of a city in Judah.

עֲתַל (not used) to act violently, after the Arab. from which:—

עֲתָלִי p.n. m. (oppressor).

עֲתָלִיָּה p.n. m. & f. (humbled by God).

עֲתָלִיָּהוּ p.n. f. (the same).

עֲתַם (Kal, not used; a secondary verb from **עָמַם**, **עָמַם**, like **שָׁתַן** from **שָׁן**) to glow, to burn; hence Niph. **נִעְתַּם** to be burnt, to be set on fire (of a country).

עֲתָן (not used; comp. **יָתָן**) to be strong, powerful; from which:—

עֲתָנִי (formed from **עֲתָן** a lion) p.n. m. (lion-hearted one).

עֲתָנִיָּאל p.n. m. (lion of God).

עֲתַק (fut. **יַעְתִּיק**) to remove, e.g. a rock; related to **נָתַק**, **אָתַק**. Hiph. to remove from one place to another, i.e. the tent; thus, to journey, to remove mountains, to translate from one writing to another, to copy; to carry together, compile; to move away, to take away words, i.e. to deprive some one of speech; from which **עֲתִיק** 1.

עֲתַק (intrans.) to get old, aged, is Targ. for **בִּלָּה**; 2) to be stiff; hence, to be strong, firm; transf. to be comely, distinguished.

עֲתָק m. that which is strong, bold, daring, insolent, from **עֲתַק** 2; **עֲתָק דְּבָרָא** to speak hard things, i.e. haughtily.

עֲתָק adj. m. strong, mighty, of property, i.e. that which is available, tangible, durable.

I. עֲתָר (fut. יַעֲתֹר) origin. equiv. to קָטַר to pay homage to deities; transf. to implore, to pray to (אל, ל) God, to worship. Niph. to be entreated (with ל); hence, to hearken, to grant a request; inf. absolute נַעֲתֹר. Hiph. to address a prayer to (אל) some one, and to pray generally; with ל or בְּעֵד, to pray for or in behalf of some one.

II. עֲתָר (Kal, not used) to overflow; related to יָתַר, perhaps only a secondary form from עֲשָׂר. Hiph. הִעֲתִיר to do something in abundance, to increase, to multiply words against (accus.).

עֲתָר (const. עֲתָר) m. 1) fragrance, e. g. עֲתָר עֵנָן הַקְטָרֶת; 2) after the form הִקָּח; adorer, worshipper, from עֲתָר I.

עֲתָר (abundance) p.n. of a city in the tribe of Simeon.

עֲתָרָה (formed from עֲתָר) f. abundance, richness, fulness, from עֲתָר II.

עֲתַת (not used) equiv. to עָרַד to number, to calculate, from which עֵת, like עֲדָן, from עָרַד.

פ

פ (פֶּה) is the seventeenth letter of the alphabet; its name (פֶּה=פֶּה) mouth) was chosen on account of

its shape; as a numeral, it counts 80. At the beginning of a syllable, פ is pronounced like the letter p in English; at the end of a syllable, it is soft, and pronounced like ph. It interchanges often with ו, מ, ב, its fellow labials, as פָּרָה and קָבַר, פָּנָה and בָּנָה, and others.

פֶּה equiv. to פֶּה here; comp. פֶּה, פֶּה.

פָּחַח (Kal, not used) to breathe, to blow, comp. פָּחַח, פָּחַח; hence, Hiph. הִפָּחַח (fut. יִפָּחַח) to puff away, to strew, to scatter about.

פָּאָה (const. פָּאָה, dual פָּאָתִים, from which const. פָּאָתִי, pl. פָּאָוֹת f. 1) wind, orig. that which waves (from the masc. פָּאָה); transf. to the region, or side of the wind, part of the world (after the analogy of רֹגֶז), e. g. פָּאָת יָם western side; פָּאָת צָפוֹן northern side; 2) territory, country generally, e. g. פָּאָתִי מוֹאָב the sides of Moab (the two sides of the country of Moab); 3) corner, side of a thing, e. g. the corner of the beard, field, bed; קְצוֹצֵי פָּאָם people whose beards are shorn in the corner, as a name of derision of several nationalities. The root is פָּאָה.

פָּאָה belongs to פָּאָה and פִּימָה. See פָּאָה.

פֿאַר (Kal, not used) to shine, to glitter, related to **בָּהָר**; transf. 1) to bloom, to grow, which ideas in Hebrew always proceed from brightness; comp. **וָן**, **פֿאַר**, **יָרַק**, etc.; 2) to be distinguished, glorious; comp. **אֶרֶד**, **הָיָד**. Pi. **פֿאַר** to glorify, to decorate, e.g. "to beautify the meek with (בְּ) salvation," **וַפִּאֲרֵה** Deut. 24:20, is the denom. from **פֿאַר**, to which it belongs. Hith. 1) to be glorified; 2) to glorify oneself; in a bad sense, to boast against (עַל) some one, to exalt oneself proudly over (עַל) something.

פֿאַר (not used) to deepen out, to dig, related to **בָּאָר**, especially of a utensil.

פֿאַר (pl. **פֿאַרִים**, const. **פֿאַרִי**, with suff. **פֿאַרְךָ**, **פֿאַרְיָם**) m. magnificent decoration; transf. to turban, head-dress, from **פֿאַר** to beautify.

פֿאַרָה (from **פֿאַרָה**, comp. **שְׂאֵלָה** from **שְׂאֵלָה**; pl. **פֿאַרֹת** for **פֿאַרֹת**, with suff. **פֿאַרְתִּי**, also **פֿאַרְתִּי**, where the **א** is transposed) f. beauty of the tree (according to Kimchi), branch, from **פֿאַר**, in the signification of blooming; from which **פֿאַר** (Pi.) to go over the branch or bough again.

פֿאַרָה (for **פֿאַרָה**) f. the same.

פֿאַרָה (from **פֿאַרָה**, after the form

נִפְאָרִי, **נִפְאָרִי**) masc. brightness, beauty; **פֿאַר** to draw in the beauty (Author. Vers. "to gather blackness"); comp. **נִפְאָרִי**.

פֿאַרְן (from **פֿאַר** cavern-district) p.n. of a steppe between the peninsular of Sinai, Palestine, and Idumea, in the interior of which are **פֿאַרְן**, **הָרִי פֿאַרְן**, etc.

פֿאַרְן (not used) to be unripe, orig. to be cold; comp. **בִּישָׁל** to be ripe, orig. to be cooked; hence:—

פֿאַרְן (sing. not used, pl. **פֿאַרְנִים**) fem. unripe figs, those which grow in winter.

פֿאַרְן masc. that which is unclean, loathsome; **בִּישָׁר פֿאַרְן** abominable flesh; **פֿאַרְנִים** unclean food.

פֿאַרְן (not used) to be polluted; hence, to excite disgust; related is **בְּחַל**, which see.

פֿאַרְן (fut. **יִפְאֵר**) orig. to push violently against something; hence, 1) to attack, to fall upon something (to hurt it), to kill; 2) to press out, to urge, entreat, to alight, to meet something or some one, to border on (אֶל, בְּ) something, all in a good sense; 3) to bind, to make a covenant with (accus.) some one. In all these significations, the original idea is to come in contact with something. Hiph. **יִפְאֵר** 1) to cause some one to

be beat violently, or to be hurt generally; 2) to cause some one to pray or request urgently; 3) to cause some one to attack; hence **פֿאַנֿיע** an enemy, an attacker.

פֿאַנע masc. occurrence, anything that meets or happens to some one, as lot, fate, event; from **פֿאַנע** to meet.

פֿאַנעיאַל p.n. m. (destiny from God).

פֿאַנר (Kal, not used) to be wearied, slack; hence transf. to be indolent, sluggish. Pi. **פֿאַנר** to be exceedingly sluggish, or to forbear, desist from (מִן) something. See **פֿאַנר**.

פֿאַנר (const. pl. **פֿאַנרִי**) m. corpse, orig. weak, wearied, mass; hence, fig. of the blocks of the idols.

פֿאַנש (fut. **פֿאַנש**) orig. to push against something; hence, 1) to cease, to attack, comp. **פֿאַנע**; 2) to meet some one (accus.) after the same gradation of significations as in **פֿאַנע**. Niph. **פֿאַנש** mutually to meet. Pi. to meet, with the accus.

פֿאַר belongs to **פֿאַרן**. See **פֿאַרן**.

פֿאַרה (fut. **פֿאַרה**) orig. to separate, to loosen; transf. to redeem, to release by purchase (from bondage), to liberate, to save. Niph. to be redeemed. Hiph. **פֿאַרה** to cause to be redeemed. Hoph. (inf. **פֿאַרה**) pass.

פֿאַרהאַל p.n. masc. (God is the Redeemer).

פֿאַרהאַל p.n. m. (the same).

פֿאַרהאַל (after the form **פֿאַל**, pl. **פֿאַלִים**) m. redemption, ransom-money, different from the particip. pass., which signifies the redeemed.

פֿאַרן p.n. m. (redemption).

פֿאַרן f. 1) separation, interval, intervening space, after the original signification **פֿאַרה**; 2) redemption, liberation, release.

פֿאַרה p.n. m. (God is the redeemer).

פֿאַרהאַל p.n. m. (the same).

פֿאַרהאַל (after the form **פֿאַל**) masc. redemption, ransom money.

פֿאַרהאַל (the common form) m. the same.

פֿאַרן (not used) to stretch along, to extend, related to **פֿאַרן**, from which **פֿאַרן**, which see.

פֿאַרן (const. **פֿאַרן**, with **ה** finis **פֿאַרן**) m. field, plain, but only in connection with **פֿאַרן**, **פֿאַרן** plain of Syria, for which **פֿאַרן** but seldom stands alone. It signifies the plain of Syria, including the desert.

פֿאַרן (only imp. with suff. **פֿאַרן**) equiv. to **פֿאַרן** to cut off, to sever; hence, to liberate, like **פֿאַרן**, which see.

פֿאַרן (not used) to nourish, to feed, to fatten, from which:—

פֿאַרן (with suff. **פֿאַרן**) m. fat, orig. nourishment. See **פֿאַרן**.

פָּה (not used) to breathe, to puff, to blow, related to פָּחַץ, פָּחַץ and פָּחַץ, transf. to speak; from which the original particip. פָּחַץ, after the form שָׁחַץ from שָׁחַץ.

פִּי (const. פִּי, with suff. פִּי, פִּי, פִּי, פִּי; פִּימֹל, פִּימֹל, פִּימֹל, poetically פִּימֹל; pl. פִּיִּם and פִּיּוֹת) masc. mouth, from פָּה, which see; also of the bill or beak of birds, or of the mouth or opening of anything, e.g. of a sack; פִּי הָרֹאשׁ opening of a dress for the head, פִּי קֶרֶת entrance to the city, פִּי שְׁאֵל gate of the pit of hell. פִּי is used in the following significations: 1) as organ of speech, e.g. פֶּה כָּבֵד heavy of speech, פִּי מְרֻמָּה, פֶּה חֲלָק, etc.; hence the phrases, פֶּה אֶל-פֶּה from mouth to mouth, i.e. without medium, likewise פִּי עִם פִּי, פִּי הוּא אֶת-פִּי, i.e. unanimous, נָתַן בְּפִי פִי to put words in one's mouth; פִּי מָה בְּפִי what does he say to it; to be a mouth-piece, i.e. a speaker, a pleader: transf. to sentence, command; hence, עַל-פִּי according to the sentence, command; שָׁחַץ עַל פִּי to put the hand upon the mouth, i.e. to be silent, the same לִפְּהָ; 2) as the organ of tasting and eating; hence, בְּפִי after his taste; transf. to inanimate

objects, to denote that part which eats or devours as a mouth, e.g. לְפִי הָרֹב edge of the sword; לְפִי הָרֹב (by the edge of the sword) is a phrase joined to הָרֹב, הָרֹב, הָרֹב, הָרֹב; 3) lip; next, edge, border, the utmost end of a thing, the opening being like the mouth and the border resembling the lips: thus, לְפִי הָרֹב from one end to another; 4) mouthful; hence, portion, part, פִּי שְׁנֵי a double portion. Joined with prepositions it has the signification of a particle: 1) בְּפִי according to the command, sentence, expression, statement, standard, manner; אֲנִי כְּפִי לְאֵל I am like thee ("according to thy wish," Auth. Vers.) in God's stead; אֲשֶׁר בְּפִי אֲשֶׁר after the manner, or according to, אֲשֶׁר is sometimes omitted; 2) לְפִי according to the standard, suitable to, לְפִי רֹב according to the number of years; 3) עַל-פִּי according to command, order; hence, sometimes like בְּפִי and לְפִי after, according to. The pl. forms, both masc. and fem., signify edges of swords or other instruments, and in reference to פִּיּוֹת, compare פִּיּוֹת.

פֶּה (co-relative to פֶּה, comp. πῆλος)

adv. 1) here, signifying the place of resting; 2) hither, signifying motion; 3) almost like פה; thus, מפה from here, hence; see איה, פה, פה.

פ equiv. to פה, which see.

פואה p. n. m.

פונ (fut. יפון, apoc. יפן) to be cold, benumbed (of the heart), transf. to be faint, fatigued, wearied, slackened; the law is slackened, i.e. not practised. Niph. נפון to be without vigour, activity, of life. Comp. פנר.

פונה fem. orig. weariness, slackness; hence, ceasing; comp. הפונה.

פור (not used) equiv. to מות to die, more correctly, however, to thrust down.

פוח (fut. יפוח) to breathe, to blow, to puff, to fan; hence, to cool oneself; היום יפוח the day cools. Hiph. הפיח (fut. יפיח) 1) to blow (the fire), to fan (with פ and acc.), to cool a garden, to diffuse it with fragrance; הפיח קריה to fan a city, i.e. to set it in commotion; 2) according to the mode of transferring the sense, as in פה, to speak, especially in a bad sense, to speak lies (פגבים); 3) to snub, to puff at some one, const. with פ and ל, e.g. to snub at the unfortunate one. יפח, Hab. 2:3, is an adj. See יפח.

פוט (not used) to be sad, to sadden, after the Syriac.

פוט p. n. of an African people, which some identify with the Lybians, and others with the Mauritanians.

פוטאל p. n. m. (saddened by God).

פוטופר p. n. of an Eliopolitanic priest, father-in-law of Joseph.

פוטפער p. n. m. (the same).

פוף (not used) to color, to paint (Talmud פוף), from which:—

פוף m. paint, rouge; אבן פף glittering stones; especially the color with which the eyebrows were painted; hence, עינים בפוף to paint the eyebrows.

I. פול (not used) to be round, namely of the roundness of an elevated object. Related in the root to עפל.

II. פול (not used) to fall; like the root in נפל, from which מפל, which see.

III. פול (not used) to be strong, powerful, comp. the second signification above in נפל, and the relative root בעל to be strong.

פול m. a bean, from פול I., so called on account of its round shape.

פול 1) p. n. of a people and country in Africa, in connection with פוט and לוד, from פול III.; 2) p. n. m. (the strong one), probably related with פיל an elephant, so called from its strength.

- I. פֹּחַ (not used) Aram. orig. פֹּחַ, a secondary formation from פָּח to breathe; from which פֹּחַ.
- II. פֹּחַ (not used) to nourish, to feed, the root being lengthened by פֹּ, as in פֹּחַ I.; from which פִּיחָה.
- פֹּחַ (with suff. פִּיחָה for פִּיחָה) Aram. m. mouth, like פִּיחָה; hence also, mouth, opening.
- פֹּחַ (fut. פֹּחַ) equiv. to פִּיחָה to turn away, to vanish.
- פֹּחַ p. n. m.
- פֹּחַ (the front part) p. n. of a gate in Jerusalem, if not equiv. to פִּיחָה.
- פֹּחַ patron. formed from פֹּחַ.
- פֹּחַ p. n. of an Idumean city between Petra and Zoar, called later *Φαίνω*, and by the fathers of the church *Φέιννη*.
- פֹּחַ (for פִּיחָה) p. n. f. (the crier), from פִּיחָה.
- פֹּחַ (fut. פֹּחַ) to disperse, scatter, comp. נִפְּץ; פֹּחִים the dispersed (i. e. the Israelites); also intrans. to spread, *fundi*. Niph. נִפְּץ to be scattered, spread (of a people, army, flock). Po. פִּיחָה to shatter to pieces (a rock). Pilpel פִּיחָה to dash to pieces (a human being). Hiph. הִפְּץ to scatter, disperse (a people, seed, flock, etc.), to spread, drive about; מִפְּץ the disperser, the destroyer, the enemy. Hithp. הִתְפִּיחָה to be scattered

- abroad, destroyed. Respecting the form פִּיחָה see פִּיחָה.
- פֹּחַ to totter, to stagger, to stumble; פִּיחָה פִּיחָה they stumble in judgment. Hiph. הִפְּץ to cause to move, i. e. to deliver, to accomplish, to carry out. Comp. נִפְּץ.
- פֹּחַ fem. stumbling, that which causes one to stagger, orig. abstract, staggering.
- I. פֹּחַ (inf. absolute פֹּחַ) equiv. to פִּיחָה to break to pieces, to crumble; hence Hiph. הִפְּץ to dissolve, to break (a covenant). The Piel forms פִּיחָה, פִּיחָה, and the Hithp. הִתְפִּיחָה, may also be brought under this root, but they may also belong to פִּיחָה, which see.
- II. פֹּחַ (not used) to hollow out, to dig; comp. פִּיחָה and פִּיחָה, פִּיחָה.
- פֹּחַ m. a lot, orig. a piece, a part, which may be derived from פִּיחָה I; פִּיחָה the name of a Jewish feast.
- פֹּחַ f. winepress, orig. the hole or cavity for pressing, from פִּיחָה II.
- פֹּחַ (Persian) p. n. m. (orig. from פִּיחָה awarded by lot).
- פֹּחַ (2 pl. פִּיחָה, fut. פִּיחָה) equiv. to פִּיחָה to spread, e. g. of the spreading of a host of horsemen; transf. to the frivolous and vicious beasts. Niph. to be spread, scattered about.

פח see **פח**.

פח (not used) according to some, to be parted, divided; probably it is equiv. to **פח** to be open, or equiv. to **פח** to be deepened out.

פח (formed from **פח**) p. n. masc. (simplicity) from **פח** = **פח**. Comp. **פח**.

פח 1) adj. m. cleansed (by purging), of gold; 2) a subst. purified gold. Comp. **פח** from **פח**. See **פח** I.

I. **פח** (Kal, not used) to separate (of metals); hence, to cleanse, to purge, related to **פח**, **פח**. Hoph. part. **פח** purified (joined with **פח**), for which also **פח** occurs.

II. **פח** (fut. **פח**) to move to and fro, to be flexible, pliant; **פח** and the arms of his hands were flexible, pliant (Auth. Ver. "were strong"). Pi. **פח** to hop, to spring, syn. with **פח**, **פח**.

פח equiv. to **פח** (comp. **פח**) to strew, scatter; **פח** a scattered sheep. Niph. to be scattered. Pi. **פח** to scatter about, to scatter the ways; fig. to spend liberally, richly.

I. **פח** (pl. **פחים**) masc. a snare, net, trap; **פח** ' **פח** snare of the fowler; **פח** to lay a snare, or spread a net; fig.

destruction, snare. The root is **פח** I., to bind, to tie.

II. **פח** (only pl. **פחים**, const. **פחים**) m. that which is spread out, extended, thin plate, from **פח** II., to spread out.

פח belongs to **פח**. See **פח**.

I. **פח** (fut. **פח**) to tremble, to fear (related to **פח**, **פח**), to be afraid of (**פח**) something; also, to tremble with joy. The orig. signif. is to hasten; hence **פח** to flee trembling to some one. Pi. to be in continual fear or dread of (**פח**) something; also absolute, to be thoughtful, intent. Hiph. to cause to fear or tremble, to affright.

II. **פח** (not used) to tie, to bind, from **פח**; related is **פח**, from which **פח** 2, which see.

פח (with suff. **פח**, plur. **פחים**, with suff. **פחים**) m. 1) fear, trembling, terror; transf. to object of fear, i.e. God, from **פח** I.; 2) (only pl.) testicle, from **פח** II. Comp. **פח** and **פח**.

פח f. terror, fear, fright.

פח (const. **פח**, with suff. **פח**, once **פח** for **פח**, if **פח** is not the reading; pl. 1 **פחים**, with suff. **פחים**; pl. 2 **פחים**, as if the sing. were **פח**) m. pacha, or governor. The original signif. is

associate or friend (of the king), according to the etymology of the old Persian.

פחח (const. פחח, def. pl. פחח) Aram. m. the same.

פחח (only Hiph.) denom. from פח, to lay a snare, or spread a net, to catch in a snare, only Isaiah 42:22.

פחח equiv. to פחח to move to and fro; hence, equiv. to the transposed פחח to hasten, transf. to swerve, to transgress the path, to be frivolous, overbearing. The signif. to boil over, is tropical.

פחח m. haste, swiftness; fig. unsteadiness, wantonness.

פחח f. transgression of the limits, frivolity, wantonness.

I. פחח (not used) to tie, to bind: related to פחח, and the roots in פחח, פחח; hence פחח a net, and the denom. פחח to spread nets, which see.

II. פחח (not used) to spread out or along; comp. the root in פחח, פחח; from which פחח 2.

פחח (after the form פחח) m. equiv. to פחח glowing of fire, live coals; transf. to lightning, from פחח.

פחח (not used) to glow, to burn; related to פחח; transf. to be black as a coal.

פחח (for פחח) m. a live coal, from

פחח, which see; rarely for the dead coal.

פחח (not used) to form, to shape; synon. with פחח; from which פחח. Another signification, to seethe, to boil, is only an extended form of פחח

פחח (origin. for פחח) Aram. m. a potter.

פחח (not used) origin. to decrease, diminish (related in the root with פחח and פחח); hence, to dig out, to deepen out. From which:—

פחח (pl. פחח) m. a pit, something deepened out; פחח mouth or edge of a pit.

פחח (stadtholder of Moab) p.n. m. in the period after the exile.

פחח f. deepening, especially that which arises from a plague spread in the garment; Author. Vers. "fret inward"

פחח fem. a topaz, as generally explained etymologically.

פחח m. that which breaks forth in the flower, the bud.

פחח Ketib instead of פחח, which see under פחח.

פחח m. a hammer that shatters the rock; hammer of the earth, i.e. destroyer, devastator.

פחח (Ketib, pl. פחח) m. Aram. overcoat or garment, from פחח to spread over.

פָּטַר (fut. יִפְטֹר) origin. to cleave, to break; hence, to break forth (of flowers), to break up (for a journey), to loosen, to let the water take its course, to liberate, to release; hence **פְּטָרִים** (Ketib **פְּטִירִים**) the released (from service); to dismiss, i.e. to liberate; also intrans. to be free from service. High. to divide the mouth, i.e. to open it widely as an indication of scorn. The root in **פָּטַר** is related to that in **פָּתַח**, **פָּתַר**, and **נָתַר**.

פֶּטֶר m. origin. breaking through (of the womb), matrix; hence, generally, connected like **רֶחֶם**; next concr. that which breaks through, the first-born.

פֶּטֶרָה f. the same.

פָּטַשׁ (not used) to beat something thin, to flatten, to hammer. The root is related to that in **נָטַשׁ**. From which **פְּטִישׁ**.

פִּי const. from **פָּה**, which see.

פִּי־בִקְסַת p.n. of a city in Lower Egypt, Bubastis (originally dedicated to Diana, the Diana of the Egyptians being called **בִּקְסַת**).

פִּיד m. calamity, destruction, from **פֹּדַר**, which see.

פִּיהָ a root erroneously adopted for **פִּיהָ**, which see; comp. **פָּה**.

פִּיהָ (an extended form from **פִּי**,

which also occurs in the absolute form) f. edge of the sword. The Root is **פָּה**, as belonging to **פִּי**.

פִּי הַחִירוֹת p.n. of a place in Egypt. Etymologically it signifies place of reeds.

פִּיהָ m. ashes, dust, that which is easily blown away, from **פֹּהָה**.

פִּיכֹל p.n. m. (a colourer, a painter, from **פֹּהָה**, with the nominal termination **כֹּל**).

פִּילָגֶשׁ see **פִּלָגֶשׁ**.

פִּימָה f. fat, corpulence, from **פֹּמֶה**.

פִּינְחָם p.n. m. (the brazen-mouthed one).

פִּינְחָן p.n. of an Idumean chief of a tribe.

פִּיפִיּוֹת f. pl. double-edges, **פִּי** being doubled. See **פָּה**.

פִּיק m. tottering, staggering, trembling, from **פֹּקֶה**.

פִּישוֹן (pouring forth, from **פֹּשַׁשׁ**) p.n. of a river, by which some understand the Indus, and others, the Ganges.

פִּיתוֹן p.n. m. adder, serpent.

פִּךָּ (from **פָּכָה**) m. flask, bottle.

פָּכָה (Kal, not used) equiv. to **פָּכָה** to flow, to pour forth; hence Pi. to flow out.

פָּכַר (not used) to bind, to fetter (after the Syriac). From which:—

פִּנְכָרֶת הַרְצִבִּים p.n.m. net of the rose. The name appears to have arisen from some event occurring there.

פָּלַח (Kal, not used) to divide, to separate, to distinguish; related to **פָּלַל**. Pi. **פָּלַח** to select something from the mass, to consecrate by a vow, as **פָּלַח נָדָר**. Hiph. **הִפְלִיא** and **הִפְלִיחַ** (as from **פָּלַח**) to consecrate (a vow), also, according to the original signification, to make something extraordinary, distinguished, wonderful; inf. **הִפְלִיא** as an adv. wondrously. Niph. **נִפְלַח** to be separated, select, distinguished, extraordinary, wonderful, immeasurable, difficult, e. g. "three things are too wonderful for me" (**נִפְלְאוּ**), "is there anything too hard for the Lord" (**נִפְלֵא**)? "thy love to me was wonderful" (**נִפְלְאוּת**); most frequently occurs the part. **נִפְלְאוֹת** wonders, which is also used as an adv. wonderfully, or as a subst. **נִפְלְאוֹת דָּבָר** speaking wonderful things. Hith. to shew oneself powerfully against (**בְּ**) some one, i. e. in punishing him.

פָּלַח (with suff. **פָּלַחִי**, pl. **פָּלַחִים** and **פָּלַחוֹת**) m. wonderful, great, extraordinary thing; next, wonder, generally; the masc. plur. is also used as an adverb, wondrously, remarkably.

פָּלַח adj. m. from **פָּלַח**; the fem. is **פָּלַחָה** wonderful. The Keri

has **פָּלַח** and **פָּלַחָה**, quite after another formation. See **פָּלַח**.

פָּלַחֵהוּ p. n. m. (distinguished by God).

I. **פָּלַח** (Kal, not used) equiv. to **פָּלַח** to separate, to split (related to **פָּלַח**). Hence Niph. **נִפְלַח** to be divided (of the dispersion of the nations in consequence of the confounding of speech). Pi. to divide (the tongue), i. e. to disunite.

II. **פָּלַח** (not used) to flow, to spring forth; with which the root in **פָּלַח** is related.

פָּלַח (Aram.) to divide; particip. pass. **פָּלַחִי**.

פָּלַח (pl. **פָּלַחִים**, const. **פָּלַחֵי**, with suff. **פָּלַחֵי**) m. 1) a river, a stream, even of the Euphrates; **פָּלַחֵי** mighty-river; **פָּלַחֵי** waterstreams; 2) p. n. m. (division).

פָּלַח (Aram.) m. a half.

פָּלַחָה (only pl. **פָּלַחוֹת**) f. a division, part of a family, a host; according to others, rivers, brooks, which, however, is less suitable to the context.

פָּלַחָה (from a masc. form **פָּלַח**) fem. division, class, order of priests.

פָּלַחָה (with suff. **פָּלַחָהוּן**) Aram. f. the same.

פָּלַחָה (more frequently **פָּלַחָה**, plural **פָּלַחָהִים**) epic. orig. a harlot; next, concubine, she that cohabits, and in the same original sense

also of man; the syllable שׁ- is only the form of termination, the root is פלג II.

פֿלֵד (not used) to flame, to shine; thus only a transposition from לִפֵּד, from which:—

פֿלִדָּה (only pl. פֿלִדּוֹת) f. blade of a sword, comp. לָהֶט.

פֿלִדְשׁ p.n. m.

פֿלָה (Kal, not used) to separate, to part off, equiv. to פֿלָא and פֿל; next, 1) to select; 2) to distinguish. Niph. to be separated. Hiph. 1) to separate, with כִּי, to divide between one thing and another; 2) to distinguish, to select.

פֿלּוּא p.n. m. (the distinguished one), patron. פֿלְאִי.

פֿלַח equiv. to פֿלַג I. to cut in, to plough, to furrow; hence, to till the earth. Pi. to strike through (the liver), to divide (the womb), i.e. to bring forth young, to cut in pieces (fruit).

פֿלַח (Aram.) orig. to plough, to till the ground; next generally, to work, to serve, transf. to serve God, with accus. and לְ.

פֿלַח f. that which is cut off, a piece (of fruit), transf. to a stone cut round, especially a mill-stone, the upper one of which is called פֿלַח רֶכֶב the rider, and the lower פֿלַח תַּחְתִּית.

פֿלְחָא p.n. m. (birth).

פֿלְחָן (Aram.) m. service, especially divine service, worship.

פֿלַט to escape, related to מִלַּט. Pi.

1) to let some one escape, i.e. to save him, construed with מִן; 2) to bear, to bring forth, orig. to be delivered; 3) to drive away (Job 23:7, Auth. Vers. to be delivered).

Hiph. to deliver, to afford refuge, and to bring into safety.

פֿלִט (plur. פֿלִיטִים) adj. masc. flying, fugitive.

פֿלִיט m. (orig. inf. Pi.) escaping, delivering.

פֿלִיט p.n. m. (escape).

פֿלִיטִי p.n. masc. (abbreviated from פֿלִיטִיָּה, delivered by God).

פֿלִיטִי p.n. m. (the same).

פֿלִיטִיָּה p.n. m. (the same).

פֿלִיטִיָּה p.n. m. (the same).

פֿלִיטִיָּהוּ p.n. m. (the same).

פֿלִי see פֿלְאִי.

פֿלִיא adj. m., פֿלִיאָה f. wondrous; see פֿלְאִי.

פֿלִיָּה p.n. m. (equiv. to פֿלִיאָה).

פֿלִיט equiv. to מִלַּט, m. (orig. adj.) fugitive.

פֿלִיט equiv. to מִלַּט.

פֿלִיטָה (or פֿלִיטָה) f. escape: concrete, that which has escaped, and in this sense also coll. הִיָּה פֿלִיטָה לְ there is yet escape for some one; the same נָתַן פֿלִיטָה, נִשְׁאַר פֿ.

to afford escape; **לִפְּ** **לְהִיָּה** to serve as means of escape.

פָּלִיל (only pl. **פְּלִילִים**) masc. judge, **פְּלִילִים** **עוֹן** a crime amenable before the judges, orig. adj. m.

פְּלִילָה f. justice, orig. intercession, separation of the parties.

פְּלִילִי adj. m. (from **פָּלִיל**), **פְּלִילִיָּה** f. judicial, amenable to the court of justice; fem. also subst. justice, judge.

פָּלַךְ (not used) to turn, transf. to be round, from which:—

פָּלָךְ (with suff. **פְּלָכּוֹ**) m. 1) circuit, district (Author. Vers. half part), like **גָּלִיל**, **בְּכָר**, after a similar etymology; hence, **פָּלָךְ יְרוּשָׁלַיִם** the district of Jerusalem, **שֹׁרֵף** ruler of a district; 2) a round stick, for walking, transf. to a distaff, or spindle, on account of its round shape.

פָּלַל (Kal, not used) to divide, to part (synon. with **נָזַר**); hence, to decide, related to **פָּלָה** and **פָּלָא**, from which Pi. **פָּלַל** to judge, i. e. to distinguish between right and wrong, transf. to believe, consider. Hith. **הִתְפַּלֵּל** to arbitrate, to judge between two parties, transf. to intercede for (**לְ**, **עַל**, **בְּעֵר**) some one, to request, pray, implore (**לְ**, **אֵל**), some one, for (**אֵל**) something, generally to pray to God.

פָּלַל p. n. m. (judge).

פָּלְלִיָּה p. n. m. (Divine judge).

פָּלַם (not used) to conceal, to close up, comp. **פָּלַם**; hence, like in **אָלַם**, to be concealed, closed up, lonely, solitary.

פָּלְמָנִי (from **פָּלְמָן**, like **אֶלְמָנִי**, from **אֶלְמָן**) adj. m. a certain one, orig. whose name is not known, or the unknown one, the concealed one, from **פָּלַם**.

פָּלְמָנִי 1) adj. m. (from **פָּלְמָן**) a certain one whose name is concealed, or any one, from **פָּלַה** to denote; 2) gent. of a place **פָּלְמָן**.

פָּלַם (Kal, not used) to be plain, smooth; hence Pi. to pave (a road); next generally, to make a road, a straight way. The signif. to weigh, is denom. from **פָּלַם**, which see.

פָּלָם m. weights, scales, by which two things are balanced; from **פָּלַם** to weigh, fig. to measure exactly.

פָּלַץ (Kal, not used) to tremble, to totter; hence not connected with **פָּרַץ**, but related with **פָּלַשׁ** I. Hith. to tremble, to shake.

פָּלְצוֹת fem. terror, trembling, shuddering.

I. **פָּלַץ** only Hith. to roll about, e. g. in ashes (**בְּאַפָּר**), in dust (**עָפָר**). The orig. signif. is to move to and fro, like **פָּלַץ**.

II. פִּלְשׁ (not used) equiv. to פָּלַט, פָּלַח to flee, to hasten away; hence, to wander, either to migrate to or from a place. From which פִּלְשָׁת.

פִּלְשׁ (not used) equivalent to פָּלַח, which see.

פִּלְשָׁת (orig. migration to or from a place) p.n. of a tract of land in Palestine (orig. land of migration); later it was used as the name for the whole of Palestine. From which:—

פִּלְשִׁתִּי (pl. פִּלְשִׁים or פִּלְשִׁי) gent. from פִּלְשָׁת Philistines who had emigrated from פִּתְוֶר; the Mediterranean sea is therefore called יַם פִּלְשִׁתִּים Philistine sea.

פָּלַח (not used) equiv. to פָּלַט to hasten away, to flee. From which:—

פָּלַח p.n. m. (flight, haste).

פָּלַחִי (formed from פָּלַח, like פָּרַחִי, from פָּרַח) adj. m., which, however, is used as a subst.; runner, from פָּלַח, in connection with פָּרַחִי executioner, forming the body-guard of the king. See also פָּרַחִי.

פָּנָה erroneously supposed to belong to פָּנָה, Prov. 7:8. See פָּנָה.

פָּנָה (with makkaph following, thus from פָּנָה; hence, probably from פָּנָה) orig. a subst., removal, but

used only as a conjunctive, lest, *ne*, preventing an action the occurrence of which is dreaded. In this sense, פָּנָה stands either in the concluding sentence, succeeding the action which is to prevent another, or at the beginning of a sentence of prohibition, admonition, or caution. In the latter case, it must be rendered "if only not."

פָּנָה (not used) equiv. to פָּנָה to be soft, smooth; transf. to be dainty, savoury.

פָּנָה m. a dainty pasty: if it signifies balm, it is also appropriate to the above etymology under פָּנָה.

פָּנָה (fut. יִפְנֶה, apoc. יִפֵּי, otherwise נִפֵּן, תִּפֵּן, אִפֵּן) orig. to shine, to be visible; 1) to turn towards some one; 2) to turn generally, either to go away, or to go towards; with אֵל, לְ, accus. and הַ of motion, to turn to (אֵל) some one; of the approaching of time, e.g. לְפָנֹת הַבֹּקֶר towards morning; to turn, in order to look at something; פָּנָה אַחֲרֵי to turn, in order to follow; פָּנָה מֵעַם to turn away from some one; פָּנָה עֲרָף to turn the back, i. e. to flee. Pi. פָּנָה to cause a covered place to be seen, i. e. to clear, to move, to remove; to clear away, i. e. to make a road, with or

without פָּנָה. Hiph. הִפְנָה (fut. apoc. יִפְּן) to turn (the back), to direct, sometimes elliptical, to turn the back, i.e. to flee; to turn round, of one who is fleeing; with אֵל, to turn the face to some one. Hoph. to be turned, directed. The orig. signif. is obvious in פָּנִים.

פָּנָה (only pl. פָּנִים, const. פָּנֵי) com. origin. the visible part of a thing; hence, face, or the sides turned towards some one; hence also the plur. with the sing. signification, which is used as a plur. "faces." פָּנִים is often used in a transferred sense: 1) the face turned toward some one, in especial reference to be favourable toward; in verbs of direction, it signifies as much as looking upon or towards something, e.g. נָתַן, שׁוּם פָּנִים אֵל, with the inf. following, to be intent upon something; hence, intention, direction, purpose, e.g. פָּנָיו לַמִּלְחָמָה his intention is war; 2) פָּנִים in a bad sense, hence, wrath, passion, e.g. נָתַן, שׁוּם פָּנִים בְּ to direct wrath against some one; 3) person, the face being the means of identifying personality; hence, personal presence, e.g. פָּנֵי יֵלְכוּ "my presence shall accompany

you;" Gen. 46:30, after having seen you personally; פָּנִים has the same signification in the phrases נִשָּׂא, הִפִּיר פָּנִים—the presence of God is especially paraphrased by this word; 4) surface, e.g. פָּנֵי יָם, אֲדָמָה, הָאָרֶץ, כִּפָּא, תְּהוֹם, and this signification appears also to be the basis of אֶל-פָּנֵי, עַל-פָּנֵי; connected with garments (לְבוּשׁ, הֶלְוֶה), פָּנִים signifies the outer part which covers; figur. the outward appearance of a thing, of man, of beast; next, mode and manner, inasmuch as such is distinguishable by appearance; 5) the face or front of a thing, e.g. the front of an army, the part of a pot turned towards a fire, the edge of a sword; hence, פָּנִים adv. before, in contrast to אַחֲרָי; and לְפָנִים forward (of a place), formerly or before (of time), מִלְפָּנֵים from olden times, מִפְּנֵים from the front. In connection with a house פָּנִים signifies the side visible on entering, פָּנִים within, inward. In connection with prepositions, פָּנֵי appears in the state of const. פָּנֵי as a particle, e.g. אֶל-פָּנֵי before the face; and, according to the signification of אֵל, in reply to the question, where or whither? אֶת-פָּנֵי before, the front of the

thing, e.g. **אֶת־פָּנַי הָעִיר** before the town, **אֶת־פָּנַי י"י** before God; **מֵאֶת־פָּנַי** away from some one, sometimes corresponding with **אֶל־פָּנַי**; **בְּפָנַי** equiv. to **לְפָנַי** before, hence the form **עָמַד בְּפָנַי** to stand before some one, **קוֹט בְּפָנַי** to be disgusted with something. **לְפָנַי** (with suffix **לְפָנַי**, **לְפָנֶיךָ**, **לְפָנֵינוּ**) 1) in the presence of some one or something, e.g. **לְשֶׁמֶשׁ** as long as the sun endures, **לְפָנַי יָרַח** as long as the moon endures; 2) at, with, e.g. to find favor, pleasure, grace with some one, to be great (**גָּדוֹל**) with his master; hence, sometimes equiv. with **בְּעֵינַי**; 3) before, in reference to time and place, e.g. before the tent of the congregation, before the time of harvest, **לְפָנַי מִזָּה** previous; 4) before, to denote preference, precedence, e.g. **לְפָנַי דָּל** before thee, i.e. preferable to the poor; 5) against, especially after **קָרָה**, **יָצָא**, **קוּם**, **עָמַד**, **הִתְיַצֵּב**, in a hostile sense; 6) like **פָּנִים** according to the mode and manner, like, as; e.g. **לְפָנַי עֹשׂ** like the eating of the moth; and in this sense **לְפָנַי נָתַן** to give for something. **מִלְפָּנַי** from before some one, e.g. **מִלְפָּנַי י"י** from before God; hence, after the verbs to flee, to drive

away, to fear, to be terrified, to tremble, to be disheartened, to be discouraged, to humble oneself; seldom equiv. to **לְפָנַי** before, of time, or equiv. to **מִפְּנֵי** because of, e.g. to cry because of something. **מִפְּנֵי** away from something, e.g. **מִפְּנֵיהֶם** away from them; hence after the verbs to go, to flee, to hide oneself, to save oneself, from some one; to fear, to reverence, to humble oneself, to rise, to be silent (from reverence) before some one; also in the other sense of **מִן**, denoting the cause, where **מִפְּנֵי** must be rendered on account of, through, **מִפְּנֵי אֲשֶׁר**. **עַל־פָּנַי** must be translated according to the significations of **עַל**; hence, 1) before the face, before the eyes, i.e. manifest, **עַל־פָּנֶיךָ** manifest before you; 2) on the front side, before, e.g. before the wind, before the expanse, i.e. of the heavens; or in reference to the place, east of; in reference to time, before, previous, and thus according to all the significations of **פָּנִים** and **עַל**: generally on the surface, or toward the surface; **מֵעַל פָּנַי** away from the surface or presence.

פָּנָה (from **פָּנָה**, with suff. once **פָּנָה** for **פָּנָתָהּ**, pl. **פָּנָוֹת**) fem. corner,

orig. that which is prominent, from פָּנָה to shine; comp. קָרַן and וְיָתַר after the same gradation: fig. the heads or princes of the people who were prominent from the masses.

פְּנוּאֵל 1) p. n. m. (countenanced by God); 2) p. n. of a place. Sometimes פְּנוּאֵל.

פְּנִי adj. m. the inner part, joined with לְפָנַי, לְפָנֶיךָ.

פָּנִי (only pl. פְּנִיִּים in the Ketib) m. pearl or coral, from פָּנָה to shine. Comp. רָר.

פְּנוּאֵל p. n. masc. (the same as פְּנוּאֵל).

פְּנִי see פָּנָה.

פְּנִיִּים m. pl. (abbreviated from פְּנִיִּים) the inner part of a house which is visible at entering, only used in a compound; מִלְפָּנֵי from within. From which פְּנִימִי.

פְּנִימָה (from פְּנִיִּים with הַ finis) orig. towards the inner part, but the signification of the הַ has become lost, and signifies in the house, within; לְפָנִימָה, לְפָנִימָה, מִפְּנִימָה innerly, inwardly, from within.

פְּנִימִי (formed from פְּנִיִּים) adj. masc. (pl. פְּנִימִיִּים), פְּנִימִית (pl. פְּנִימִיּוֹת) fem. the inner part, in contrast to חִיצוֹן.

פָּנִי (after the form קָצִין, from קָצָה,

only pl. פְּנִינִים) masc. a pearl, equiv. to פָּנִי.

פְּנִינָה (contracted from פְּנִינָה, and arose from פְּנִיִּין) p. n. f. (pearl or coral).

פָּנַק (Kal, not used) to be soft, tender, equiv. to פָּנַג. The root is found also in פָּנַג and פָּנַח, which see. Piel to faddle, fondle, pamper.

פֶּסֶם (from פֶּסַם, only pl. פְּסִים) m. orig. the end, the utmost of a thing, somewhat equiv. to אֶפֶס; next, especially extremities, hands and feet, from which פְּתֹת פְּסִים a coat reaching down to the end of the hands and feet, a stately coat (Author. Vers. "a coat of many colours").

פֶּסֶם (def. אֶפֶס) Aram. masc. the extremity of the hand, sometimes for פֶּה.

פָּסַק (Kal, not used) to divide; next, to mark off, related to פָּצַע, פָּצַח, פָּשַׁק, פָּשַׁח, from which Pi. to cut through, i. e. to march through, probably related to פָּשַׁע.

פְּסִיגָה (origin. part, piece; hence, ridge of a mountain) p. n. of the top of a mountain in Moab, southerly of Sichon.

אֶפֶס דְּפִים equiv. to פֶּסֶם דְּפִים, which see.

פָּסַח (not used) equiv. to פָּסַח to

spread out; hence, to be in abundance.

פָּסָחָה (from **פָּסַח**, const. **פָּסַחַת**) fem. abundance, orig. spreading out; **בֶּרֶךְ פָּ' abundance of corn.**

פָּסַח 1) origin. to remove from an object; next, to pass over, to spring over, and in const. with **עַל**, equiv. to **עָבַר עַל** to pass over something; of the destroyer, to spare; 2) to halt, to limp, fig. to be dubious, to be uncertain, of an opinion. Pi. to dance, only used by way of derision, mocking. Niph. to become lame.

פָּסִיחַ p. n. m. (the lame one).

פָּסַח (pause **פָּסַחַת**, pl. **פָּסַחִים**) masc. orig. passing over (of the sparing of the Israelites in Egypt, at the plague of the first born): it also signifies 1) the sacrifice commemorating this exemption; hence, the forms **שָׁחַט, אָכַל, זָבַח, עֲשָׂה פָּסַח**, and in this sense the pl. signifies Paschal lambs; 2) the feast of Passover, which commences on the 14th Nissan, about Easter time: complete **חַג הַפָּסַח**.

פָּסִיחַ (plur. **פָּסִיחִים** with the dagesh omitted) adj. m. lame, limping.

פָּסִיל (pl. **פָּסִילִים**) m. 1) a carved or chiselled image; 2) quarry or place where the stones are dug. Root **פָּסַל**.

פָּסַק (not used) equiv. to **פָּסַג** to split, to divide. From which:—

פָּסַק p. n. m. (equiv. to **פָּסַק**) divider.

פָּסַל (fut. **יִפְסַל**) to hew out, to cut out (of stone and wood), especially to make an image; related to **פָּצַל**.

פָּסֶלֶת (with suff. **פָּסֶלֶתִי**) m. an image, either carved from wood or chiselled from stone, seldom of a molten image, for the pl. **פָּסִילִים** is used; **פָּ' הָאִשְׁתָּה** image of Astarte.

פָּסִנְטָרִין (also **פָּסִנְטָרִין**) Aram. m., Gr. **ψαλτήριον**, a stringed instrument resembling the cither; according to some, Psalter: the termination **ων** generally changes in Aram. into **ין**.

פָּסַח (3 plur. **פָּסַחוּ**) equiv. to **פָּסַח** to cease, to vanish, to end; hence parallel with **פָּסַח**, from which **פָּסַח**, the extremities of the hands or feet; but **פָּסַח** belongs to **פָּסַח**.

פָּסַחָה (contracted from **פָּסַחָה**, from **פָּסַח** to spread out) p. n. m. (extension of progeny).

פָּעָה (fut. **יִפְעָה**) equiv. to **פָּעָה** and **פָּעָה** to breathe, like **נָחַם** in its original signification; next, to gasp, to moan, to groan.

פָּעוֹ p. n. of an Idumean city, for which also stands **פָּעִי**.

פָּעוֹר (orig. uncovering of the nakedness, after the use of the root **פָּעַר**

in the Mishna and Talmud, equiv. to מְלִי עֲרוֹה; 1) p.n. or rather the surname of the Moabite Baal, called בַּעַל פְּעוֹר, and which was worshipped by maidens offering their virginity; 2) p.n. of a Moabite mountain.

פָּעַל (fut. יַפְעֵל, once יִפְעֵל, before makkaph יִפְעֵל) poetically for עָשָׂה to make, to do, to act; also to produce, to prepare, to procure, to create, etc.; פֹּעֵל the creator; but פֹּעֵל אֵן worker of iniquity, evil-doer; פָּעַל לִי, פָּעַל לְךָ to do some one evil or good.

פְּעֻלָּה (with suff. פְּעֻלָּתִי, פְּעֻלָּתְךָ, seldom פְּעֻלָּתִי; pl. פְּעֻלִּים) m. 1) a deed of man, good or evil, without defining the quality; 2) that which is done, work, used of Divine punishment, as well as of the beneficent deeds of God; 3) that which is acquired by activity or work, property, wages, etc., like פְּעֻלָּה.

פְּעֻלָּה (from an obsolete masc. form פֹּעֵל) f. 1) the doing, acting, working, way of acting; 2) wages.

פְּעֻלָּתִי (probably abbreviated from פְּעֻלָּתִי) p.n. m. reward of God.

פָּעַם origin. to strike, to push, but generally urging by the spirit of God. Niph. נִפְעַם to be pushed, urged, troubled. Hith. like Niph.

פָּעַם (pl. פְּעָמִים and פְּעָמוֹת) com.,

origin. stroke, pushing; hence, 1) foot-step, pace; transf. to the course or wheels of a waggon, foot, pl. פְּעָמוֹת artificial feet (of a table); 2) an anvil, that upon which one strikes; 3) times, stroke, פָּעַם אֶחָד once, or as an adverb, at once, but also without אֶחָד; פְּעָמִים twice, and so on the plur. פְּעָמִים is used with the numeral fem. gender, thus רַבּוֹת פְּעָמִים many times, פָּעַם חֲמִשִּׁית the fifth time, פָּעַם וַיִּשְׁתָּה once and again, פָּעַם הַזֶּה this time, עַתָּה הַפָּעַם now this time, or once, פְּעָמִים בְּפָעַם one time as the other, i. e. as usual, פָּעַם—פָּעַם now—and then.

פְּעֻמוֹת (pl. מְנִיִּם—) masc. something which strikes to and fro, a bell, from פָּעַם.

פָּעַנָה see צָפַנָה.

פָּעַר to open wide, e. g. פָּה (once בִּפְהוֹ) the mouth; with עַל to open the mouth against some one, with לְ for something, as an indication of wish or desire. The signification of uncovering or exposing the nakedness is only found in modern Hebrew.

פָּעַרִי p.n. m., appears to be a corruption of נִעַרִי, which see.

פָּצָה (fut. יַפְצֶה) equiv. to פָּצַע, to split, to cut to pieces; hence fig. 1) of the opening of the lips,

either to swallow, or as a gesture of scorn, with **על**, or to speak rashly; 2) to release, to save, origin. like **פצה** (to which it is related), to part, to separate.

פצה (fut. **יפצה**) orig. equiv. to **פצה**, generally, to break (of bones); fig. to break forth in joy, triumph; hence, generally connected with **רנה**. Pi. to break the bones.

פצירה f. incision, cutting in, cleft; 1 Sam. 13:21, "and the mattocks had cracks" (Author. Vers. "and they had a file for the mattocks.")

פצל (Kal, not used) to have a shell or peel. Pi. to peel off; transf. to cut in; related to **בצל**.

פצלה (pl. **פצללות**) f. peeling, cutting off the peel.

פצם to cut in, to cleave (the earth). The root is an extension from **פצה**.

פצע equiv. to **בצע** to cut to pieces, Arab. to crush, to squash, in Heb. to wound, to bruise; **פצוע רכה** wounded, crushed (in the testicles).

פצע (with suff. **פצעי**, pl. **פצעים**) m. wound, bruise.

פצץ (not used) to scatter, to disperse, equiv. to **פוזץ**.

פצץ p. n. m. scattering, dispersion, with the article.

פצר (fut. **יפצר**) origin. to cut in, comp. **בצר**; transf. to urge, to

press into some one, with **ב** of the person, either by request or by violence; comp. **נדר**, **פרץ**. Hiph. to press urgently, to do something intensely, perseveringly, unremittingly; inf. **הפצר** as a noun, stubbornness, thus like **מרי** in the parallel passage, 1 Sam. 15:23.

פקר (fut. **יפקר**) orig. to visit, seek, like **בקש** (with which it seems to be related); hence, 1) **פקר לשלום** to seek, enquire after the well-being, like **שאל לשלום**; **בקש**; next, to visit, with **ב**, of that with which one visits; 2) to seek something or some one, i.e. to concern oneself about it, like **דירש** in this sense; hence, to inspect, either to observe, to investigate, or to muster and number: **פקד נזה** to visit the habitation, i.e. to search it, **פקודים** they that are numbered; 3) in a bad sense, to visit some one in order to attack or punish him, with **ב**, **על**, **אל** sometimes with the addition **בדרה**; 4) to require, to demand from some one; hence, to charge him with something, to appoint some one over (על) something, with **את** (את) to assist some one in overseeing, **פקודים** overseers, officers; hence, to charge, to command; 5) to

deposit something, to give it into some one's charge. Niph. 1) to be desired, wished for (of something missed); 2) to be chastised, punished; 3) to be charged with something, to be appointed overseer. Pi. to muster, to number. Pu. 1) to be mustered, numbered; 2) to be sought for (something missed). Hiph. to appoint over (על, ב, ל) something; or absolute, to appoint as overseer or manager; with על־ידי, בִּיד, to deliver something to some one; with את (את), to deposit something with some one, and generally to give something to the charge of some one. Hoph. 1) to be chastised, punished; 2) to be appointed over something; 3) to be deposited. Hith. to be numbered, mustered. Hothpael to cause themselves to be mustered. פִּקְדָּה (pl. פִּקְדוֹת) f. 1) numbering, mustering; 2) punishment, chastisement, revenge; 3) watching, overseeing; hence, custody, prison, e.g. בֵּית הַפִּקְדוֹת: 4) that which is taken care of, property, wealth; 5) that with which some one is charged, office, transaction; conc. officer, overseer. פִּקְדוֹן masc. that which is delivered to keep, i.e. to take care of, deposit.

פִּקְדוּת f. overseeing, charge, probably from פִּקֵּד.

פִּקְדָּן m. 1) overseeing, management, and concrete, overseer, manager, ruler; 2) symbolical name for Babel, orig. visitation, chastisement, punishment.

פִּקְדָּן (pl. פִּקְדָּנִים) m. charge, command, from פִּקֵּד in signif. 4.

פָּקַח (fut. יִפְקַח) 1) to open (the eyes), to see; joined with עֵין; with עָל to look upon something graciously, to open some one's eyes, either to make one (the blind) to see, or to give one something to look at: "the Lord opens His eyes upon something," is a phrase signifying He visits it with punishment; 2) to open something that is fettered or bound, transf. to open the ears, i.e. to cause to hear, and in this sense, to release, i.e. to open the prison. Niph. to be opened, of the eyes, and also in a spiritual sense.

פָּקֵחַ adj. m. seeing, tropically, prudent, sensible, pl. פִּקְחִים.

פִּקְחָא p.n.m. (opening of the eyes, or the beholding of God).

פִּקְחָיָה p.n.m. (the gracious beholding of God).

פִּקְחָקָה (orig. equiv. to פִּקְחָקָה) m. orig. the opening (of a prison); hence, release, from פָּקַח. The form is after שְׁחָרָה, פִּתְּלָהּ.

פָּקִיד m. an overseer, officer, of the war, etc.

פָּקַע (not used) equiv. to בָּקַע to cleave, to split, to break forth, and like בָּקַע, may be used of the breaking forth of certain fruit.

פָּקַע (only pl. פָּקַעִים) m. knop, an architectural ornament in the shape of a wild gourd or cucumber.

פָּקַעָה (pl. פָּקַעוֹת) fem. a bitter, wild gourd or cucumber, in the shape of an egg, so called either from its rapid growth, or from its bursting on being touched. See פָּקַע.

פָּר (pause פָּר, pl. פָּרִים for פָּרִים) a young bullock, heifer; hence שׁוֹר פָּר as explanatory; פָּרִים עִם אֲבִירִים an ox or bullock; פָּרִים עִם אֲבִירִים young and old bulls (Auth. Ver. "and the bullocks with the bulls"), especially of the bulls for sacrifices. The orig. signif. is either the swift runner, from פָּרָא=פָּרַר, like עָנָל from עָנָל, פָּרָא from פָּרָא; or from פָּרַר, in the signification of ploughing, a plough-ox.

1. פָּרָא (Kal, not used) equiv. to פָּרָה to bear, to bring forth; hence, Hiph. הִפְרִיא to bear (or bring forth) fruit, which is more probable than to take it as a denom. from פָּרָא related to פָּרָה 1., which see.

II. פָּרָא (not used) to be wild, orig. to rove, thus equiv. to פָּרָה II.

Comp. *fer-us*. From which:—

פָּרָא (seldom פָּרָה, pl. פָּרָאִים) masc. orig. wild, especially the wild ass; transf. פָּרָא אָדָם a wild man.

פָּרָא p.n. m. (from פָּרָא the wild one).

פָּרָא see פָּרָה.

פָּרָר (Persian, also פָּרָר, pl. פָּרָרִים) m. an open hall; transf. to suburb, a country seat for the summer.

פָּרַר 1) to strew about, to scatter, equiv. to בָּרַד, which see; hence פָּרָרָה; 2) to spread out, e.g. the wings, equiv. to פָּרַץ, פָּרַשׁ; 3) to separate, part, divide, equiv. to פָּרַט. Niph. 1) to be dispersed, divided (comp. נִפְּץ), from signif. 1.; 2) to separate oneself, to part from (מֵן, מֵעַל) something; נִפְּרָד a singular, strange person. Pi. to go often aside; thus intensive of Kal. Pu. to be separated, isolated. Hiph. to separate, distinguish between (בֵּין) two objects, to divide, with acc. Hith. to separate oneself, to part from.

פָּרָד (with suff. פָּרָדוֹ, plur. פָּרָדִים, with suff. פָּרָדִיהֶם) masc. a mule, from פָּרַד to flee, to run, after the Aram.

פָּרָה f. she-mule.

פָּרָה f. corn, grain, grain of seed,

from פָּרַד to strew (comp. זָרַע), or from פָּרַד to part, to specify (comp. פָּרַט).

פָּרָדִים (pl. סִיִּים) m. an orchard, a park, pleasure-garden. The word is of foreign origin, paradise.

פָּרָה to bear, to bring forth (fruit), פָּרָה רֹאשׁ a root bearing gall, particip. fem. פָּרִיָּה and פָּרַת; next, to be fruitful generally (of the multiplying of man and beast); figur. פָּרָה יִשְׁעַ salvation blooms, springs forth. Hiph. הִפְרָה (fut. apoc. וַיִּפֶּר) to make fruitful, to increase, to beget abundant progeny.

פָּרָה (pl. פָּרוֹת) f. 1) young cow, derived from פָּר, also of a cow with calf, or of a cow for the yoke; the cows of Bashan, i.e. the fat cows of Bashan, are used in the Scriptures as symbols of the voluptuous women of Samaria; root פָּרַד; 2) p.n. of a city in Benjamin.

פָּרָה p.n.m. (wine-press or presser).

פָּרָה see פָּרָא.

פָּרָה see חִפְּרָפֶּת.

פָּרוֹדָא p.n.m. (the solitary one, the recluse).

פָּרוֹנִי (only Ketib, pl. פָּרוֹנִים) m. inhabitant of a lower country; next, generally, inhabitant of a small, town, villager.

פָּרוֹת p.n.m. (the blooming one).

פָּרוֹנִים p.n. of a gold region; according to some, Taprobane; according to Wilford, inhabitant of the East generally.

פָּרוֹד see פָּרָבֵר.

פָּרָה m. a pot, a kettle, contracted from פָּאָרָה.

פָּרַח (not used) equiv. to פָּרַשׁ to be spread out; hence figur. to be independent, sovereign. This derivation is obviously from פָּרָחָה and פָּרוֹי.

פָּרוֹ (plur. with suff. פָּרוֹנִי) m. ruler, chief of the war, but not equiv. to שׁוֹפֵט or מְחַוֵּקֵק.

פָּרוֹהָ (only pl. פָּרוֹהוֹת) f. extensive, uninclosed place, plain, flat country, in contrast to a walled, fortified place.

פָּרוֹזִין (with suff. פָּרוֹזִינוֹ) m. ruler, chief of the war, like פָּרוֹ. The ancients explain it as equiv. to פָּרוֹהוֹת, which, however, is not suitable to text, Judges 5:11.

פָּרוֹנִי m. inhabitant of a flat country, villager (pl. פָּרוֹנִים).

פָּרוֹנִי inhabitant of a flat country; gent. from פָּרוֹן, and name of a Canaanite people.

פָּרוֹל (def. פָּרוֹלָא) Aram. masc. iron, equiv. to the Heb. בְּרוֹל.

פָּרַח (fut. יִפְרַח) 1) to sprout, to bloom; transf. to the flourishing condition of man or of a people;

figur. of the breaking forth of leprosy, or of an ulcer; 2) to fly, comp. נָצַץ after the same gradation of ideas. Hiph. to cause to bloom, to bring forth blossom, to bud.

פֶּרֶחַ (with suff. פֶּרְחִי) m. a sprout, a flower, a blossom; transf. to the decoration of flowers.

פֶּרְחָה fem. fledged brood; transf. to despicable people.

פָּרַט equiv. to פָּרַד, to part, to separate; hence figur. to open the mouth wide for singing, like **פָּרַט עַל־פִּי הַנָּבֶל**; e.g. **פָּצַח רִנָּה** to sing to the tune of the harp.

פָּרַט masc. that which is separated, single; hence, single berries which drop during the gathering.

פְּרִי (with suff. פְּרִי, פְּרִיָּה, פְּרִיָּהּ, פְּרִיָּהֶם) masc. with quiescent *yod* פְּרִיָּהּ (פְּרִיָּהֶם) masc. fruit (of the trees, or of the earth); hence, seed, corn; also of the fruit of the womb, descendants, with or without בְּטֵן; transf. to fruit, i.e. a consequence of something, also of property acquired by labour (of the hands).

פְּרִידָא p.n. m. (equiv. to פְּרִינָא).

פְּרִיץ (const. פְּרִיץ, but plur. פְּרִיצִים, const. פְּרִיצִי) adj. m. violent, attacking, hurting, but generally as a subst. the violent one, the robber **מְעֵרַת פְּרִיצִים** cave or den of robbers.

פָּרַץ (not used) 1) to break to pieces, to crush; equiv. to פָּרַק, related to פָּרַע; hence, 2) to separate, to part, like פָּרַק.

פָּרָץ m. oppression, rigour, severity, harshness.

פְּרִכָּת (according to Eben Ezra, it is *milrang*) f. origin. partition-wall, curtain of partition, a veil for the ark, partition.

פָּרַם (fut. יִפְרֹם) orig. to split; transf. to tear, to rend (garments).

פְּרִמְשָׁתָא (Persian) p.n. m. (chief, distinguished one).

פְּרִנָּה p.n. m.

פָּרַם (fut. יִפְרֹם) to break to pieces, to part, e.g. **לֶחֶם** bread, transf. to the meals of consolation in mourning, Jer. 16:7 (Auth. Vers. "tear themselves"), with the omission of **לֶחֶם**. Hiph. **הִפְרִים** to divide the hoof.

פָּרַם (Aram.) to divide, to part, particip. pl. **פְּרִמִּין**, those who divide or shall be divided.

פָּרַם (land of horses) p.n. of a country, Persia; from which gent. **פְּרִמִּי**.

פָּרַם m. name of a bird, ossifrage.

פָּרָה (pl. פְּרָסוֹת, const. פְּרָסוֹת, but also **פְּרָסִיָּה**) f. hoof, claw, especially the divided one, from which denom. **הִפְרִים** having strong or large hoofs, being well hoofed.

פְּרִמִּי gent. m. a Persian.

פָּרָסִי (def. **פָּרָסָאָה**, Ketib **פָּרָסִיָא**)

Aram. m. the same.

פָּרַע (fut. **יִפְרַע**) equiv. to **פָּרַץ**; 1)

to cut in, to break in; hence, to

press violently into something, to

invade in a hostile sense, **בְּפָרוֹעַ**

פָּרָעוֹת בְּיִשְׂרָאֵל and violent at-

tacks broke forth in Israel; 2) to

divide, to separate; hence, to de-

stroy, to tear asunder; e.g. of the

frustrating of a counsel, of the

abandoning of discipline, or right-

eous course; 3) to rove about

wildly, like **פָּרַץ**; **פָּרַע הוּא** the

people are refractory; to isolate,

by division, **פָּרַע אֶהְרֹן** Aaron

has isolated them; 4) to break off,

לֹא אֶפְרַע I shall not forbear. From this sig-

nification the sense of loosening,

redeeming, paying, has originated

in the Aram. and in the Talmud.

Niph. to be divided, split, of a

people. Hiph. 1) to cause some

to break off something, to hinder

from **(מֵן)** a work; 2) to make re-

fractory, reckless; the significa-

tion to uncover, see under **פָּרַע**.

פָּרַע m. hair, from **פָּרַע** to part, to

split, orig. that which is split, like

שֵׁעַר hair, from **שָׁעַר** equiv. to

שָׁעַר; from which denom. **פָּרַע** to

shave off the hair.

פָּרָעָה (only pl. **פָּרָעוֹת**, const. **פָּרָעוֹת**)

f. equiv. to **פָּרָעָה** breach, attack,

hostility, rent; next, wound, bruise,

רֹאשׁ פָּרָעוֹת אוֹיֵב the bruised

head of the enemy.

פָּרָעָה native title of the Egyptian

kings, which sometimes precedes

the special name, e.g. **פָּרָעָה נֹכַח**,

פִּי חָפְרַע. The signif. must be de-

rived from the Egyptian.

פָּרַעַשׁ (from **פָּרַע** formed with the

suff. **שׁ-**) m. 1) a pricking insect,

a flea; 2) p. n. m. (the piercing

one).

פָּרַעְתּוֹן (a rent, breach, bay, formed

from **פָּרַעָה**) p. n. of an Ephraimite

city, gent. **פָּרַעְתָּנִי**.

פָּרַפַּר (mobility) p. n. of a small river

in the vicinity of Damascus, now

called El-Faiga.

פָּרַץ (fut. **יִפְרַץ**) equiv. to **פָּרַע** to cut

in, to tear, rend; hence, 1) to pull

down (a wall, fortress, hedge); 2)

to press upon or in **(בְּ)** something,

to break into something, (acc.) to

penetrate violently, i.e. to make

a defeat among **(בְּ)** something, fig.

to press some one by request;

3) only a secondary form of **פָּרַשׁ**

to disperse, spread out, to over-

flow, and to increase generally.

Niph. to be spread, extended (of

prophecy). Pual, to be pulled

down (of a wall). Hith. to se-

parate, to release oneself, used of

slaves who arbitrarily release themselves.

פָּרַץ (pl. פָּרָצִים and פָּרָצוֹת) m. 1) a rent, breach, 'עָמַד בְּפִ' to stand forth in the breach, i.e. to ward off danger; 2) attack, defeat, 'פָּ' 'פָּ' על פָּ' attack upon attack; 3) scattering, pouring out of water; 4) p.n. of a place (defeat), e.g. 'פָּ' עֵזָה (defeat of Ussah); 5) p.n. m. (breach), patron. פָּרָצִי.

פָּרַק (fut. יִפְרֹק) 1) to break, to break off, to tear off, orig. to break the bones; 2) fig. to release from danger, or to break the fetters. Pi. to tear off (the hoofs), to destroy, to shatter (mountains). Hith. 1) to tear oneself away from some one or something, or mutually to plunder themselves; 2) to be destroyed, shattered.

פָּרַק (Aram.) to loosen, redeem, release, comp. Heb. פָּרַק in signification 2.

פָּרָק (const. פָּרִיק) m. equiv. to מָרַק, that which is boiled; hence, broth. The root פָּרַק is identical with מָרַק.

פָּרַק m. 1) violence, robbery, from פָּרַק to tear away; 2) turn of the road, cross road, from פָּרַק to break off.

פָּרַר (inf. פָּרַר=פָּרַר) 1) to crush, to bruise, to pound (related to עָרַר,

פָּרַר, פָּרַר, פָּרַר); hence, 2) to cut in, to plough, from which פָּרַר. Hiph. הִפְרַר (in pause הִפְרַר, infin. הִפְרַר, with suff. הִפְרַרְכֶּם) to break, destroy, of the breaking of a covenant, of the frustrating of a counsel, of the breaking of a vow, etc. Hoph. pass. Po. פִּזְרַר to split, divide (the sea). Pilpel פִּזְרַר to shiver, to shatter. Hith. הִתְפָּרַר to be shattered, shivered to pieces.

פָּרַשׁ (fut. יִפְרֹשׁ) 1) to separate, to part, equiv. to פָּרַר, transf. to define, specify, i.e. to state all the special parts; 2) to spread out. Niph. to be scattered, dispersed. Pu. פִּרְשׁ to be explained distinctly, expounded, part. מְפָרֵשׁ distinct, exact. Hiph. to pierce, to cut in, equiv. to פָּרַר.

פָּרַשׁ (fut. יִפְרֹשׁ) 1) equiv. to פָּרַר to break (the bread), to divide, and generally to divide into pieces (of food); 2) equiv. to פָּרַץ to spread out (a garment, a net, the canvass of a tent, the hands, the wings), to stretch out (the hands) for prayer, or for giving a present, or for plunder, fig. to diffuse, extend (folly). Niph. to be scattered (e.g. לְכָל רוּחַ). Pi. פִּרְשׁ (fut. יִפְרֹשׁ) 1) to spread out (the hands), also with בָּ; 2) to scatter about.

פָּרַשׁ (Aram.) the same as פָּרַשׁ. Pa.

to explain distinctly. Part. **פָּרָשׁ** distinct, exact.

פָּרָשׁ (const. **פָּרָשׁ**, pl. **פָּרָשִׁים** m. 1) rider, horseman (from an obsolete word **פָּרָשׁ** a horse), sometimes it is followed by the expletive **לְרַב** **סוּם**; **פָּרָשִׁים** a pair of riders, **בָּעָלֵי פָּרָשִׁים** masters of horses, riders; 2) horse, but the form has changed with **פָּרָשׁ**=**פָּרָשׁ**; hence, pl. **פָּרָשִׁים** instead of **פָּרָשִׁים**.

פָּרָשׁ (with suff. **פָּרָשׁוֹ**) m. 1) dung, excrement, orig. that which separates from the body; 2) p. n. m. (separation).

פָּרָשָׁה (const. **פָּרָשָׁה**) fem. definite statement, a certain sum. In modern Heb. a division of scripture, a part.

פָּרָשָׁנָה see **פָּרָשָׁנָה**.

פָּרָשָׁה (with **הָ**, **פָּרָשָׁה**, from **פָּרָשׁ** with the suff. **פָּרָשָׁה**) m. dung, excrement. The suff. **פָּרָשָׁה** is found also in other nouns.

פָּרָשׁוֹ a quadrilateral from **פָּרָשׁ** to spread out or extend over (**עַל**) something.

פָּרָשָׁה (Persian) p. n. m. (granted by prayer).

פָּרָה (not used) to be sweet, of water (after the Arab.). Probably equiv. to **פָּרָה**.

פָּרָה (sweet water or waterfall) p. n. of a river, the Euphrates, fre-

quently **פָּרָה**, **פָּרָה**; with **הָ** finis **פָּרָה** towards the Euphrates.

פָּרָה particip. f. from **פָּרָה**, which see **פָּרָה** (pl. **פָּרָהִים**) masc. the first, the distinguished, noble one (a foreign word).

פָּרָה only Job 35:15. According to the LXX, an abbreviated form from **פָּרָה**; according to tradition, however, from **פָּרָה**=**פָּרָה** masc. in the signification of multitude (of transgressions).

פָּרָה (fut. **פָּרָה**) to spread out, of the leprosy; related to **פָּרָה**, **פָּרָה**.

פָּרָה (Kal, not used) equiv. to **פָּרָה**, **פָּרָה** to split, divide, tear asunder, only used in Piel.

פָּרָהוֹר p. n. masc. (extension, from **פָּרָה**, with the suff. **פָּרָהוֹר**).

פָּרָהוֹר (fut. **פָּרָהוֹר**, imp. **פָּרָהוֹר**) to spread out, to spread along, related to **פָּרָהוֹר** of the spreading of an army over (**עַל**) something, to plunder; next generally, to invade, for spoilation, with **פָּרָהוֹר**, and accus., of the persons over whom the enemy spreads; transf. to the pulling off of a garment. Pi. to plunder (**פָּרָהוֹר**), orig. to strip them. Hiph. to cause some one to pull something off, to strip one, with accus. of the person and the subject; also

with מַעַל and מַּוֹל of the person, to strip off his garments, to plunder; transf. to flay (cattle). Hith. to strip, pull off (a garment).

פָּשַׁע (fut. יִפְשַׁע) to revolt from (מִתַּחַת) under whose sway one stood, to trespass against (בְּ or עַל) something, and generally to offend, especially of the rebellion of the people against their ruler. Niph. to offend one another; נִפְשַׁע one brother who has offended the other.

פָּשַׁע (fut. יִפְשַׁע) to stride, to pace, orig. equiv. to פָּשַׁק spread open, with בְּ, to proceed against something.

פָּשַׁע (with suff. פִּשְׁעִי, pl. פִּשְׁעִים) m. 1) rebellion, transgression, trespass, stronger than חַטָּאת, but like it, generally, sinning against God; 2) punishment for sin, trespass-offering, similarly to חַטָּאת is used.

פָּשַׁע m. step, stride, pace.

פָּשַׁק to split, to divide, to spread open, e. g. to open the lips wide, to spread the feet wide (for whoredom). Pi. the same of the feet. Comp. פָּשַׁח.

פָּשַׁר (not used) equiv. to פָּתַר, orig. to split, divide; next, to explain, interpret; comp. פָּאֵר with the

similar gradation of ideas. From which פָּשַׁר.

פָּשַׁר (Aram.) the same, to interpret, to expound, inf. מִפְשַׁר. Pa. to interpret (dreams).

פָּשַׁר (def. פִּשְׁרָא, pl. פִּשְׁרִין) Aram. m. interpretation, explanation.

פָּשַׁר (later) m. the same.

פָּשַׁת (not used) adopted as the radical to פָּשַׁתָּה and פָּשַׁתָּה, in the signif. of carding cotton, or the root is פָּשַׁשׁ, in a similar sense. It appears, however, that the supposed derivatives are of foreign origin.

פָּשַׁתָּה (with suff. פִּשְׁתִּי, pl. פִּשְׁתִּים) m. cotton, complete פִּשְׁתִּי הָעֵץ stalks of flax, signifies also cotton; next generally, linen, flax; hence פִּשְׁתִּים אֶזְרוֹר, בְּגָד, פִּתִּיל פִּשְׁתִּים, as an adj. is rendered linen. Isa. 19:9, שְׂרִיקוֹת, is only in apposition; though the ו is omitted, the word is of Egyptian origin.

פָּשַׁתָּה f. 1) the linen plant; 2) the cotton wick; hence פָּשַׁתָּה גְּלִימֶרֶת glimmering wick (Auth. Ver. "smoking flax"), sometimes with the omission of פָּשַׁתָּה.

פֶּת (with suff. פִּתִּי, pl. פִּתִּים) masc. morsel, piece, from פָּתַת to break in pieces, especially of a morsel of bread; hence, most frequently joined with לֶחֶם; pl. פִּתִּים morsels, pieces, crumbs.

פֶּתַח pl. **פִּתְחוֹת**, from **פָּתַח** m. 1) privy part of a woman, orig. an opening; 2) the opening or hinges on which the door hangs. Root **פָּתַח**.

פִּתְּחָאִים see **פֶּתַח**.

פִּתְאֵם (from **פָּתַע**, with an adverbial termination **־ם**) adv. suddenly, momentarily, orig. in the twinkling of an eye; also **בְּפִתְאֵם**, or in connection with **פָּתַע**, as **בְּפִתְאֵם**, **לְפִתְעֹפֶת**, and **לְפִתְעֹמָם**. See **פָּתַע**.

פֶּתֶבֶן (with suff. **פֶּתֶבְנִי**) m. king's meat, i.e. superior viands. The word is of Persian origin, from **פַּת** lord, and **בֶּן** food.

פָּתַן (not used) to state, to pronounce; next generally, to pronounce sentence, only a secondary form of **פָּסַק**; (Aram.) to decide. From which **פִּתְנָם**, which, however, is considered to be of foreign origin.

פָּתַן (not used) equiv. to **פָּתַן** to tie, to wrap round; hence, to clothe. See **פִּתְיָנִיל**.

פֶּתֶנָּם (Heb. and Aram.) m. sentence, decision, edict; next generally, word, equiv. to **דָּבָר**, and like it, transf. to matter, thing. Root **פָּתַן**, if it is not a mixed form from *pedam* (Pelvi), and *peigham* (Persian), the word.

פָּתַח (fut. **יִפְתָּח**, apoc. **יִפְתָּ**) 1) transf.

to make wide, to spread out; hence, of the lips, to open wide; 2) to be wide, of the heart, to receive impression or enticement; next, to be prone to enticement, or to be enticed; particip. **פֹּתָח** the simple one, fem. **פּוֹתָחָה**. Niph. to be enticed to (**עַל**) something. Pi. to entice some one (to something bad), to mislead, to decoy. Pu. pass. Hiph. to make large, spacious, extensive.

פִּתְוֵאל (for **פִּתְוֵעֵאל**) p. n. m. (beholding of God); comp. **שְׁמוּעֵאל** for **שְׁמוּעֵאל**.

פִּתְוִיחַ (pl. **פִּתְוִיִּים**) m. engraving, graven work, sculpture; **פָּתַח פֶּ** to engrave.

פִּתְוֹר (ditch, pit) p. n. of a place in Mesopotamia on the Euphrates.

פִּתְוִי (pl. **פִּתְוִיִּים**) m. piece, crumb.

פָּתַח (fut. **יִפְתָּח**) equiv. to **פָּתַח** to open (used of the opening of doors, gates, windows, etc.; to open the mouth, i.e. for speaking, in contrast to not opening the mouth, i.e. to be silent; to open the ear of some one, i.e. to reveal something; to open the hand, i.e. to be liberal; **פָּתַח בָּרֶ** to open the granary, i.e. to sell openly; to open the sword, i.e. to draw it; to open the prisoners, i.e. to release them; to open a

song, i.e. to begin it. Niph. to be opened (the gate, the heaven, the mouth), to be loosened (of a girdle), to be released (of a prisoner), to be let loose, or to break forth, i. e. evil. Pi. 1) to open, to loosen, the girdle, bonds; מִפְתֵּחַ he that loosens (the girdle) after the combat; 2) to furrow (the plough-field), to engrave on (precious stones). Pu. pass. to be engraved. Hith. to release oneself, to burst the fetters.

פֶּתַח (Aram.) the same, to open.

פֶּתַח (with suff. פֶּתָחִי, with הַ finis פֶּתְחָה, pl. פֶּתְחִים, const. פֶּתְחִי) m. opening, entrance; hence פֶּתַח הַשַּׁעַר entrance of the gate; transf. to door, gate, portal; בְּפֶתַח, לְפֶתַח at or before the door; גְּתֵי עוֹלָם gates of eternity; fig. פֶּתְחֵי פִי the gates, i.e. the opening of the mouth; the signification of פֶּתִיחָה is not defined.

פֶּתַח m. openness, distinctness; according to others, beginning.

פֶּתַח (const. פֶּתְחוֹן) m. opening of the mouth, to speak; figur. and joined with פָּה, defence.

פֶּתְחָה p.n. m. (delivered by God).

פֶּתִי (pause פֶּתִי, pl. פֶּתִיִּים or פֶּתִיִּים) m. orig. openness; hence transf. to simplicity, folly, the heart being open to every impression; conc.

the simple one, the inexperienced one, easy to be enticed, a fool; sometimes in the sense of the inoffensive one.

פֶּתִי (with suff. פֶּתִיָּה) Aram. m. orig. width; next, breadth; from פֶּתָא = Heb. פֶּתָה.

פֶּתִינִי (arisen from פֶּתִינִי with the termination יל, like פֶּרְמִיל from פָּרַם, and the termination יל) m. a wrapper, a mantle, festive garment, in contrast to מִחְנֶרֶת שֶׁק, thus from פֶּתַנּוּ to wrap round; hence in the Aram. פֶּתֶנּוּ mantle.

פֶּתִיּוֹת f. simplicity, concrete, the simple one, from פֶּתָה.

פֶּתִיחָה (only pl. חוֹת) f. origin. an adj. to חָרַב drawn (sword), but only subst. sword (the drawn one); פֶּתַח has not this signification.

פֶּתִיל (const. פֶּתִיל, pl. לִים) masc. orig. that which is entwined, spun; next, thread, cord, lace, from פָּתַל to spin, to tie; פֶּתִיל, Num. 19:15, stands for פֶּתוּל bound, but not a substantive.

פָּתַל (particip. pass. פֶּתִיל = פֶּתוּל) to tie, to entwine, to spin; the root is also found in גִּדְלָל, חֲתָל. Niph. origin. to be knotty, entwined; hence, 1) to be false, artful, i.e. to act intricately, perversely, covertly; 2) to wrestle, to wrest; comp. חֲבֵק = חֲבֵק in the

same sense. Hith. to prove one-self false, artful.

פְּתִלְתִּיל (after the form **שִׁתְּרוֹר**) adj.
m. intricate, insidious, pervert.

פַּתָּם p. n. of a city in Lower Egypt; according to tradition, it is identified with Fajum, a city in Upper Egypt. The etymological meaning in the Egyptian is narrow pass.

פָּתַן (not used) to stretch, to extend;
Related to **יָתַן**, **קָתַן**.

פָּתָן (pl. **פְּתָנִים**) m. something that stretches itself; hence, adder.

פָּתַע (not used) equiv. to **פָּתַח** to break forth, to open (the eyes).

פָּתַע m. origin. opening of the eyes; hence, moment; as an adv. suddenly, momentarily, instantly, un-awares; also, unintentionally.

פָּתַר (fut. **יִפְתָּר**) origin. to break through; hence, to explain, to interpret (a dream); comp. Aram. **פִּשָּׁר**.

פְּתָרוֹן (with suff. **פְּתָרוֹנִי**) m. interpretation, explanation, exposition.

פַּתְרוֹם p. n. of Upper Egypt, native country of the Egyptians, origin. country of the south; gent. plur. **פְּתָרִים**.

פְּתִשָּׁן (also **פְּרִשָּׁן**) m. copy of a mandate, a royal edict; the word is foreign.

פָּתַת (only inf. abs.) to break to pieces, to break off; from which

פֶּת, that which is broken off, a piece, a morsel.

צ

צ *Saddé* (צִי) is the eighteenth letter of the Alphabet, and as a numeral counts 90. The peculiarity of the **צ** is in its being compounded from a hissing (dental) and tongue (lingual) letter. It interchanges, therefore, on comparing the roots, with the linguals **ר**, **ט**, **ת**, as **צָהָר** and **מָהָר**, **צָבַע** and **מָבַע**, and **נָצַר** and **דָּבַב**; as well as with the dentals **ז**, **ש**, as **עָלַץ** and **עָלָם**, **צָבָא** and **סָפָא**, **צוּף** and **זוּף**, **צוּק** and **סוּק**, etc. It likewise interchanges, on comparing the roots, with **ק**, **כ**, **ג**, **ע**, from which we may infer that **צ** arose from a composition of the sounds of **s** and **k**. These interchanges we find in **נָרַע** and **צָרַע**, **בָּרַע** and **בָּצַע**, **עוּק** and **צוּק**, **פָּנַע** and **צָנַע**, **פָּנַר** and **פָּנַר**, etc.

צָאָה f. issue from the body, excrement, dung, from **צוּא**, equiv. to **יִצָּא**. Comp. **צוּאָה** and **צוּאָה**.

צוּאָה, **צוּאָה** see **צוּאָה**.

צָאָל (not used) equiv. to **צָלַל**, to overshadow, to cover; comp. **מָאָם** and **מָמָם**. See the noun **צָאָל**.

צָאָל (pl. **צָאָלִים**) m. probably, shady bush, thus for **צָלָל**; according to

others, after the Arabic, lotus shrub.

צָלַץ (not used) equiv. to צָלַץ to shelter, to guard (comp. צָלַץ = צָלַץ).

צֹלֵץ (for צָלַץ, with suff. צֹלֵץ) com. a herd; collective, orig. that which is kept, guarded; but generally, small cattle, *μῆλα*, especially, sheep. צֹלֵץ, however, is never used of a single sheep.

צֹלֵץ (place of herds) p. n. of a city in Judah.

צֹצֵץ (אֵץ—, const. צֹצֵץ—) masc. that which issued (from the mother's womb), sprout, sprig, descendant, issue, child. Root צוץ.

צָב (pl. צָבִים) m. 1) a litter, sedan-chair, or slow vehicle, from צָבַב to move softly; 2) a species of lizard, so called from its sliding, sneaking movement (Auth. Ver. "tortoise").

צָבַץ (fut. צָבֹץ) orig. equiv. to קָבַץ to gather, to assemble (in large numbers); צָבַץ אֶל to assemble round some place, to besiege it; also construed with the accus. צָבַץ צָבַץ a host, or an army, assembles. Hiph. צָבַץ to assemble a host, to levy recruits for war.

צָבַץ (const. צָבַץ, pl. צָבָאוֹת, const. צָבָאוֹת, but with suff. also צָבָאוֹת, as if the pl. were צָבָאוֹת) masc. (seldom fem.) a troop, a host;

צָבַץ a general; צָבַץ war-rrior; צָבַץ, צָבַץ, צָבַץ to go to war, orig. to go in the army; transf. to service of the army, or war, or field, or post, soccage, slavery; the host of heaven, of God, i.e. the host of angels, stars, planets: also called צָבָאוֹת; hence, the Lord is called צָבָאוֹת, sometimes צָבָאוֹת, for which, in the more recent books, צָבָאוֹת is used.

צָבַץ (fut. צָבֹץ, inf. with suffix צָבֹץ) Aram. orig. to spring forth, thus equiv. to צָבַץ; next, to desire, to wish, to will, after the same mode of transferring the sense as in צָבַץ.

צָבָאוֹת, צָבָאוֹת in the signification of a gazelle. See צָבַץ.

צָבָאוֹת (probably equiv. to צָבָאוֹת place of the hyenas) p. n. of a place in the valley of Siddim. See צָבָאוֹת, צָבָאוֹת.

צָבַב (not used) equiv. to צָבַב to move along softly, to glide, slide.

From which:—

צָבַב (with the article) p. n. fem. (the sliding one).

צָבַב 1) equiv. to צָבַב to shine; hence, to be beautiful, adorned, from which צָבַב; 2) like צָבַב in Aram. to swell; 3) equiv. to צָבַב to as-

semble (of an army), to which probably belongs צָבִיָּה, Is. 29:7, if it does not stand for צָבָאִיָּה.

צָבָה adj. m., צָבָה f. swelling of the belly, from צָבָה 2.

צָבוּ (def. צָבוּתָא) Aram. fem. will, desire; hence, like חֶפֶץ, affair, matter, from צָבָה.

צָבוּעַ m. a beast of prey, from צָבַע to seize, attack (Author. Vers. "a speckled bird").

צָבַט (fut. יִצְבֹּט) probably equiv. to צָבַת, to bind, to tie together; קָלִי' עָרְבָה ears of corn bound up; according to others, to hand, to deliver.

I. צָבִי (pause צָבִי, pl. const. probably צָבִיִּים Jer. 3:19) m. ornament, beauty, glory, glory of kingdoms, i.e. Babel; land of beauty, i.e. the land of Israel, for which also צָבִי alone stands; the glorious, holy mountain, i.e. the mountain of the temple.

Root צָבָה I.

II. צָבִי (pl. צָבִיִּים, צָבִיִּים, צָבִיִּים and צָבִיִּים) m. a gazelle, probably so called on account of the beauty of its appearance.

צָבִיָּה p.n. m. (ornament, beauty).

צָבִיָּה (from צָבִי) fem. the female gazelle.

צָבִיָּה p.n. f. (the same as צָבִיָּה).

צָבִיִּים for צָבִיִּים and this for צָבִיִּים.

I. צָבַע (not used) equiv. to טָבַע, to dive, to dip into; hence next, to paint, to colour, orig. to dip into the paint.

II. צָבַע (not used) to seize, to attack; next, to rob, from which צָבוּעַ, beast of prey, hyena, and also אֶצְבַּע.

צָבַע (Aram.) equiv. to צָבַע I., Heb. to dip in, to wet; hence Pa. צָבַע to wet. Ithpael אֶצְבַּע to be wetted.

צָבַע (pl. צָבָעִים) m. origin. that into which something is dipped; next, colour, paint, transf. to coloured garment.

צָבָעוֹן p.n. m. (the wild one, robber), from צָבַע II.

צָבָעִים (haunt of hyenas) p.n. of a valley and place in Benjamin.

צָבַר (fut. יִצְבֹּר) to heap up, to garner, to gather.

צָבָר m. a heap.

צָבַת (not used) to bind, to tie, related to צָפַר. The same is צָבַת and צָוַת in Aram.

צָבָת (pl. צָבָתִים) m. a sheaf, bundle (of corn).

צָד (with suff. צָדִי, with הַ finis, צָדָה, pl. צָדִים) m. 1) side; hence מִצָּד, מִצָּד as an adv.; 2) only pl. צָדִים for צָדִים, from צָד a net, for catching, according to Ibn Gannach.

צד (Aram.) the same.

צדא (not used) Aram. in Targum only Af. to mock, scorn, from which צדא mock.

צד (not used) equiv. to צדא to turn away, from which צד side, orig. turning away.

צד (also צד mountain-side) p.n. of a place, north of Palestine.

I. צד equiv. to צדא to waylay, to lay a trap; צדא to hunt the soul, i. e. to hunt one's life.

II. צד (Kal. not used) to destroy, to devastate; hence Niph. צדא to be destroyed. The orig. signif. is to cut off, to annihilate.

צד see צדא.

צד p.n. m. (the pious one, the just one).

צד f. hunting, lying in wait, artfulness, from צד I.

צד (only with the article, mountain side) p.n. of a city in Naphtali.

צד m. the just, righteous, upright one; in a matter of law, he that is right; in reference to the moral course of life, he that is honest; hence, synonymous with צד, צד, צד.

צד (fut. צד) to be just, upright; next, to be pious, good, honest, with all secondary significations. Niph. to be justified (before a

tribunal); the sanctuary shall be justified, i. e. its honour shall be saved. Pi. to justify, to declare as just. Hiph. to make righteous, i. e. to declare one as righteous before justice, to acquit. Hith. צדא to justify oneself, to defend oneself.

צד (with suff. צד) m. 1) straightness (of the path); next, righteousness, justice; צד, צד, צד; in the genitive, צד, צד; hence, correct, proper, just; as, צד just balances, צד sacrifices of righteousness; in a judicial sense, a just cause, the right which some one has, or is ceded to him; generally, honesty, probity, uprightness, salvation, happiness, etc.

צד f. equiv. to צד, hence also benevolence, just deed, virtue; צדא the former rain in abundance (Author. Vers. moderately).

צד (def. צד) Aram. fem. the same.

צד p.n.m. (righteousness of God).

צד p.n. m. (the same).

צד (Kal, not used) to shine, to glitter, related to צד. Hoph. to shine as gold, to be of gold color, yellow, gilt; hence, participle, צד glittering.

צהב adj. m. glittering, gold-colored, yellow.

צהה as the root to **צִי**, **צִיָּה**, **צִיִּי**, **צִיִּין**, see **צִיָּה**.

צִהֵל (fut. **יִצְהֵל** imp. f. **צִהְלִי**) 1) to be bright, to shine; 2) to shout, with joy, to triumph, transf. to neighing, bellowing (of beasts). Hiph. to cause to shine (the face), to cheer, to gladden.

צָהָר (not used) equiv. to **טָהָר**, but related also with **צִהֵל** to shine, to glitter, to illumine; from which, **יִצְהָרָה** (with suffix **יִצְהָרָהּ**, plur. **יִצְהָרִים**) orig. that which shines, oil. It is a noun formed from the fut. like **יַעַר**, **יַעַל**, **יִנְשׂוּף**, **יִלָּק** and others; from which the denom. **הַצְהִיר**, to press oil (**יִצְהָר**).

צָהָר (dual **צִהְרִים**) fem. light, ray, transf. to an opening to admit light, window, like $\phi\omega\varsigma$ in Greek, the dual **צִהְרִים** noon, orig. the point of turning between the increasing and decreasing light, fig. luck, prosperity, i.e. the time when the sun is in his zenith.

צו (pause **צו**, after the form **קו**) m. a sign post, a road index, related to **הָלַךְ אַחֲרֵי צ'**; **צִיִּין** to walk after the index of the road (Auth. Vers. commandment), figur. precept, commandment. Root **צוּה**.

צוֹא (not used) equiv. to **יִצֵּא**, to issue, of excrement, dung; from which:—

קִיא צוֹאָה f. excrement, dung, vomit and filthiness, or filthy vomit, as a figure of abomination. Root **צוֹא**.

צוֹאִי adj. m. filthy, of garments.

צוֹנָאֵר (const. **צוֹנָאֵר**, with suff. **צוֹנָאֵרִי**, but also **צוֹנָרִים**, pl. **צוֹנָרִים**, const. **צוֹנָרִי**) m. neck, seldom throat, orig. the narrowest of the upper part of the body, from **צָוַר** to be narrow; **צוֹנָאֵר** with stretched out neck, the plur. signifies sometimes the front and back part of the neck, and sometimes the rumps, the heads of which being cut off. **צוֹנָאֵרִית** (only pl. with suff. **צוֹנָאֵרִיתִּים**) f. the same.

צוֹבָא (abbreviated from **נְצוֹבָא**, from **נָצַב** a post) p.n. of a Syrian state, complete **צוֹבָא**, later it was used for Nisibis.

צוֹר (fut. **יִצוֹר**) equiv. to **צָרָה** to lie in wait, to waylay (**אֶת** acc.) some one; hence, to catch, to hunt (for game), **צוֹר נֶפֶשׁ** to hunt the life. Pi. **צוֹרֵד** the same, with accus. sometimes even omitting **נֶפֶשׁ**. The Hith. **הִצְטִיד** is a denom. from **צוֹר**, which see.

צוּה (Kal, not used) orig. to fix, to place firmly, related with **צָב**,

צָרָא (comp. the deriv. **צִוִּין** for **צִוִּין**), from which Pi. **צִוָּה** to appoint or nominate some one over (על) something; next, 1) to command, to charge, with acc., sometimes const. with **על**, **ל**, **אֶל**, and the thing commanded stands then in the accus., the command follows either after **לְאמֹר** or indirect in the inf.; 2) to order, with **על**, of the person to whom the order is directed; with **ל**, **אֶל**, of the person in whose behalf the order is given; **צִוָּה לְבֵיתוֹ, אֶל-בֵּיתוֹ** to put his house in order, i.e. to make his last will. Pual, to be charged, commanded.

צָוָה (fut. **יִצְוֶה**) to cry, to call; hence, **קָרָא** in modern Heb. to call, to give a name; related is **שָׁבַח**.

צִוְחָה (const. **צִוְחַת**) f. a cry, either for joy or grief.

צוּל (not used) equiv. to **צָלַל** and **צָהַל** to roar, to snort (syn. with **הוּם**), from which **מְצוּלָה**, and—**צוּלָה** f. the roaring precipice, depth, syn. with **מְהוּם**.

צוּם (fut. **יִצְוֶם**) origin. equiv. to **צָמָא** to languish, to famish; next, to fast; **הֲצוּם צָמַתְנִי** did ye at all fast for me.

צוּם (with suff. **צָמְכָם**, pl. **צוּמוֹת**) m. the fasting, or concrete, the fast-day.

צוּעַ (not used) equiv. to **יָצַע** to lay, to stretch, to lay down in rows, from which **צַעְצַע** image-work of gold and silver.

צוּעַר see **צָעַר**.

צוּעָר p. n. m. (littleness).

צוּף equiv. to **זָף** to overflow, construed with **על**. Hiph. to cause to overflow, to flood.

צוּף (plur. **צוּפִים**) m. 1) honey-cell, from **צוּף** to overflow; according to others, honey-comb, in the sense of being round; more correctly, however, equiv. to **סוּף**; hence, from the sugar-cane, the juice of which (sugar) is called **נֶפֶת**; 2) p. n. m. for which once in Keri **צוּפִי** and **צוּפִי** occur.

צוּפָר p. n. m. the dancing, hopping one.

צוּץ origin. to shine, to glitter; hence transf. to bloom. Hiph. 1) to shine forth, look forth; modern Heb. to look, behold; 2) to break forth in blossom or flower, and generally, in a figurative sense, to flourish.

I. **צוּק** (Kal, not used) equiv. to **זָקַק**, **זָקַח** to enclose, to bind round; hence Hiph. **הִצִּיק** (part. **מְצִיק**) to straiten, to oppress, construed with the dative and accus.; or also, to press in some one, to urge, with accus. or **ל**; to straiten a town, i.e.

to besiege it. **מַצִּיק** the oppressor.

Hoph. **הוּצַק** pass.

I. **צוּק** (fut. **יִצוּק**) equiv. to **יָצַק** to pour out, to pour forth, to melt; hence, Job 28:2, "and brass is molten out of the stone"; **צָקוּן לְחַשׁ** they pour out (for **צָקוּ**) in prayer.

III. **צוּק** (Kal, not used) to put, to place firmly, related to **יָצַן**; hence Hiph. **הִצִּיק** to place some one. Hoph. (if it does not belong to **צוּק** II.) to be placed, origin. to be fixed, cast.

צוּק m. strait, oppression, from **צוּק** I.

צוּקָה f. the same.

צוּר see **צָר**.

צוּר (fut. **יִצוּר**, apoc. **יִצֹר**) 1) to enclose; next, to besiege (comp. the root in **בָּצַר**, **הָצַר**, **עָצַר**, etc.), construed with **עַל**, **אֵל**, and accus.; 2) to straiten, oppress, to persecute, related to **צָרַר**; 3) equiv. to **יָצַר** and **יָרַ** to tie up (money), to bind together, to tie, comp. **צָרַר** in this sense; 4) to cut, to form, comp. **צוּר** in this sense; from which **צוּר** sharp edge; 5) (not used) to walk, to go, comp. **תָּוַר**, **שָׁוַר**; 6) to be strong, connected with signif. 3, comp. **חֹזֵל**. Hiph. 1) to oppress; 2) to have pangs, throes (of a woman in travail), denom. from **צָרַר**, which see

צוּר (pl. **צוּרִים** and **צוּרוֹת**) m. 1) stone, rock, from **צוּר** to be firm, strong, hard; **צִ' נְהָלִים** the stones of the rocks; **צִ' יִשְׂרָאֵל** the Rock of Israel, i. e. God; sometimes **צוּר** alone; also, to denote the ancestor of a people; in this sense the plur. is **צוּרוֹת**; 2) sharp edge (of the sword), **חֲרָבוֹת צוּרִים** sharp knives; 3) image, form, shape, from **צוּר** to form; 4) p. n. m.

צוּרִי see **צוּרָא**.

צוּרָה f. form, shape (of a house or a temple).

צוּרָהוֹן (from **צוּרָא** formed with the termination **וֹן**—, comp. **אִישׁוֹן** from **אִישׁ** (**נָרַע** from **נָרַעוֹן**) m. a little neck.

צוּרִיָּאֵל p. n. m. (God is the Rock).

צוּרִי־יִשְׁרָיִ (the Rock is the Almighty).

צוּרַת (Kal, not used) to kindle, to burn, to light; hence Niph. **נִצַּת** (fut. **יִצַּת**, pl. **יִצַּתוּ**) to burn with (**בְּ**) something, to be heated, to be wroth against (**בְּ**) some one; also, to be set on fire, to be destroyed. Hiph. **הִצִּית** (once Ketib **הוּצִית**) to kindle, to set fire to (**עַל**, **בְּ**) something, the same **הִצִּית בְּאִשׁ**.

צוּח adj. m., **צוּחוֹת** plur. f. 1) glowing, hot (of the wind); transf. to bright, serene, cheerful, e. g. of the cheering warmth of the sun; 2) shining,

glittering, dazzling, of the bright colour of the skin; 3) luminous, brilliant, distinct, clear, in a spiritual sense, of speech. The plur.

צִחוֹת stands as an abstract.

צִחָא p.n. m. (brightness, beauty).

צָחָה (not used) origin. to glow, to burn; next, to be dry, parched, related to צָחַח, זָקַק; transf. to languish, to burn with thirst.

צָחָה (according to Kimchi צָחָה) m. the languishing one, with (accus.) thirst (after the form עֲקֵשׁ).

צָחַח (3 pl. צָחוּ) to glow, to burn; next, to be dazzling, shining, white. See צָחָה.

צָחִית (const. צָחִית) m. dearth, dryness, צ' סֶלֶע barren rock.

צָחִיחָה f. waste, dry, parched, country; comp. צִיחָה.

צָחִיחִי (pl. יִים—Ketib) adj. m. dry, parched, placed, formed from צָחִיחָה.

צָחִין (not used) equiv. to זָנַח to be filthy; hence, to stink.

צָחִנָה f. bad odour, stink.

צִחְצִיחָה (pl. חוֹת—) fem. cheerfulness (of the heart), joy.

צָחַק (fut. יִצְחַק) equiv. to the later שָׂחַק to laugh, to mock at (?) some one. The root is צָחַק. Pi. 1) to laugh, to mock, repeatedly at (?) some one; 2) to jest, to play, to sport, indicated by laughter, especially of the sport of love.

צָחַק m. scorn, sport, laughter.

צָחַר (not used) to be dazzling white, to shine, origin. equiv. to צָהַר, which see.

צָחַר m. dazzling white (of wool).

צָחֹר (only pl. f. צָחֹרוֹת) adj. m. shining, white, used of the color of the white ass.

צָחֹר p. n. m. (shining); for which צָחֹר once stands.

צִי (contracted from צָיִ, pl. צִיִּים) m. a ship, a fleet, from צָיָה (related to the root in קָצַב, חָצַב to hollow out, origin. that which is hollowed out. The form צִיִּים belongs to צָיִ; the form צִיּוֹת belongs to צָיָה, to which also the root צִיּוֹן belongs.

צִיבָא p. n. masc. (a post, as if from נְצִיבָא).

צִיד (const. צִיד, with suff. צִידִי) m. 1) hunting, the chase; 2) concrete, the object of hunting, game, venison; 3) food, meal, provision for a journey.

צִידִּי m. huntsmen, hunter, from צִיד.

צִידָה (also צִידָה) f. food, especially provision for a journey.

צִידֹן (fishing) 1) p. n. of a Phenician city (as such fem.), complete 'צִידָה the great Sidon having been the celebrated commercial town of Phenicia, hence in the Bible סִיחַר צִידֹן; the state was called

בַּת צִידוֹן ; 2) p. n. of the first-born son of Canaan (hence masc.), and next also, the name of the people. The gent. was called:— צִידְנָה (pl. צִידְנִים, צִידְנִין) m., צִידְנִית (pl. צִידְנִיות or צִידְנִיֹּת) fem. the Sidonian.

צָרָה (for צוּה, not used) 1) to glow, to burn; related is the Aram. **ܥܪܐ**, not = צָהָה; 2) to hollow out, to deepen (**ח-צ-ב**=צָרָה in the radicals). The two significations are not connected.

צִיָּה (formed from a masc. צִי) f. a dry parched country; hence also, desert, steppe, generally in connection with **אֶרֶץ** and **מִדְבָּר**, sometimes alone. The plur. צִיֹּת is rendered by some, ships. Root צִי.

צִיּוֹן m. dry land, parched soil.

צִיּוֹן (a stronger form from צִי; hence appell. dry place, or probably equiv. to צִיּוֹן hill) p. n. of a hill of Jerusalem, on which a castle stood, and which was later the seat of divine glory; hence, צִיּוֹן **הַקֹּדֶשׁ**. In prophetic language צִיּוֹן was later used for Jerusalem; hence the inhabitants, **בְּנֵי צִי**, **יוֹשְׁבֵי צִי**, **בַּת צִי**, **עַם בְּצִי**. With the gen. it occurs in the phrase **צִיּוֹן קְדוֹשׁ יִשְׂרָאֵל** Zion of the Holy One of Israel.

צִיּוֹן (pl. צִיּוֹנִים) masc. a little hill for

pointing out the road, road index, transferred, to tomb, monument, probably from צוּה thus for צִיּוֹן.

צִיִּי (only pl. צִיִּים, formed from צִי) adj. m. 1) inhabiting a dry country, inhabitant of the desert, either of man or beast; 2) ship-master, sailor, from צִי ship.

צִיִּין (or צִין, with ה of motion **צִיִּינָה**) p. n. of a desert south of Palestine, wherein the place **קִרְיַת בְּרִנְיָה** was situated.

צִיִּנָּה masc. a prison, orig. enclosure, from צָנַק to enclose, to shut up. The form is after **קִימָר**, **כִּירָד**, **קִימֹשׁ**.

צִיִּעַר (littleness) p. n. of a place in Judah.

צִיִּי equiv. to צוּה.

צִיִּי as a verbal root, see צוּיץ.

צִיִּי (pl. צִיִּים for צִיִּיִּים, with dagesh for the quiescent *yod*) masc. 1) a plate, orig. that which is visible at a distance; comp. צִיִּין in the Hiph.; 2) flower, blossom, orig. glittering, after the usual gradation in Hebrew from shining to blooming; 3) wing, after the mode of transferring in **פָּרַח**; hence also, fins (of fishes); in the Aram. **צִיִּיִּין**, equiv. to **בְּנֵי שִׁחַר**; 4) p. n. of a place.

צִיִּיָּה (const. צִיִּיָּת) fem. a flower, **צִיִּיָּת נָבֵל** a flower of fading, where

נָבֵל is a noun after the form שִׁרְק; the reading is not צִיץ הַנָּבֵל.

צִיצִית (צִיצִית) fem. 1) hair or lock in front, so called on account of its wing-like form; 2) fringe of garments, also on account of its wing-like appearance. The Targum פְּרוּסְפָּרִין is the *κράσπεδα* of the LXX.

צִקְלָנִי see צִקְלָנִי.

צִיר as a verbal root see צִיר, but the Hith. הִצְטִיר is only a denom. from צִיר 3.

צִיר (from צִיר, which see) m. 1) pain, pangs, woes; צִירֵי יוֹלָדָהּ the pangs of a woman that travaileth, from צִיר writhing; 2) hinge of the door, probably after the same derivation, from צִיר to turn, as is evident from מַסְבֵּי in the context; 3) a messenger, from צִיר to walk, to go; from which denom. הִצְטִיר to repair for wandering, walking; 4) image, figure, from צִיר=צִיר to form, transf. to idol-image.

צִית see צִית.

צִל (with suff. צִלִּי, with analysed dagesh צִלְלוּ, plur. צִלְלִים, const. צִלְלִי, but probably also צִלְלִים) m. (seldom f.) shadow, from צִלְל=צִלְל to cover, to veil; צִל נִטְוֶה a shadow that declineth, i. e. towards evening, the same is צִלְלִי עָרֶב;

צִל עֹבֵר the passing shadow; hence generally as a figure of transientness, e. g. צִל יָמֵינוּ the transientness of our days: צִל is also used as a figure of protection, shelter, and refuge, as צִל קוֹרָה shadow of the roof, i. e. protection of the house: also as a symbol of nothingness, perishableness, e. g. צִלִּי כַּצִּל my members are like a shadow, i. e. lean, wasted.

צָלָה (Aram.) orig. to incline, to lean, like נָטָה in Hebrew; hence, Pa. to pray, orig. to bend the knee (for prayer). The root appears to be only a secondary form from צָלַע (צָלַע), which see.

צָלָה (fut. יִצְלֶה, inf. צִלּוֹת) to roast (meat). The root צָלָה has its analogy in בָּשַׁל

צָלָה p. n. fem. (singing, song, from צָלַל).

צִלּוּל (Ketib) m. a rattling (according to Kimchi), thus from צָלַל to sound; according to others from צָלַל=צָלַל, hence equiv. to צָפַר, which corresponds with מְתַפְּקֶה in the context.

צָלַח (in pause צָלַחַה, fut. יִצְלַח) 1) (not used) to cut in, to deepen out, from which צָלַחַת, צִלְחִית; 2) to cut through (a river), i. e. to wade through it, comp. צָקַע in the same sense in modern Heb.

צָ' הַיַּרְדֵּן to cross the Jordan; 3) to penetrate, to break forth, e. g. of the spirit of God, which breaks forth over (עַל, אֶל) some one; also of the breaking forth of fire; hence יִצְלַח כְּאֵשׁ lest he break out like fire; 4) to thrive, to prosper, orig. to go on prosperously, thus connected with signif. 2; לִּצְלַח to be fit, adapted for something. Hiph. (of signif. 4) to cause to prosper (an undertaking), to carry out something happily, to cause to prosper the way, i. e. equiv. to be successful, used of one who succeeds in everything.

צָלַח (Aram.) equiv. to צָלַח Heb. in the signification of, to go through; hence, הִצְלַח to make one prosperous, and generally of the thriving and prospering of an undertaking.

צִלְחָה (only pl. צִלְחוֹת) f. dish, cruse.

צִלְחִית f. the same.

צִלְחָת (in pause צִלְחָת) f. dish, cruse, orig. that which is deepened out, from צָלַח; transf. to the hollow of the bosom, and the lap.

צִלְיָ (const. צִלְיָ) m. roast, or meat for roasting.

צִלְיָ Keri for Ketib צִלְיָ, which see.

צִלְלָ (3 plur. צִלְלוּ) 1) to sound, to tingle; hence, of the quivering of the lips, related to צִלְלָ, צִלְלָ; 2)

to cover, equiv. to מָלַל; hence, to overshadow (comp. נִצֵּל); 3) to sink, in which sense it is frequently used in modern Hebrew; 4) equiv. to נָלַל to roll, to move round: all these significations are found again in the derivatives. See צִלְלָ, צִלְצָל, מִצְלָה, צִלְלוּ, and others.

צִלְפֻּנִי p. n. m.

צִלְם (not used) to shadow, to cover, only an extended form of צָל; צִלְמוֹת, צִלְמֵם, are probably formed from צָל.

צִלְם (with suff. צִלְמִי, pl. צִלְמִים) m. orig. shadowing; next, a phantom, or image, figur. idol-image generally; also, of the human figure, which has a resemblance to another: צִלְם is probably formed from צָל, with the termination -ם, like תִּלְם from תֵּל, חִלְם from חֵל, פִּרְם from פֵּר, טִרְם from טֵר.

צִלְמָה (but also צִלְמָה; def. צִלְמָה) Aram. m. the same, but only in the signification of idol image.

צִלְמוֹן (shadowed mountain) 1) p. n. of a mountain in Samaria; 2) p. n. m.

צִלְמוֹנָה (shadowed place) p. n. of an encampment of the Israelites in the desert.

צִלְמוֹת f. probably equiv. to צִלְמוֹת.

formed from צָלַם, after the form עֲבָרוֹת, קִרְרוֹת, according to the opinion of Abulwalid and Kimchi; hence, darkness, shade, especially of the shade *Orcus* (Auth. Ver. "shadow of death"); also, land, gates of darkness, syn. with אֶפֶל. צִלְמָנָע p.n. m. (refusal of shelter, i. e. delivering up; צִלְמָנָע = מִצְנָע). צִלַּע 1) to incline, to lean; comp. the Aram. צָלָא, which root is also found in עֲצָל; hence 2) to halt, to limp, a defect shown by inclining on one side. Possibly, however, צִלַּע in signif. 2, is only a denom. from צִלַּע. צִלַּע (const. צִלַּע and צִלַּע, with suff. צִלְעִי, pl. צִלְעִים and צִלְעוֹת, const. צִלְעוֹת) f. (but the pl. צִלְעִים m.) 1) side, leaning, from צִלַּע; hence צִלְעֵי שְׂמֵר he that watches at the side of some one, i. e. a friend (Author. Vers. "watching for my halting") (?); transf. to the side of inanimate objects, e. g. side of the tabernacle, an anti-chamber of a building, wing of a door; also, side, equiv. to part, in reference to the position; 2) rib, on account of its being inclining, or of its being at the side of the body. The plur. צִלְעוֹת is used besides of ribs, also of the sides of the altar, or any side piece,

counter-part, also of the ribs or skeleton of a building, i. e. of the beams, flooring, etc.; 3) p.n. of a Benjaminite city.

צִלְעָה masc. the halting, the limping, fall, adversity.

צִלְעָה to break to pieces; next generally, to strike, to give a blow.

צִלְעָה p.n. m. (the breaker).

צִלְפָּחָה p.n. m. (sharp wound).

צִלְצַח (shelter against the sun) p. n. of a place in Benjamin.

צִלְצָל (pause צִלְצָל; const. צִלְצָל, pl. צִלְצָלִים, const. צִלְצָלִי) masc. 1) a tinkling, clattering instrument; hence pl. basins, cymbals; 2) a kind of chirping insect, cricket (Author. Vers. "locust"); 3) the rustling (of wings), i. e. the tumult of armies, in which sense is probably to be understood צִלְצָל בְּנִפְתָּיִם; 4) fish-hook, from צִלְל to sink deeply.

צִלְקָה (not used) equiv. to צִלַּח to split, to divide.

צִלְקָה p. n. m. (splitting).

צִלְתִּי p. n. m. (the covered, veiled one).

צִמָּה see צִמְיָה.

צִמָּה (1 pret. צִמְתִּי, fut. צִמְתִּי) to languish, to thirst, figur. to pant (for God, etc.), related to צִמָּה.

צִמָּה m. thirst.

צִמָּה (pl. צִמְמִים) adj. m., צִמְמָה f. thirsting, languishing.

צָמָה f. thirst, languishing, applied to ardour, fervency.

צָמָהוֹן (const. **צָמָהוֹן**) masc. parched, languishing, country.

צָמַד (Kal, not used) equiv. to **צָמַד** (in **עֲמָדִי**) and **צָמַד** to bend, to tie together; hence Niph. to attach oneself to (**לְ**) something, e. g. to the worship of Baal. Pu. to be tied firmly on (of the sword). Hiph. **הִצְמִיד** to concoct, to devise artfulness, craftiness.

צָמָד (with suff. **צָמָדוֹ**, plur. **צָמָדִים**, const. **צָמָדִי**) m. 1) a pair (of oxen, asses), orig. joining, e. g. **צָמָד בָּקָר** a pair of oxen, **צָמָד חֲמוֹרִים** a pair of asses, **רוֹכְבֵי צָמָדִים** horsemen riding in pairs; 2) a yoke, an acre, i. e. a piece of ground, to the ploughing of which a pair of oxen are required, *jugum*.

צָמָה fem. a veil, from **צָמַח** to veil round, as Abulwalid renders it **מִסְוָה**; according to others, hair-plaids, hair-tails.

צָמוֹק (pl. **קִים**—) dried grapes baked to cakes, from **צָמַק**.

צָמַח (fut. **יִצְמַח**) to sprout forth, to grow; the root syllable is **צָמַח**: it is applied to the growing of plants, trees, and the hair, fig. of the springing forth of new events.

Pi. to grow strongly and prominently (of the hair). Hiph. to cause to sprout forth (with double accus.), fig. to cause to appear or spring forth.

צָמָח (with suff. **צָמָחוֹי**) m. the sprouting, growing; **צָמָחוֹי** sprouting leaves, but generally conc., sprout, or a branch, fruit, product (of the earth, field), and synon. with **פְּרִי** or **מוֹב הָאָרֶץ**; **צָמָח יְיָ** that which God causes to grow, product; sprout of righteousness, applied to the progeny of David, a future king from the house of David.

צָמִיד (pl. **צָמִידִים**) m. 1) bracelet tied round the arm; 2) cover of a vessel, which is fastened to the vessel.

צָמִים (after the form **צָדִיק**, **פְּטִישׁ**) m. snare net, from **צָמַח** to entwine, to bind; hence **יָחֹק עָלָיו צָמִים** the snare (Author. Vers. robber) shall lay hold of him; synon. **פָּח**, **רֶשֶׁת**, **חֶבֶל**, **מַלְכָּדֶת** in the same passage; transf. to the one who lays the snare, robber, e. g. **וְשָׂאָה וְצָמִים חֵילָם** and the robber lies in wait for (Auth. Vers. swallows up) their substance.

צָמִיתָת f. orig. destruction, but only **לְצָמִיתָת**, adverbially, equiv. to **כָּלָה**, i. e. entirely, altogether, for ever.

צָמָם (not used) 1) equiv. to **צָמָם** (comp.

the radical in **צָמַח** to entwine, to bind, to tie fast (comp. the Aram. **צָמַח**; 2) to veil round, to wrap round, to cover, probably from signif. 1. See **צָמַח** and **צָמַח**.

צָמַח to shrink together, to dry up, by which something is lessened and becomes lean; hence **שְׂדֵי צָמָה** dry breasts; related to the root **צָמַח**.

צָמַח (not used) equiv. to **צָמַח** (related to **צָמַח** and Aram. **עָמַח**) to sprout forth, to break forth, to grow, especially of the wool, like **צָמַח** of the hair, and **צָמַח** of the foliage.

צָמַח (with suff. **צָמַחִי**) masc. wool; **צָמַחִי** wool-shearing.

צָמַחִי p. n. of a Phenician people, whose city, Simyra, was on the western foot of the Lebanon, and the ruins of which are yet to be seen.

צָמַחִי p. n. of a city in the territory of Benjamin, from which **צָמַח**.

צָמַחִי (with suff. **צָמַחִי**) f. foliage (Author. Vers. highest branch) of the cedar, *coma arboris*, thus connected with **צָמַח**. Comp. **צָמַח**.

צָמַח to destroy (the life), to cut off, to exterminate; related to **שָׁמַח**, and probably also to **צָמַח**. Niph. to be destroyed; transf. to dry up, of a river. Pi. **צָמַח** like Kal;

צָמַחִי with the doubling of the last radical signifies they have entirely destroyed me. Hiph. **צָמַחִי** to destroy, to uproot, to annihilate.

צָמַח belongs to **צָמַח**, see **צָמַח**.

צָמַח see **צָמַח**.

צָמַח (not used) equiv. to **צָמַח** to shelter, to protect, like **צָמַח**; hence:—**צָמַח** and **צָמַח** (with suff. **צָמַחִי**) m. herd, flock, so called from their being sheltered. Comp. **צָמַח**.

צָמַח (from **צָמַח**, pl. **צָמַחִי** and **צָמַחִי**) f.

1) thorn, prickle, especially in this sense the plur. **צָמַחִי**; 2) a shield which covers the whole body, from **צָמַח** in the signification of covering, **נִשְׂאָה הַצָּמַחִי** shield-bearer; 3) fish-hook, especially in this sense the plur. **צָמַחִי**, if it is not to be rendered a boat, a sculler, from **צָמַח** in the sense of to bend, to entwine; 4) cooling, cold, from **צָמַח** to be cold.

צָמַחִי see **צָמַח**.

צָמַחִי, **צָמַחִי** Ketib, see **צָמַחִי**.

צָמַחִי (pl. **צָמַחִי**) m. a canal, a water-spout, especially of a pipe; fig. a cloud (Auth. Vers. water-spout), Ps. 42:8. See **צָמַח**.

צָמַח (fut. **צָמַחִי**) 1) to decline, to remove downwards, to alight from (something); 2) to penetrate into (something), related to **צָמַח**.

צָנִין (only plur. צָנִינִים) masc. thorn, prick, from צָנַן to be pointed.

צָנִיף (const. צָנִיף; pl. צָנִיפֹת) masc. head-dress, turban, either of the head-dress of women, of distinguished persons, or of priests. Once in Ketib צָנִיף for Keri צָנִיף.

צָנִים to be hard, in modern Heb. of bread, of the withered ears of corn; related is צָנַם in קִצְמוֹן.

צָנִן see צָנַן.

צָנַן (not used) 1) equiv. to צָנַן to be sharp, pointed, from which צָנִיף, צָנִין; 2) equiv. to צָנַן to shelter, to protect, to cover, from which צָנִיף; 3) equiv. to צָנַן, צָנַן to entwine, to tie; hence צָנִיף boat (made of wicker-work) and צָנִיפֹת basket (Author. Vers. pot); 4) equiv. to צָנַן to be shady, cool; hence צָנִיף cold.

צָנַע to decline, to alight, a secondary form of צָנַע; next, to be humble, meek; צָנִיף the humble one, the modest one. Hiph. to walk, i.e. to conduct oneself humbly.

צָנַף (fut. צָנִיף, with suff. צָנִיפִי) to wrap round (a turban); next, to conceal: related to צָנַף.

צָנִיפֹת fem. wrapper, veil; hence, Isa. 22:18, "he will surely veil thee round" (Author. Vers. "violently turn and toss thee").

צָנִיפֹת fem. basket, from צָנַן to en-

twine; according to some, vessel generally (Auth. Vers. pot), from צָנַן to protect.

צָנַן (not used) to enclose; related to צָנַן, but not to צָנִיף.

צָנַן (not used) equivalent to צָנַן to hollow out, from the hollowing of pipes.

צָנַן (not used) to be hollow, from which:—

צָנִיף (pl. צָנִיפֹת) f. canal, pipe, tube, through which the oil runs in the lamp; the same is *cantharus*. If the root is צָנַן, צָנִיף is the additional syllable to form the termination, like צָנִיף in צָנִיף from צָנַן, etc.

צָעַר (fut. יִצְעַר) to stride, to pace, hence, 1) to pace (on the plain ground), to stride along, with solemnity, e.g. in procession, to walk with a measured step, to proceed (through a country); of God, who majestically passes (marches) over the earth; 2) to step up, to ascend, e.g. *עָלִי שֹׁר* over the wall (Auth. Vers. to run over). Hiph. to cause some one to proceed, to lead; hence, Job 18:14, and thou leadest him (Auth. Vers. it shall bring him) to the king of terror. צָעַר (with suff. צָעַרִי, pl. צָעַרִים) m. step, walk, *הִרְחִיב צֵי* to enlarge the steps, to make the

steps firm, a figure of good success; in contrast to straitening the steps, a figure of failure. To number the steps of some one, is a figure of designing evil against him.

צֶעֳדָה (pl. **דָּוָת**—) f. 1) the marching (proceeding) of God; 2) a kind of ornament worn by the women of the east on the legs, compare **אֲצִעְדָה**.

צָעָה to incline, to bend, e.g. of the holding of a vessel down for emptying it, of the stretching down of a harlot, of the bending or bowing of one that is fettered, **צָעָה** the captive exile; of the throwing back of the head as a gesture of pride. Pi. to bend a vessel to empty it.

צֶעֳוֹר Ketib for **צֶעִיר**, which see.

צֶעִיף (with suff. **צֶעִיפָה**) m. a veil, a covering or wrapper (round the head).

צֶעִיר (once for which **צֶעֳר**, plur. **צֶעִירִים**) 1) adj. masc., **צֶעִירָה** fem. small, little (in days, years); next, generally the younger one, transf. to inferior in value; 2) p.n. of a place (littleness).

צֶעִירָה f. young, of age, abstract; from which **מִצֶּעִירָה**, joined to a noun by **מִן** and **צֶ**; and littleness, in reference to height.

צָעַן (fut. **יִצְעַן**) to wander (of the nomades), orig. to load the beasts, it being only a secondary form from **צָעַן**; fig. Is. 33:29, a tabernacle that shall not wander, i. e. not be taken down.

צֶעֶן p. n. of an ancient city in Lower Egypt, on the eastern border of the branch of the Nile, otherwise called Tanis, in Egyptian *Dachane*, i. e. the lower.

צֶעֶנְנִים (wanderings) p. n. of a city of the Kenites, in the territory of Naphtali.

צָעַף (not used) to veil, to cover. The form appears to be transposed from **צָעַף**; from which **צֶעִיף**.

צֶעֶצֶע (only pl. **עֵים**—) masc. a row, from **צֶעֶ=צֶע**; hence **מַעֲשֵׂה צֶעֶצֶע** trellis-work (Auth. Ver. "image work").

צָעַק (an older form for **צָעַק**; fut. **יִצְעַק**) to cry aloud, to call out (for help), to call to some one (with **לָא**, **לְ** of the person); the object for which one cries stands in the accus. Pi. to cry repeatedly. Hiph. to call together, to assemble, like **הִצְעִיק**. Niph. to be called together.

צָעָקָה f. cry; **צֶעֶקָתָם** the cry over them.

צָעַר fut. **יִצְעַר**) equiv. to **נָשַׁר** to be little, inferior, in reference to ap-

II. **צַפֵּעַ** (not used) equiv. to **נָפַע**, **פָּעַ** to breathe, to blow, to puff; hence of the breathing or hissing of the serpent (comp. **נָפַעַה**); comp. also **פָּעַה**.

צַפֵּעַ m. adder, viper, from **צַפֵּעַ** to breathe, to hiss.

צַפְעָנִי (pl. **נִיִּם**) masc. formed from **צַפֵּעַ** species of adder. The form is as in **יִדְעָנִי**.

I. **צַפֵּץ** (Kal, not used) to hiss, to chirp, to peep, or to bring forth any piping sounds, only in Pi. (in a reduplicate form), **צַפְצֹץ** to peep.

II. **צַפֵּף** (not used) to set, to plant; analogous to which is the root in **רָצַף**, **רָצַב**.

צַפְצָפָה (from **צַפֵּף** II.) f. plant.

I. **צַפֵּר** (fut. **יִצְפֹּר**) to turn, in a circle, from which **צַפִּירָה**.

II. **צַפֵּר** (not used) to be hairy; in the radical it is related with **פָּרַע**; from which **צַפִּיר**.

III. **צַפֵּר** (not used) to point, to edge, to cut in (related to **חָפַר**); from which **צַפְרָן**.

IV. **צַפֵּר** (not used) to chirp.

צַפֵּר (pl. **צַפְרִין**, def. **צַפְרִיא**, const. **צַפְרִי**) Aram. com. a bird.

צַפְרָדַעַם m. (coll. f.) a frog, pl. **צַפְרָדַעִים**.

The etymology is obscure.

צַפְרָה p. n. f. (little bird).

צַפְרָן (pl. with suff. **צַפְרָנִיָּה**) masc. 1) nail of the fingers, orig. the point ;

2) point of a pencil ; comp. **נִנְיָן**.

The root is **צַפֵּר** III.

צַבֵּת (not used) equiv. to **צָבַת** to bind, to tie round; hence transf. to adorn, as in **צַפֵּר**; it is also connected with the signification of; to order, to arrange, to lay in rows.

צַבֵּת f. knop, orig. that which surrounds or adorns the head of a pillar.

צַבְתָּ (watch tower) p. n. of a Canaanite city.

צַבְתָּה (the same as **צַבְתָּ**) p. n. of a valley in the territory of Judah.

צַצִּים see **צִיץ**.

צַקֵּל (not used) according to some, to bind together, like **עָקַל**; according to others, to hollow out, to deepen out; from **קָלַן**.

צַקְלָן (only with suff. **צַקְלָנוּ**) masc. sack, pocket, from **צַקֵּל**.

צַקְלָן (or **צִי־**, in pause **לָן**) p. n. of a Philistine city.

צָר (with a tonic accent, or the article, **צָר**; with suff. **צָרִי**, pl. **צָרִים**, **צָרִי**) 1) adj. m. **צָרָה** (pl. **צָרוֹת**), f. narrow, straitened, confined; 2) subst. abstract, strait, trouble, tribulation, and in this sense the masc. form **צָר** is often used; as **לִי צָר** I am in a strait, **בְּצָר** in trouble, **צָר וּמְצוּקָה** trouble and anguish; sometimes the f. form **צָרָה**, lengthened with **ה** mobile,

עַתָּה, עֲתוּת, יוֹם צָרָה, e.g. בְּצָרָתָהּ time, day of trouble; לִי צָרָה in my trouble; צָרַת נַפְשׁ anguish of the soul, as apposition to צוּקָה, חֲשֵׁכָה; 3) conc. צַר m. enemy, adversary, oppressor, persecutor; hence, apposition to אֹיֵב; צָרָה f. adversary, rival (applied to a wife whose husband has more than one wife); 4) צַר in the sense of צוּר a rock, a stone. See צָרַד and צוּר.

צָר (strait, confinement) p.n. of a city in Naphtali.

צָר masc. 1) a rock, a stone, a flint, equiv. to צוּר which see; 2) sharp edge, probably, a knife, from צוּר; 3) equiv. to צוּר Tyrus. See צוּר.

צָרַב (Kal, not used) equiv. to צָרַב, קָרַב to glow, to burn. The Niph. נִצְרַב to be burnt, to glow (of the face).

צָרַב adj. m. but only occurs in the fem. צָרַבָּת burping, glowing, of the glowing fire.

צָרַבָּת f. burning, burning wound, or inflamed spot on the skin.

צָרַד (not used) to be cool, fresh, from which:—

צָרַדָּה (cooling) p.n. of a city not far from Scythopolis; see also צָרַדָּה and צָרַדָּתָן which stand for it.

צָרַדָּה (not used) equiv. to צָרַע to cut

in something (to wound) burn; 2) to cut in a tree or shrub for the balm to ooze out.

צָרָה as a fem. from צָר, and thus from the root צָרַד, see צָר and צָרַד.

צָרַוּהָ p.n. f. (the wounded one): her children were called בְּנֵי צָ. It is possible that צָ is only a secondary form of צָרַוּהָ.

צָרַוּהָ p.n. f. (the wounded one).

צָרַוּ see צָרַד.

צָרַח 1) to cry, to cry aloud, related to שָׁרַח, עָרַח; 2) to shine, to glitter, but only in the derivative צָרַחַת. Hiph. of signif. 1, to let the voice resound afar off, used of the shouting of war.

צָרִי a Tyrian, gent. from צָר Tyrus. Another צָרִי is the form in pause from צָרִי, which see.

צָרִי (with *vav* copulative וּצָרִי, pause צָרִי) masc. balsam, a gum which drops from the balsam tree, and belongs to זֶמְרֵת הָאֶרֶץ best fruits of the land (Palestine).

צָרִי gent. for יִצְרִי, see יִצְרָה 3.

צָרִיָּה equiv. to צָרַוּהָ.

צָרִית (pl. צָרִיתִים) m. tower, watch tower, from צָרַח to be visible at a distance.

צָרַךְ (not used) orig. to desire something; hence, to need, want. The verb is frequently used in the Aram.

צָרָה (with suff. צָרָהּ) masc. want, need.

צָרַע to wound, to hurt, to strike; hence, צָרוּעַ the wounded one, transf. to the leprous one (comp. נָנַע and נָנַע). Pu. to become leprous. Only particip. מְצָרֵעַ (pl. —עִים) fem. מְצָרֵעַת he or she that suffers from leprosy.

צָרָעָה f. hornet, wasp, from צָרַע to sting; according to Saadia, Abulwalid, and Aben Ezra, plague, calamity, disease.

צָרְעָה (for צָרְעָה בֵּית, place of wasps) p. n. of a city in Judah, from which the gent. צָרְעִי and צָרְעָתִי.

צָרַעַת (with suff. צָרַעַתוֹ) f. leprosy, of man, houses (a sort of corrosion), and garments (a kind of mould), the form is after אֶדְרֶת, דְּלֶקֶת, kamets being only substituted for the dagesh.

צָרַף (fut. יִצְרֹף) to smelt (metals) by burning; hence, צֹרֵף a worker in gold and silver, transf. to cleanse, to purify (from the dross), figur. to try, to cleanse. In a moral sense, צָרוּף pure, tried. Niph. to be tried, purified (in a moral sense). Pi. to melt, cleanse (metals).

צָרָפִי p. n. m. (worker in gold).

צִדְפָּת (smelting-place, with צִד of motion צִדְפָּתָהּ, —תָּה) p. n. of a Phœnician city between Tyrus and

Sidon, Sarepta, now Sarfend. According to tradition it is France.

צָרַר (3 pret. צָרַר and צָר, 3 f. צָרָה, 3 pl. צָרָרוּ, with suff. צָרָרוֹנִי; the same in the particip., sometimes the contracted, sometimes the analysed form; fut. intrans. יִצָּר, יִצָּר, trans. יִצָּר) 1) to bind up, e.g. in a garment, or water in a cloud, the sin, the testimony (i.e. it is hidden); to be shut, of women, i.e. not to marry; the root is found again in אָסַר, אָסַרְתִּי, אָסַרְתִּי; 2) to oppress, to persecute; hence particip. צָר adversary, persecutor, and particip. f. צָרָה. It is also used impersonally and intrans. with לְ; as, I am in trouble, in a strait, in anguish; with עַל, to be anxious for something; fig. of the mutual jealousy and rivalry of two wives (of one husband): fut. יִצָּר; 3) (not used) to be hard, hence צָר a rock, equiv. to צוּר. Pu. to be bound together, particip. מְצֹרֵר. Hiph. הִצָּר (fut. יִצָּר, pl. יִצְרוּ) to press (the enemy), to besiege, to hurt, to offend; אִשָּׁה מְצֹרָה a woman having throes, i.e. in labour; for signif. 2, comp. צָרַע. צֹר (also צֹרוֹר, pl. צֹרוֹרוֹת) masc. 1) bundle, bag, or sack (with gold), and generally something bound up, e.g. a bundle of myrrh;

צֹרֶר a bag with holes, צֹרֶר a bundle of precious stones, figur. צֹרֶר הַחַיִּים bundle of life; 2) little stone, equiv. to צֹר; hence, a grain.

צֹרֶה p. n. for צֹרֶה heap.

צֹרֶת p. n. m. (brightness), for צֹרֶת.

צֹרֶת הַשָּׁחַר (brightness of the morning), p. n. of a city in the territory of Reuben.

צֹרֶת (probably formed from צֹרֶה, for which it stands) p. n. of a city in the tribe of Manasseh.

צֹרֶת see צֹרֶת.

ק

ק called Koph (קוף, pl. קופין) signifies the hole of an axe where the handle is put in; the figure arises from the name; as a numeral it signifies 100. It interchanges, 1) with the gutturals, including ע; 2) with ת, as קָה and קָה; קָה and קָה and others.

קָה (with suff. קָה) m. that which is spewed out, from קָה.

קָה (const. קָה) f. an aquatic and land bird; according to some, a pelican, so called on account of its spitting out the shells which it swallows; thus from קָה, in the Talmud קָה.

קָה m. name of a vessel; hence, a

measure for solids, from קָה to hollow out, to deepen out; comp. בֹּר.

I. קָה (inf. קָה, imper. קָה, fut. קָה to blaspheme, to curse (God or man); related is קָה and the root in קָה, קָה, קָה.

II. קָה (not used) 1) equiv. to קָה, קָה to be arched, hilly; 2) to hollow out, to arch, or to make something dome-like, from which קָה and קָה. The words קָה and קָה are from קָה.

קָה (for קָה that which is hollow) f. the maw of cattle, so called from its hollowness, from קָה.

קָה (with suff. קָה) f. the privy part of a woman; thus also from קָה or קָה, and hence equiv. to קָה.

קָה f. arched tent, from קָה to arch. קָה (plur. קָה) m. heap, mass of idols.

קָה f. 1) the burial, the burying; 2) a grave, equiv. to קָה.

I. קָה (Kal, not used) to receive; especially Pi. קָה to accept something offered; fig. of the receiving of instruction. The origin. signification is to seize, to lay hold of.

II. קָה (Kal, not used) to be in front or opposite something; hence Hiph. קָה to stand opposite something.

קָבַל (Aram.) the same, like **קָבַל** I.; hence Pa. **קָבַל** to receive, to accept.

קָבַל and **קָבַל** (Aram.) m. that which is in front or opposite one (synon. with **פָּנִים**), but only used as a prep., before, opposite, or like **מִפְּנֵי** because of; **כָּל-קָבַל-דֵּי** just because of; the same **כָּל-קָבַל-דִּנְהָ**; **לְקָבַלְךָ** before thee.

קָבַל (const. and before makkaph **קָבַלְ**, with suff. **קָבַלְוּ**) masc. the same, but only as a prep., before, opposite; **מִחֵי קָבַל** pushing against, signifying the breaker down of the wall (Auth. Vers. "engines of war").

I. **קָבַע** (not used) to be round, arched; related to **כָּבַע** and **נָבַע**.

II. **קָבַע** (fut. **יִקְבַּע**) orig. to spin, to entwine (comp. **עָקַב**, **עָכַב**); hence after the usual mode of transferring, to deceive, to cheat, to overreach, to trick; **קָבַע** deceiver.

קַבְעָה f. cup.; **כַּף** cup or chalice for drinking, to distinguish it from the chalice of a flower; according to others, settling of the dregs, from **קָבַע** in the sense of (especially in modern Heb.) fixing, settling in a place.

קָבַץ (fut. **יִקְבֹּץ**) orig. to hold together (related to **קָמַץ** and **נָמַץ**); hence, to gather (corn, booty) at (**אֶל**) a

place, **עַל-יָד** in the possession or for the possession (with **לְ** of the person) for those for whom the gathering takes place, or also to assemble (men), to (**אֶל**, **עַל**) some one's. Niph. to be gathered, of inanimate objects, to assemble at (**אֶל**, **עַל**) some one. Pi. to gather the lambs and carry them in one's bosom, i.e. to protect them, or gathering generally (sheaves, water in fish-ponds, wages of a harlot, beasts, people, etc.); to gather in the beauty, i.e. to withdraw it, to cease to shine; but it is especially used of the gathering in of the dispersed of Israel. Pu. pass. Hith. to assemble at (**אֶל**) some one's.

קִבְצָאֵל (place of Divine assembly) p. n. of a city in Judah. See **יִקְבֹּץ-אֵל**.

קִבְצָה f. a collection, heap (of gold and silver).

קִבְצִים (double-heap) p. n. of a city in Ephraim.

קָבַר (fut. **יִקְבֹּר**) origin. equ/v. to **חָבַר**, **חָפַר** to dig; generally, to dig a pit, bury (a corpse); according to others, the original signification is like in **צָבַר**. Niph. to be buried. Pi. to bury several or often. Pu. pass.

קָבָר (with suff. **קָבָרִי**, plur. **קָבָרִים**,

const. קְבֵרִי and קְבֻרֹת, const. (קְבֻרֹת) m. a grave; the pl. stands sometimes for a place containing a number of graves, i. e. a burial-ground.

קְבֻרֹת הַתְּאֵנָה (graves of lust) p. n. of a place in the Arabian desert.

קָרַד (not used) to split, to divide, to cut; related to קָרַד, קָרַד, from which קָרַקַר and קָרָה; the קָרַד, however, which is used, is only a denom.; according to another explanation of קָרַד, equivalent to קָרַד to be pointed, from which קָרַקַר, the crown of the head being the top point of the human body.

קָרָה f. in signification and etymology, equiv. to קַצִּיעָה cassia, so called on account of the sticks being divided up the middle.

קָרָה (not used) to possess; hence יְקָרָעַם p. n., which see.

קָדוֹם (but only pl. קְדוּמִים, after the form נְעֻמִים, נְעָרִים to designate a certain age) m. former time, time of old, time of yore; hence נַחֲלִי (הַרְרִי קָדֹם) נַחֲלִי עוֹלָם=קְדוּמִים ancient brook.

קָדוֹשׁ (or קָדֵשׁ, const. קָדֹשׁ, plur. (קְדוֹשִׁים) adj. m. clean (physically or morally); next, holy, i. e. free from sin, or consecrated (of the priest, of the Jewish nation); also,

of holy places and days. The Lord especially is called קָדוֹשׁ or קָדֹשׁ יִשְׂרָאֵל, and in the plur. קְדוֹשִׁים; the last term, however, is also used of angels, the pious, and the Israelites generally.

1) קָרַח to glow, to burn, e. g. fig. of the burning of the fire in wrath, i. e. of the kindling of wrath; 2) to kindle.

קָרַח f. burning ague, from קָרַח. Comp. דִּלְקַח.

קָדִים (with ה of motion קָדִימָה) m. that which is in front; hence, east; קָדִים פָּאָתָא east side, קָדִים הַיָּם east wind, but in both instances also קָדִים alone, and in the last sense fig. for קָדִימָה vanity: קָדִימָה signifies either forward or toward the east.

קָדִישׁ (pl. קְדִישִׁין) Aram. adj. masc. holy, but as a subst. the holy one, like קָדֹשׁ, and also used like it of angels and the Israelites.

קָדָם (Kaṭ, not used) to be before, in front; hence Pi. to precede, in reference to time, place, and action, and it is therefore joined with other verbs; קָדָם בְּ to anticipate by something, i. e. to meet one with presents. Hiph. הִקְדִּים to precede, to anticipate, to act obligingly by anticipation of some one's wishes.

קָדָם (with ה of motion קִדְמָה, comp. קִדְמָה from קִדְשׁ, pl. const. קִדְמִי) m. front side, that which is before or in front; hence 1) eastern part (in contrast to אַחֲזָר), eastern territory; מִקְדָּם from the east, in reference to the east; בְּנֵי קָדְשׁ sons of the east, inhabiting the desert of Arabia; הַר הַקְּדָם the Arabian mountains; הַר הַקְּדָם the Mesopotamian mountains, and these countries were called אֶרֶץ קָדָם, אֶרֶץ בְּנֵי קָדָם; מִקְדָּם from the east of; 2) in reference to time, time of yore, eternity; מִקְדָּם from ever; מְלָכֵי קָדָם kings of ancient times, next as an adv., formerly=לְפָנִים, and as a prep., before, and in this sense also pl. const. קִדְמִי; 3) practices of the east, witchcraft, only Isaiah 2:6, מִקְדָּם, for which some read מִקְסָם; קָדָם eastward.

קָדָם belongs to קִדְמָה. See קָדָם. קִדְמִי (or קָדָם, with suff. pl. קִדְמִי, (קִדְמִיָּהוּ, קִדְמוֹהִי, קִדְמִיָּה) Aram. m. the same, but usually as a preposition, before, either of locality or time; מִן־קָדָם from before, from opposite.

קִדְמָה (const. מִתָּה, with suff. מִתָּה, pl. suff. קִדְמוֹתֶיכֶם) fem. (formed from קָדָם) orig. beginning, former existence; but also as a prep.

before, previous, ere, especially the state of const.

קִדְמָה (Aram.) fem. the same, the former time, but only used as a prep. מִקְדָּמַת־דִּנְנָא or מִקְדָּדְּ previous, prior.

קִדְמָה p. n. m. (the East).

קִדְמָה (only const. קִדְמָת) fem. the East, but only as a prep. east of. קִדְמוֹן adj. m., מוֹנָה— fem. easterly, from קָדָם.

קִדְמוֹת (ancient place) p. n. of a city in the tribe of Reuben, and also the name of the neighbouring desert.

קִדְמִי (def. קִדְמָא, pl. קִדְמַיִן, but also contracted קִדְמִיָּא) Aram. adj. m., קִדְמִיתָא (def. קִדְמִיתָא or קִדְמִיתָא, def. pl. קִדְמִיתָא) f. the first, in reference to succession.

קִדְמִיָּא p. n. masc. (ancient time of God).

קִדְמָנִי (pl. קִדְמָנִים) adj. m., קִדְמָנִית (pl. קִדְמָנִית—) f. 1) the further one, the front one, in reference to locality; hence, easterly; יַם הַקְּדָמִנִי the East i. e. the Dead Sea; 2) ancient, old, יָמִים קִדְמָנִים the ancient days, מִשְׁלַל הַקְּדָמִנִי the ancient proverb or the proverb of the ancients, קִדְמָנִיּוֹת ancient, past; 3) (ancient) p. n. of a nation. קִדְקִדְ (with suff. קִדְקִדְוֹ) m. crown of the head, קִדְקִדְוֹ crown of the

hair, orig. division, parting, from
קִרַּךְ.

קִרַּךְ to be dark, to be black, e.g. of
the darkening of the sun and
moon, figur. to mourn, or to go
in mourning, black garments; to
look dark, gloomy, blackish (of
waters). Hiph. to darken, figur.
to cause to mourn. Hith. to be
darkened (of the heavens).

קִרַּךְ (the black one) p. n. m. of the
ancestor of an Arabian tribe of
nomades; hence קִרַּךְ later for
the Arabs generally.

קִרַּךְ (the dark brook) p. n. of a
brook and valley between Jerusa-
lem and the Mount of Olives; the
brook discharges itself in the Dead
Sea.

קִרַּךְ f. blackness, darkness, of the
heaven.

קִרַּךְ adv. mourning, in mourning,
comp. adv. אֲחֻרָּךְ.

קִרַּךְ (once in pause קִרַּךְ, fut. יִקְרַךְ)
to be clean (physically and morally);
related to קִרַּךְ, thus orig. to shine;
hence, to consecrate oneself to
some one, accus., to be holy; also
of inanimate objects to be con-
secrated. Niph. to be considered,
treated as holy, to prove oneself
holy towards (בְּ) something, to be
sanctified. Pi. קִרַּךְ to sanctify,
to consecrate (an altar, a building,

for the office of priest, for sacri-
fice, for battle), or to treat or de-
clare as holy, to institute some-
thing holy (fast); next, generally,
to prepare something, to arm, to
select as sacred. Pu. pass. מִקְרַךְ
the hallowed, consecrated, pre-
pared one. Hiph. to hallow, to
sanctify, to consecrate to God.
Hith. to sanctify oneself, i.e. to
cleanse oneself (syn. with הִתְקַדֵּשׁ),
or to prove oneself holy; to be
kept holy or to be sanctified, of a
festival.

קִרַּךְ (pl. קִרַּכִּים) adj. m. קִרַּכָּה (pl.
—שׁוֹת) fem. 1) a male or female
devotee to the worship of Astarte,
where boys and girls sacrificed
their chastity (Auth. Ver. "whore,
sodomite"). The Aram. form was
transferred to the Israelites, with
the idolatry of the Arameans;
hence, its being used only in this
sense; 2) p. n. of a place in the
desert: complete בְּרִנֵּה.

קִרַּךְ (with ה of motion קִרַּכָּה 1)
p. n. of a city in Judah; 2) a city
in the tribe of Naphtali; 3) a city
in the tribe of Issachar, for which
once קִרַּכִּים.

קִרַּךְ (with suff. קִרַּכִּי, plur. קִרַּכִּים,
const. קִרַּכִּי) m. 1) holiness, clean-
liness; hence, in the genitive fol-
lowing a noun as an adj., e.g.

אֲבֹן קֹדֶשׁ holy name, אֲבֹן קֹדֶשׁ holy stone ; 2) sanctuary, or consecrated gift. The pl. is used of the holy vessels, or consecrated offerings ; קֹדֶשׁ קִדְּשִׁים the holy of holies, i.e. the Most Holy.

קִדְּשָׁה see קִדְּשָׁה.

קָהָה (fut. יִקְהֶה) equiv. to פָּהָה to become dark, weak, but only used of the teeth ; קָהָה to be blunt, of iron ; see פָּהָה.

קָהָל (Kal not used) equiv. to קָוַל, belonging to קָוַל to call together ; hence Niph. to assemble, or to be assembled. Hiph. to convene, to cause to assemble.

קָהָל (const. קָהָל, with suff. קָהָלָם) m. an assembly called together ; next, congregation generally, mass of people, like in קֵץ יִשְׂרָאֵל, קֵץ גּוֹיִם, but also a mass of nations (or an army).

קָהָלָה (assembly) p. n. of an encampment of the Israelites in the desert.

קָהָלָה fem. assemblage, congregation.

קָהָלָת p. n. m. Being also an appell. it stands sometimes with the article, and having a fem. form, it is once construed with the fem. The signification is, the gatherer, preacher, etc.

קָהָת (not used) to assemble ; hence

קָהָת and תִּקְהָת, if יָקָה is not the original.

קָהָת p. n. m. (assemblage), patron. קָהָתִי.

קָו (const. קָו, with suff. קָוִים) m. 1) cord, string, from קָוַה to wind, to bind, to twist ; but generally, (a) a cord for measuring, a line ; to draw the measuring line over something is a biblical figure for devoting to destruction ; (b) string of an instrument ; hence, sound ; (c) law, command : thus, line in a figur. sense ; 2) strength, power, from קָוַה, which see, only Is. 18:2, and only according to some interpreters.

קָוָה (3 fem., probably קָוָה *milrang*, imp. קָוִי for קָוָה) to spit out, to spew ; figur. to spew out a people, i.e. not suffer them. Hiph. (fut. apoc. יִקְוָה) to vomit (something eaten or drunk) ; figur. to cast off.

קָוָה (not used) to be hollow ; related is קָבַב and קָבַבָּה ; from which קָבָה and קָבָה.

קָוָה (const. קָוָה) m. a helmet, orig. that which is arched, from קָוַה to bind, or intrans. to join ; hence קָו and תִּקְוָה I., and from which as in חָוַל, to be firm, strong, vigorous. The verb is used to sig-

nify, to wait, to long, to hope, thus orig. like **חַוֵּל** and **יַחַל** to adhere firmly to something, to trust in something firmly. Niph. to be joined, gathered (of water, nations). Pi. to wait, to hope for, (accus. **לְמַה**, **לְ**) something; to hope, trust (in God); transf. to await, to lie in wait for some one.

קִוָּה (not קִוָּה, only in Ketib, const.
קִוָּה after the usual manner) m.
cord, string. It is the original
form from which קו arose.

קוֹחַ see **בְּקָחָה**.

קָוַם (pret. קָם, fut. יִקְוֹם and probably יִקְוֹם 1) equiv. to קָוַי to be disgusted, to be wearied, grieved, with something; hence const. with אֵל, like קָוַי; but also with the accus. in קָוַם אֵל to give up the hopes, if it does not belong to קָמַעַם; קָמַעַם but a little he would have been wearied with thee (Author. Vers. "but as if that were a very little thing, thou wast corrupted." Niph. to be weary of אֵל or with אֵל) something. The form נִקְטָה for נִקְטָה, נִקְטָה are as if from Hith. נִקְטָה to be weary, disgusted with אֵל something.

קַיִט (Aram.) equiv. to קוֹץ II., to cut off; from which קִיט.

קָהַל (not used) to call, to cry, also to say, to speak. Comp. **קָהַל**.

קול (pl. **קולות**) m. a voice (of man), a sound, noise, of inanimate things. In the first instance **קול בְּכִי** loud weeping; **קול (or קול alone) עֲנוּת** singing; **קול שִׁמְחָה, רִנָּה** shouting (of triumph), or as a voice of one that speaks; if with a loud voice, it is expressed by **קול רם**, **קול גָּדוֹל**; **קול אֶחָד** in one voice, unanimous, or the noise of a multitude: used of beast, **קול** signifies the braying, neighing, bellowing, etc., according to the context. Used of inanimate objects, it signifies the sound produced by an instrument, or the sounds on certain occasions; hence, rustling, gushing, rattling, rushing, etc. In poetic language, thunder; **קול נִשָּׂא, הָרִים קול** to lift the voice; **קול נָתַן** to break into a cry, either weeping, or to calling together; **שָׁמַע קול פ'** to give ear to, to hearken to someone; **הִצְאִין קול פ'**, **הִעָבִיר קול ב', לְקול פ', שָׁמַע קול פ'**, **נָתַן קול ב'** to make something known.

קולִּיהַּ p. n. m. (the voice of God).

קָם pret. **קָם**, once **קָאם**, fut. **יָקום**,
apoc. **יָקום**, **יָקֻם**, imp. **קוּם** & **קוּמָה**,
particip. **קָם**, but once, 2 Kings
16:7, **קוּם** 1) to stand, to exist,
to be (compare **יָקום**); next, to
maintain oneself, to remain, to

endure, on a certain place; in connection with **על**, to insist upon something, to persevere, or to be confirmed; to be fulfilled, established, of a prediction, a plan, a vow; with **ל**, to assist some one; with **לפני** to exist before some one; with **ענינים**, to stand still, immoveable, as a description of blindness; 2) to rise from (**מעל**, **מן**) a place, before (**מפני**) some one, to meet (**לקראת**) some one; in connection with other verbs, it signifies, rising to do something, beginning; with **על**, **ב**, **ל**, **אל**, **לפני** to rise against some one in a hostile sense; **קום** is used in many other significations, which, however, may be reduced to the two above. Pi. **קִים** (fut. **יִקִּים**, in the later Scriptures) 1) to confirm, with **על**; to impose a duty upon some one or upon one's-self; **קִים שְׁבוּעָה** to fulfil an oath; **קִים דָּבָר** to fulfil a thing; 2) to preserve life, from **קום**. Po. **קוּמִים** 1) to build up, to re-establish (ruins); 2) to place oneself in various localities, e. g. **לְאִיב יְקוּמִים** he will rise as an enemy in various places. Hiph. **הִקִּים** (fut. **יִקִּים**, apoc. **יִקֵּם**) 1) to raise (the fallen one), to incite, to arouse, rebellion; to provoke, arouse, the enemy,

against **על** some one, to bring misfortune over **על** some one; 2) to cause to arise, to raise (judges, prophets, kings, a new generation) to cause to spring forth (a plant), to call forth a progeny, to establish a name **לְ שֵׁם הַקִּים**; 3) to erect (a pillar, a tent, an altar, a monument), to erect anew (something fallen); fig. to restore, re-establish (a people, a covenant), to revive (the dead); 4) to appoint (a king), to confirm. Hoph. pass. to be established, erected, appointed. Hith. **הִתְקוּמִים** to raise oneself against (**ל**) some one, **מִתְקוּמִים** an adversary, an opponent.

קום (particip. **קִיָּם**, pl. **קִיָּמִין**, Keni **קִיָּמִין**, fut. **יִקִּים**) Aram. the same, to stand, to arise, to endure. Pa. **קִים** (inf. **קִיָּמָה**) to establish (a decree). Af. **הִקִּים**, **אִקִּים** (pl. **הִקִּימוּ**, particip. **מִהִקִּים**, fut. **יִקִּים** and **יִהִקִּים**) to erect (a column, a pillar), to nominate (a prince), to appoint over (**על**) something. Hoph. **הִקִּים** (after the Heb. **הִקִּימָה** 3 fem.) to be placed, to stand.

קוּמָה f. height, stature, orig. erect position, e. g. **נָבִיָּה, נְשִׁפְלָתָהּ** also man generally, e. g. **כָּל-קוּמָה** every stature, i. e. every man; **שִׁמְתָה** **אֶרְצֵי** the height of cedars.

קוֹמְמִיּוֹת adv. erectly, with upright body, with great safety.

I. **קוֹן** (Kal, not used) to sound; next, to wail (comp. **הָנָה**, **הָנָה**), from which Pi. **קוֹנֵן** to attune a song of lament, to lament over (**עַל**, **אֵל**) something. The root is related to that in **נִנְעַע**.

II. **קוֹן** (not used) to cut in, to sharpen the point; not related to the preceding root.

קוֹם belongs to **קָמַם**, which see.

I. **קוֹעַ** a softened form from **קוֹר**, i.e. **ar** (**קָר**) is softened into **a** (**קַע**). Similarly **בָּצַע** and **בָּצַר** and **בָּקַע** and **בָּצַר** and **מָעַט** and **מָצַר** and **מָרַט** and **מָרַקַע** and **מָרַקַר**, origin. to engrave, to dig through, figur. as in **זָכַר** to spring (of the camel); possibly, however, it is equiv. to **קוֹי** II.

II. **קוֹעַ** (Kal, not used) equiv. to **קוֹי** I. to be wearied, disgusted (the interchanging of **ע** and **צ** is frequent). Niph. **נִקַּע** (secondary form for **נִקְוַע** 3 pret. f. **נִקְעָה**) to be wearied of (**מֵעַל**, **מֵעַם**) something, to be indignant. Another signif. of the root **קַע**, see under **יָקַע**, for which **הוֹקִיעַ**.

קוֹעַ m. prince, ruler, occurs in connection with **שׁוּעַ** and **פְּקוֹד**, orig. a trained camel, comp. **עֲתוֹד** and others.

קוֹף (not used) equiv. to **נָקַף** to encircle; transf. to be moveable, dexterous, from **הִקְוָה** and **קוֹף**. See also **נָקַף**.

קוֹף (pl. **קוֹפִים**) m. an ape, orig. the dexterous one, from **קוֹף**.

I. **קוֹי** (fut. **יָקוּץ**, **יָקֵץ**, apoc. **יָקִץ**) 1) to be wearied, disgusted (with **בְּ**) some one, to be in fear (**מִפְּנֵי**) of some one. For this root **קָץ**, comp. **קוֹם** and **קוֹעַ** II. and the root in **שִׁחֲקָן**. Hiph. **הִקִּיץ** Isa. 7:6, to affright, which, however, according to some, belongs to **קוֹי** II.; 2) Kal, not used, to be moveable, stirring, = **יָקֵץ**. Hiph. **הִקִּיץ** to awake, to arouse, from a sleeping or a torpid state.

II. **קוֹי** (Kal, not used) equiv. to **קָצַץ** to cut in. Hiph. **הִקִּיץ**, Isa. 7:6, to hurt, to torment, to cut off (fruit); hence like **קָצַר** of the reaping of fruit, harvesting.

קוֹי in the signification of, to abide the summer. See under **קִיץ**.

קוֹי (pl. **קוֹצִים**, const. **קוֹצִי**) m. thorn, from **קוֹי** to sting, to prickle; also coll. thorny plants.

קוֹצָה (pl. **קוֹצוֹת**) lock of hair, a curl (synon. with **רִלָה**, **תִּלְתֵּל**).

I. **קוֹר** (1 pret. **קָרַתִּי**) to dig (for water). Comp. the root **כּוֹר**, and that in **נִקְרַר**, **חִקְרַר**. Pi. (reduplicated) **קָרַקַר** to dig under, to un-

dermine; transf. to destroy (a wall): probably קִרְקַר is only a denom. from קִיר, or from קור, equiv. to עָקַר.

II. קור to flow, comp. פָּר, orig. to roll along. Hiph. to cause to flow, to spring forth; figur. to beget (wickedness).

III. קור (not used) to bind, to tie; hence, to weave, from which:— קור (only pl. קוֹרִים) m. thread, wove, of the web of the spider.

קורא see קרא.

קורה (or, also קרה, pl. קְרוֹת, after the form קוֹמָה fem. beam, so called from its connecting the building, thus from קור III., not from קרה; figur. a house, from which only denom. Pi. קרה to lay the beams; fig. to arch, to build (בָּתִּים, עֲלִיּוֹת). Hiph. הקרה to build up (עֲרִים).

קוש (not used) to be bent, crooked; the same is the root in עֲקַשׁ; the fut. יִקְשֹׁן belongs to יִקְשֶׁשׁ = קָשַׁשׁ, or it is a pret. from יָקַשׁ, to seize. קוֹשֵׁיָהוּ p. n. m. bow of the Lord, i. e. rainbow. Comp. קוֹלֵיָהּ; as a p. n. probably thunder.

קטב (not used) equiv. to קָטַב to cut; hence, to destroy. Comp. קָטַב.

קָטַב m. 1) destruction; שֹׁעֵר קָ' a destroying storm; 2) pestilence, joined with מְרִירָה, bitter pestilence (Auth. Ver. "destruction").

קָטַב (with suff. קָטַבְךָ) m. pestilence, destruction.

קְטוֹרֶה f. frankincense, from קָטַר I.

קְטוּרָה p. n. f. the girded one, from קָטַר II.

קָטַם (Kal, not used) equiv. to קָטַם to be wearied, disgusted; hence, Niph. נִקְטַם (3 fem. נִקְטָה for נִקְטָה, 3 pl. נִקְטָו, 2 pl. נִקְטַתֶּם, to be wearied with (בְּפָנָי, בְּ) something or some one. The form קָטַם belongs to קָטַם, and not to קָטַם.

קָטַל (only poetically, fut. יִקְטֹל) to kill, to slay.

קָטַל (particip. קָטֵל, pass. קָטִיל) Aram. the same. Pa. קָטַל to kill, several or many. Ithp. pass.

קָטַל m. slaughter, murder.

קָטַן (1 pret. קָטַנְתִּי, fut. יִקְטֹן) to be little, small (in contrast to נָדַר to be great) from קָטַן to shorten, to cut off; fig. to be considered little, insignificant, unworthy. Hiph. to make small (a measure).

קָטַן (pl. קָטַנִּים) 1) adj. m. קָטַנָּה (pl. קָטַנּוֹת) f. little, in reference to the size of a person, in contrast to נָדוֹל, and like it used also of inanimate objects, e. g. עִיר קָטַנָּה a little city, fig. insignificant; of persons, young, tender. Rarely as an abst. littleness, as בְּלִי הַקָּטָן a vessel of littleness, i. e. a small vessel; יוֹם קָטַנּוֹת a day of small

things, i. e. little beginnings; 2) p. n. little one.

קטן (const. קטן) adj. m. the same.

קטן (with suff. קטני) m. orig. littleness; hence, little finger: others read קטני, as if from קטן.

קטף (fut. יקטף) equiv. to קטף to tear off, to pluck off; hence, of the plucking off (of ears of corn, mallows, etc.). Niph. to be plucked off.

I. קטר (Kal, not used) equiv. to עטר to diffuse fragrance (comp. יטר and the Aram. עטר). Pi. קטר to burn frankincense, in honour of a deity, especially of idols; particip. f. מקטרת altar for frankincense. Pu. מקטרת perfumed with myrrh. Hiph. הקטיר to burn (with accus. of the object), orig. to cause to be consumed in smoke, e. g. an offering connected with burning, as חלב, עולה, and with the accus. of the place where the offering is burnt; but the deity to whom the offering is made, stands in the dative or with לפני. Hoph. pass. מקטר that which is burnt or consumed in smoke.

II. קטר equiv. to קשר to bind (so קטר Aram.); hence, in architecture, to arch; חצרות קטרות arched courts, Auth. Vers. joined; according to the tradition קטר in

this passage (Ezek. 26. 23) is rendered in the sense of קצר.

קטר (def. קטר, pl. קטרין, Aram. m. 1) knot, origin. that which is intricate; hence figur. of mystery, riddle; 2) joint, connecting the limbs.

קטר (after the form שלם) m. burning, consuming in smoke.

קטרון (probably, the little one) from קטר=קצר p. n. of a city in Zebulun, for which once קטת, i. e. קטנת stands.

קטרת (with suff. קטרתי) f. 1) frankincense, e. g. of spices (סמים); מנבח הקטרת altar of frankincense; 2) that which is burnt (of sacrifices), as אילים.

קטת (the little one, for קטנת) p. n. of a city in Zebulun, for which also קטרון stands, which signifies the same.

קיא (with suff. קיאו) masc. spitting, spittle, from קוא.

קיה belongs to קי, see קוא.

קיט (def. in the Targ. קיטא) Aram. m. equiv. to קיץ Heb. summer.

קיטר (for קטר) masc. smoke (of an oven), נאד בקיטור a bottle in the smoke, i. e. shrinking together; transf. to the mist or fog resembling smoke.

קים (after the form ריב, with suff. קימנו) m. the hostile rising against

one; hence, enmity; transf. to enemy, adversary.

קִיָּם (def. קִיָּמָא) Aram. command, edict, from קִיָּם (synon. with בְּרִית, חֶק).

קִיָּם (Aram.) adj. m., קִיָּמָא fem. firm, constant, lasting.

קִיָּמָה f. the rising, infinitive noun.

קִימֹשׁ see קִימֹשׁ.

קִין see קִין.

קִין (with suff. קִינֹו) m. 1) a lance, spear, orig. that which is pointed, from קִין; 2) p. n. m. (smith; according to the Scripture, he that was gotten); 3) p. n. of a people; hence קִינִי a Kenite; 4) p. n. of a city in Judah, used with the article.

קִינָה (pl. קִינִים and קִינֹות) fem. 1) mourning-song, קִינָה עַל, אֶל to lift up the voice of lament over some one; 2) (smithy) p. n. of a city in Judah.

קִינִי (also קִינִי and קִינִי) gent. m. a people descending from a certain Cain, and living among the Amalekites.

קִינִי p. n. m. (smith), equiv. to קִין.

קִיץ (with suff. קִיץָה) m. 1) orig. the cutting off (of fruit); next, reaping of fruit (comp. קִיץָה); בְּבֹהֶרֶת קִיץ a hasty fruit before the summer; next, summer generally; 2) summer-fruit, especially figs.

Root קִיץ.

קִיצוֹן (for קִיצוֹן) adj. m., קִיצוֹנָה f. the outmost, the last.

קִיצוֹן m. according to Samuel Ibn Chofni, the wonder-tree, *ricinus*; according to others, a kind of gourd (קִיצָה) in the shadow of which Jonah the prophet rested.

קִיָּלֹון (for קִיָּלֹון, a double form from the simple קִיָּלֹון) m. shame, disgrace, equal to קִיָּלֹון. The word arises from קִיָּלֹה and not from קִיָּלֹל.

קִיר (also קִיר, plur. קִירוֹת) masc. 1) wall; קִיר אֶבֶן stone of a wall; קִיר הָעִיר master-mason, קִיר הָעִיר city-wall, מִשְׁתַּיִן בְּקִיר one that pisseth against the wall, i. e. a dog; מוֹשֵׁב הַקִּיר a seat on the wall; זָרַח קִיר a storm against the wall, i. e. that which destroys the wall; sometimes only a part, only a side of the wall; hence קִיר הַחוֹמָה; figur. of the sides of the altar, of the walls of the heart, etc.; עֲלִיַת קִיר קְטַנָּה a little chamber on the wall (קְטַנָּה refers to עֲלִיַה); 2) a place fortified by a wall, i. e. a castle, fortress, especially in many proper names of places, e. g. קִיר מוֹאָב, קִיר חֲרָשׁ; 3) p. n. of an Assyrian people and district, formerly inhabited by the Aramæans, probably it is the country round the river Cyprus, now called Cur or Kur.

קירם (also קרם) p.n. m. (bending, bowing, from קרם).

קיש p.n. masc. (catching, from קוש, which see).

קישון (curve) p.n. of a brook springing from the Tabor, and discharging itself in the gulf Acco (Arab. חיפא, of the city חיפא).

קישוי stands for קושיהו, which see.

קיתרם (so in the Ketib, for which in the Keri קתריום) m. *κίθαρος*, coat of mail; next, in the sense of *κίθρις*, cithern; the word is of Greek origin, like the name of many musical instruments.

קל (pl. קלים) adj. m., קלה f. 1) light, swift (in running), sometimes with the addition of בִּרְנָלִים; subst. קל a swift runner, swift horse, courser (Isa. 30:16); next, generally, one who is light of foot; adv. swiftly, quickly, easily, lightly. Root קלל.

קל (Aram.) m. equiv. to קול in Heb. voice.

קל (inf. noun from קלל) m. shame, disgrace, only Jer. 3:9, thus = קלון, origin. lightness, in a moral sense.

קלה (Kal, not used) equiv. to קהל assembly; hence in Niph. וַיִּקְלְהוּ, if the word is not misspelled for וַיִּקְהֲלוּ, in which case, the root קלה does not exist at all.

I. קלה equiv. to צלה to roast by the fire, to dry (ears of corn); hence

קלי parched corn, like קלי; transf. to burn (human beings as a punishment). Niph. pass. but only particip. נִקְלָה burning or inflamed wound.

II. קלה (Kal, not used) equiv. to קלל to be despicable, insignificant, or transf. to despise; hence Niph. נִקְלָה to seem vile, to be condemned, despised; particip. נִקְלָה (in contrast to נִבְכָּר) the poor one, the despised one. Hiph. to despise, to esteem low; particip. מַקְלָה despising, setting light (the parents).

קלון (const. קלון, with suff. קלני) m. disgrace (in contrast to פָּבוֹד), shame (of face); transf. to shameful deed or speech, וְקִלּוֹן strife and reproach.

קלה (not used) probably only a secondary form from צלח in the signif. of to deepen out; hence:—

קלה f. only a secondary form from צלחת kettle, dish, orig. something deepened out; according to others, from קלח to pour out.

קלט 1) to be contracted, to be shrunk together, particip. pass. קלום *contractus*, a dwarf, a cripple (Auth. Vers. "lacking in his parts"), in contrast to שָׂרִיעַ, having anything superfluous; 2) to hold, to contain, to gather (within itself);

hence מִקְלָם; the p. n. קְלִיטָא belongs to signification 1.

קָלִי (once קְלִיא) masc. parched corn (when yet in the ear); hence equiv. to the complete phrase אָבִיב קְלוֹי בְּאֵשׁ.

קָלִי p. n. m. (swift runner).

קְלִיָּה p. n. m. (contempt).

קְלִיטָא p. n. m. (dwarf).

קָלַל (2 per. קָלוּת, 3 pl. קָלוּ, fut. יִקַּל, pl. יִקְלוּ) to drive, to run (comp. cell-o, κέλλ-ω), like the Pi. קָלַקַל and the relative קָלַע I. prove; transf. 1) to be swift, flexible, e.g. swifter (קָלוֹ) than the eagles; 2) to be light, i. e. insignificant, diminishing, in reference to quantity, corresponding with חָלָה II.; 3) to be despised, low, in reference to quality. Niph. נִקְלָל (after the form נִסְכָּ) and נִקְלָלָה (after the form נִסְכָּה; 1 pers. נִקְלַלְתִּי, fut. יִקְלַלְנִי) to become light, vile (לֵ) to some one, to be light, i. e. easy, or to be despised, esteemed low (בְּעֵינָי) to some one; also, to be light of foot. Pi. קָלַל to make light of something, to despise, to curse (comp. כָּבֵד to esteem as weighty, i. e. to honor), with accus. and לֵ, seldom construed with בָּ; קִ' בְּשֵׁם י"י or בְּאֵלֵהִים to curse some one by the name of God; קָלַל לוֹ to curse oneself. Pu. to be cursed, or to

be destroyed by a curse. Hiph. הִקְלַל (inf. הִקְלֵל, fut. יִקְלֵל) causative of all significations of the Kal; hence, 1) to lighten, to make light (something heavy), to take off (the work) from (מִן) (כָּעֵל, מִן) some one's hands, or to lighten the work; 2) to despise. Pilpel קָלַקְלַל 1) to shake (the arrows), i. e. to shoot; 2) to point, to sharpen (פָּנִים) the edge, or to polish, to make bright, equiv. to גָּלַל. Hithpalpel הִתְקַלְקַל to be shaken.

קָלִיל adj. m. polished, bright, used of metal.

קְלָלָה (const. קְלָלָה) f. curse, blasphemy, transf. to one who bears the curse of God, who is sentenced to death.

קָלַם (Kal, not used) orig. to cry, to call aloud; next, to mock, to scorn, קָלַם אֶתְנָן to scorn the wages of a harlot, i. e. to feign modesty. In Aram. and modern Heb. to laud, to praise loudly. Hith. to make sport of (בָּ) some one, to mock or laugh at (מִן) some one.

קָלָם m, scorn, mockery (synon. with חֲרָפָה, לַעַג).

קְלָסָה f. the same.

I. קָלַע equiv. to קָלַל and גָּלַע, to drive, to fling (Aram. קָלַק), to scatter about, קוֹלֵעַ one that flings,

קָאָבֶן with stones. Pi. קָלַע the same.

II. קָלַע to cut in, to deepen, either by carving out or by engraving, also used of sculpture; comp. חָלַל, and the root in צָקַל.

III. קָלַע (not used) to entwine, to weave, like קָלַע in modern Heb. and קָלַע in Aram., from which קָלַעִים. A fourth signification of קָלַעִים, 1 Kings 6:34, is not to be adopted, as קָלַעִים stands in that passage for צָלַעִים.

קָלַע (pl. קָלַעִים, const. קָלַעִי) m. 1) a sling, קָלַעוּ his sling, קָאָבֶנִי stones for slinging, from קָלַע I.; 2) a curtain, covering, from קָלַע III. to weave, to entwine, like מָסַךְ after the same analogy; 3) only 1 Kings 6:34, as a secondary form of צָלַעִים.

קָלַע a slinger.

קָלָל adj. m. inferior, bad (of bread).

The form stands for קָלָל, like עָרַעַר for עָרַעַר; in a similar manner is צָלָל for צָלָל, and סָמַדָר for סָמַדָר.

קָלַשׁ (not used) to sting, to prickle. The Aram. קָלַשׁ is only a secondary form from חָלַשׁ; but possibly equiv. to חָלַג.

קָלָשׁ masc. a prong, a point, קָלָשׁ a three-pronged instrument, a pitchfork.

קָמָה (not used) probably only an extended form from קָמַח to assist.

קָמָה f. seed yet in the ears, standing corn, from קָמָה.

קָמָהּ p. n. m. (assistance from God).

קָמָה (a pillar) p. n. of a place in Gilead.

קָמָה (also קָמָה, pl. קָמָהִים, as if from a sing. קָמָה) m. thorn, thistle, and generally prickly plant, from קָמָה to prickle.

קָמָה (not used) to pound, to grind, related to מָחָה, מָחָה, there the root is מָחָה. Probably related to מָח to be marrowy.

קָמָה m. meal.

קָמָה (fut. יִקְמָה) to press, to hold together, related to קָמָה, transf. to seize. Pu. קָמָה to be imprisoned, fettered. In modern Heb. to shrink together, to have wrinkles.

קָמָה (pause קָמָה) equiv. to אָמַל, to wither (of plants), to dry up, to perish.

קָמָה equiv. to קָפַץ, to press together, to close (the hand), to take a handful; in modern Heb. also of the closing of the mouth.

קָמָה (only pl. קָמָהִים) m. a bundle, a heap; hence, קָמָהִים in full bundles, i. e. in abundance (used of corn).

קָמָה (with suff. קָמָהּ) m. a handful, generally with the addition of מָלָה.

קָנָה (const. קָנִיה, pl. קָנִים, and in the orig. signif. קָנֹת) m. a reed, cane, so called from its erect position; hence, 1) bulrush, קָנֵי חַיִּת beast of the bulrush, i.e. crocodile, as a symbol of Egypt; 2) spice reed, sweet reed, e. g. קָנֵה הַטּוֹב, קָנֵה בִשְׁם.

3) a stalk of the ears of corn ;
 4) a measuring reed or rod, complete *מִשְׁעֵנַת קֶנֶה, קֶנֶה הַפְּרִיָּה* ; 5) the beam of a balance ; 6) the upper bone of the arm, also branch of a candlestick, in which sense the pl. *קֶנֶת* ; 7) a reed for writing, which signification may be connected with signif. 2.

קֶנֶה (place of bulrushes) 1) p. n. of a brook in the borders of Ephraim ;
 2) p. n. of a city in the tribe of Asher.

קָנָה adj. m. equiv. to *קָנָה*, zealous, arduous in the defence of some cause.

קָנָה (not used) to hunt (according to the Arab.), to get by hunting ; according to some, related to *קָנָה*.

קָנָה (the old form for *קָנָה*) p. n. masc. (hunter) from which the patron. *קָנָה*, a descendant from *קָנָה*.

There is, however, another form:—

קָנָה p. n. of a Canaanite people, probably descending from an ancestor called *קָנָה*.

קָנָה see *קָנָה*.

קָנָה (with suff. *קָנָה*) m. that which is bought, acquired, got ; hence, possession, that which is bought for money (Levit. 22:11), i. e. a slave ; *קָנָה וְקָנָה* cattle and possessions, (fig. creatures, as being the possession of God).

קָנָה (not used) equiv. to *קָנָה* to be hard, hence *קָנָה* ; according to others, equiv. to *קָנָה* II., with reference to the noun *קָנָה*. Such an extension of root, however, is uncommon.

קָנָה (const. *קָנָה*, with shortening of the cholem) m. formed from *קָנָה* (with the termination *קָנָה*) cinnamon reed or cane ; *Κίναμον*, *cinnamon*, used for ointments and frankincense, so called from its hardness, or from its reed-like shape.

קָנָה (not used) equiv. to *קָנָה*, *קָנָה* to build, to erect ; hence, to prepare. From which *קָנָה*, but Pi. *קָנָה*, and Pu. are only denom. from *קָנָה*.

קָנָה belongs to *קָנָה*, Job 18:2, which, however, belongs to *קָנָה*.

קָנָה (possession) p. n. of a city in Hauran.

קָנָה (fut. *קָנָה*, imp. f. *קָנָה*) equiv. to *קָנָה*, *קָנָה* to cut, to divide ; hence, as in *קָנָה*, transf. to decide, to divine ; next, to soothsay (of false prophets and necromancers, similar to *קָנָה* of true prophets) ; *קָנָה קָנָה* to carry on sorcery ; *קָנָה קָנָה* to predict lies ; *קָנָה* sorcerer, necromancer.

קָנָה (pl. *קָנָה*) m. orig. knowledge of divination, also from the signification of cutting, in *קָנָה* ; decision, sentence, e. g. *קָנָה*.

from the lips of the king. Commonly, however, it signifies sorcery, soothsaying; transf. to the wages of sorcery.

קט (Kal, not used) equiv. to קטץ to cut off. Po. קטם to cut off (fruit).

קט (not used) equiv. to קטם to divide, to split; transf. to measure, from which קטם: possibly, however, that the root is קט=קט in the sense of to hold, to contain, which is more suitable to the following:—

קט f. a cup, a vessel for containing ink, an inkstand; hence, generally joined with הספר.

קט (not used) probably equiv. to קטל, to fortify, to enclose, from which:—

קט (burgh, castle) p.n. of a city in Judah (comp. קטל), in modern Heb. (of the same root) a castle, e.g. קטל Job's castle, Calatajud in ancient Aragonia; קט Kale, in the Crimea, etc.

קטע (not used) equiv. to קטץ to cut in, to etch; hence, in the reduplicated form קטקט, m. modern Heb. to castrate, to uproot, to annihilate.

קטקט m. a cut (in the skin), or digging in, grafting, e.g. a mark in the skin.

קט (not used) to deepen out; related is קט, קט, קט, and the roots in קט, קט, קט, קט.

קט (pl. קטות, const. קטות, with suff. קטותיו) f. a vessel deepened out, a dish, a basin, comp. קטקט.

קט to draw in, to shrink, like קט, or transf. to draw together (the feet, in sitting), to coagulate, to curdle (of whey to cheese), to congeal (of the floods), to settle to the bottom (of the dregs). In Zech. 14:6, the Ketib has קט. Hiph. קט to curdle. Niph. according to some in the above passage in Zech.; קט יקרות יקרות bright stars shall draw in. The Auth. Vers. renders it according to Keri יקרות יקרות "the light shall be neither clear nor dark."

קט masc. congelation, frost, from קט.

I. קט (Kal, not used) to cut off; hence Pi. קט to cut off (a web, wove); transf. to cut off the life, from which a later sig. to shorten, which is found in the Aram.

II. קט (not used) equiv. to קט to join, to be attached, annexed (of the skin), which signification is suitable to קט.

קט m. the leech, on account of its attaching itself, from קט II.; according to others, on account

of its shrinking together, from
קפד I., Auth. Ver. the bittern, and,
according to Gesenius, hedgehog.

קפדה (*Milél*, hence masc.) destruc-
tion). It is possible, however, that
קפדה is fem., and that the accent
receded on account of its being
joined to a monosyllable.

קפוז m. arrow-snake (Author. Vers.
"the great owl"), from קפו to
spring, so called from its swift
springing.

קפו (not used) equiv. to קפץ to
spring, to hop, to hasten away.

קפץ (fut. יקפץ) equiv. to קפץ to
close together, to gather, to shut
(the hand or mouth); fig. to shut
up his tender mercies (of God).
Niph. to be taken out of the way,
i. e. to be destroyed. Pi. to spring,
to leap, comp. קפו.

קץ (with suff. קצִי, plur. const. once
קָנְצִי) m. origin. the point where
something is cut off; hence, end,
of locality and times; מלון קץ
the lodging of the borders, i. e. at
the utmost end; also in reference
to actions and circumstances, the
end, the utmost; hence אין קץ
without end, סמקין at the end,
after, the same as לְקֵץ. Transf.
(a) downfall, קץ עון iniquity lead-
ing to downfall, קצִי my death;
(b) the end of a prophecy, i. e. its

fulfilment; the end of time, i. e.
the kingdom of the Messiah; com-
plete קָץ הַיָּמִים, מוֹעֵד קָץ, עַתָּה קָץ.
The plur. Job 18:2, is used only
in the sense of the singular, end;
hence שׁוּם קִנְיִן לְמִלִּין to make an
end of words.

קצב (fut. יקצב, יקצב) equiv. to קצב
to cut off, to hew (wood); figur.
to cut, in the sense of forming,
shaping, עֲדָר הַקְּצוּבוֹת a well-
formed flock (Auth. Vers. a flock
of sheep that are even shorn).

קצב (pl. const. קְצָבִי) m. 1) cut, in
the sense of form, shape; 2) end,
from קצב to cut off.

קצה (inf. קצות) equiv. to קצה to
cut off; hence fig. to destroy (na-
tions). In the derivative, to decide,
judge, it is analagous with קָץ.
Pi. to cut off (the feet), to cut off
(one tribe after the other) a com-
munity. Hiph. to scrape off (from
a wall); comp. קצע in this signi-
fication.

קצה (const. קִצָּה, plur. with suff.
קִצִּיהֶם) orig. adj. m. קצה (pl. const.
קִצוֹת, with suff. קִצוֹתָם) f. ceasing,
ending, but generally only a subst.;
1) the end, uttermost part (of a
hill, a river, a camp, a country),
לְקִצָּה הַגְּבוּל the utmost border:
מִקְצֵה from all ends; 2) in refer-
ence to time, hence before num-

בשר **מִקְצֵהוּ**, equiv. to **מִקְצֵהוּ**; 3) in reference to the mass, i.e. the whole, **מִקְצֵהוּ מִכָּל** from the whole number of his brethren. The fem. is used especially to signify the border; hence **מִקְצֵהוּ** at the border; the plur. const. **קְצוֹת** signifies the utmost extremity of a thing, e.g. **קְצוֹת הָאָרֶץ** the utmost end of the earth, **קְצוֹת דִּרְכֵּי** the extreme parts of ways, works; but also in the sense of a sum total, e.g. **מִקְצוֹתֵם** from the whole of them, **מִקְצוֹת הָעָם** from the whole of the people.

קָצָה see **קָצָה**.

קָצָה (after the form **מִסָּפֵר**) m. the end.

קָצוּ (after the forms **הָיוּ**, **הָיוּ**, **הָיוּ**, **הָיוּ**, **הָיוּ**, from **קָצָה**; pl. const. **קָצוּי**) m. end, **קָצוּי הָאָרֶץ** the ends of the earth.

קָצָה see **קָצָה**.

קָצָה see **קָצָה**.

קָצָה (not used) equiv. to **קָצָה** to cut, which, however, does not agree with the succeeding noun in the context, more correct therefore appears to be the original sense, to strew.

קָצָה masc. black cummin, from **קָצָה** to strew.

קָצִין (const. **קָצִין**, plur. const. **קָצִינִי**, with suff. **קָצִינִי**) m. judge, a cadi, orig. he that decides, formed from

קָצָה, equiv. to **קָצָה**; transf. to leader (in war), the distinguished one, etc.

קָצִיעָה (pl. **קָצִיעוֹת**) f. rind of cinnamon, cassia, from **קָצָה** to peel; comp. **קָדָה**; 2) p.n. f. (cassia).

קָצִיר (const. **קָצִיר**, plur. with suff. **קָצִירִיהָ**) m. 1) that which is cut off, a bough, a branch, the same in the plur.; 2) abst. reaping, harvest, or concrete the corn reaped. Comp. **קָצִיר הַחֵמֶת**, **בָּצִיר**; **קָצִיר הַחֵמֶת** harvest of wheat, **קָצִיר הַבָּרֵי** harvest of barley, **קָצִיר הַיָּם** fruit of the Nile. Seldom for **קָצִיר** reapers.

קָצָה (Kal, not used) equiv. to **קָצָה**, **קָצָה** to hew, to cut off; hence Pu. to be cut off, particip. **מִקְצָהוּ** corners, which, however, is probably a subst. like **מִקְצָהוּ**. Hiph. to scrape off, especially from the wall. Hoph. only part. **מִקְצָהוּ** corners, which, however, is probably a subst.

קָצָה (fut. **קָצָה**) origin. to snort, to fume, to rage; transf. to be wroth against (**עַל**, **אֵל**) some one or something, **קָצָה קָצָה** to be excessively wroth. Hiph. to provoke one to wrath. Hith. to become wroth; related is the Aram. **קָצָה**.

קָצָה (Aram.) the same.

קָצָה (with suff. **קָצָה**) m. 1) anger,

wrath; transferred to contention, strife; 2) foaming (of the waters).

Comp. **אִתְּךָ** = **אֵל** in the Talmud.

קָצַר (Aram.) masc. the same, anger, wrath.

קִצְפָּה f. destruction, orig. like **כַּעַס**, **קִצְפָּה** that which provokes the Divine wrath; hence parallel with **שִׁמְהָ**.

קָצַץ (2 pers. pret. **קִצְצָה**) equiv. to **קָצַע**, to cut off (the hand), to shear off (the beard). Pl. **קָצְצוּ** and **קָצְצוּ** to cut off (a cord), to chop off (hands, thumbs), to tear off, to break off, to cut to pieces (string). Pu. pass., particip. **קָצֻץ** being cut off.

קָצַץ (Aram.) the same. Pa. to cut off (branches).

קָצַר (fut. **יִקְצַר**) to cut off, to reap, to mow (related to **קָצַר**), especially fruit, ears of corn, etc. Particip. **קוֹצֵר** the reaper, but particip. pass. **קוֹצֵר** belongs to **קָצַר**. Hiph. **הִקְצִיר** to reap, to mow.

קָצַר (fut. **יִקְצַר**, once **הִקְצִירָהּ** for **הִקְצִירָהּ**) to be short, to be stumpy (from **קָצַר**), the hand of some one is short, i.e. he is weak in power; with **רַחֵם** and **נִפְשׁוֹ**, short of suffering, i.e. impatient, not forbearing; with **בְּ**, at something; comp. **אֲרֵךְ יָמַי**; figur. the years, days, are short. Pl. to shorten (the days). Hiph. the same.

קָצַר (const. **קָצַר**, pl. const. **קָצָרִים**) adj.

m. short, **יָד קָצָר** weak in power,

יָמֵי קָצָר short lived, **רַחֵם קָצָר** and

אֵל קָצָר impatient, not forbearing.

קָצָר masc. shortness, with **רַחֵם**, not forbearing, impatient.

קִצְוָה (after the form **בְּנֵת**, **בְּנֵה**, from

קָצַה, with suff. **קִצְוֹתָם**, pl. **קִצְוֹת**,

with suff. **קִצְוֹתָיו**, Ketib) f. end,

בְּקִצְוֹתָם at the end, pl. the ends (of the earth), the borders (of a thing).

קִצְוָה (const. **קִצְוָה**) Aram. the same, but also in the signification of totality, the whole sum total.

קָרָה see **קָרָה**.

קָרָה m. the cold, from **קָרָה**.

קָרָה (pl. **קָרָה**) adj. m. cold, cool (of water), figur. calm, quiet (**רַחֵם**) in mind.

I. **קָרָה** (fut. **יִקְרָה**) 1) to cry, to lift up the voice loudly (related to **קָרָה**), to call; hence, **קָרָה** the crier (the partridge), but especially of man, sometimes with the addition of **לְקוֹל זָרוֹל**; **קָרָה לְפָנַי** to call before some one; **קָרָה אֵלַי** to call to some one, seldom **עָלַי**; **קָרָה אַחֲרַי** to call after some one; **קָרָה אֵת** to call upon, especially God, with **אֵלַי**, **לִי**, and **עָלַי**, of the person; to call upon God in behalf of some one. Also, to proclaim, e.g. **קָרָה צוֹם** to proclaim a fast, **קָרָה רְרוּר** to proclaim liberty, most frequently of

the proclaiming of prophecies and predictions; 2) to call one, in the sense of inviting, where the pers. is construed in the acc. and with לְ, and קָרָא אֵלָיו; אָל to call to one-self, e.g. קָרָא שֵׁם a name, i.e. to acquire a name; to invite to a feast, קָרָא עֲצָרָה to call together to a feast, קָרָא יְהוֹאֵל הָעֵדָה they that are called to the assembly, קָרָא לְשָׁלוֹם לְ to invite to peace; to assemble an army, to choose from the mass, to appoint, in this sense קָרָא בְּשֵׁם also to praise (the name of God), rarely of idols; 3) to name, complete קָרָא שֵׁם לְ, sometimes with the omission of שֵׁם; hence, קָרָא לְ, followed by the accus., of the name; קָרָא אֶת־שֵׁם to give a name; 4) to read (loudly), קָרָא בְּסֵפֶר from a book; קָרָא בְּאָזְנוֹי פֶּה to read to some one. Niph. נִקְרָא 1) to be called with (acc. שֵׁם a name; בְּשֵׁם פֶּה, to be called after the name of some one: נִקְרָא שֵׁם עַל the name is given to something; מִן means the same; 2) to be read, recited. Pual, 1) to be called, named; 2) to be appointed, selected for (לְ) something. The 3 fem. pret. קָרְאתָ for קָרִאתָ inf. besides קָרָא also קָרְאוּת, fut. with suff. יִקְרְאוּ for יִקְרָאוּ.

II. קָרָא (fut. יִקְרָא) equiv. to קָרָה I.

1) to meet with, to befall, either good or evil; 2) to go towards some one; hence, inf. with לְ, as prep. לִקְרֹאת towards, to meet (with suff. לִקְרֹאתְכֶם, לִקְרֹאתוּ), but also over against. Niph. נִקְרָא to be met, found, with עַל; next, to happen, by chance. Hiph. הִקְרָא to cause to meet, befall (evil, with double accus.).

קָרָא (particip. קָרֹא, pass. יִקְרִי, inf. מִקְרָא, fut. יִקְרָא) Aram. like the Heb. קָרָא I. Ith. אֶת־קָרִי to be called.

קָרָא m. orig. the crier, transf. to a partridge.

קָרָא (an infin. noun) f. happening, meeting, but only in a state of const. and with suff. in a prepositional sense, towards, opposite, over against. See קָרָא II.

קָרַב (not used) to attack, to seize; related is קָרַב, קָרַף, קָרַף; from which עֲקָרַב scorpion, and קָרַב battle.

קָרַב (but without being in pause קָרַב, infin. קָרֵב, with suff. קָרֵבְכֶם, and the fem. form קָרֵבָה, fut. יִקְרֵב) to approach, to draw near, like קָרַב, קָרַף; hence, with אֶל, rarely with בְּ, עַל; e.g. and the time drew nigh that Israel must die; also construed with לִקְרֹאת, מוֹלַעַד. In a hostile sense in

phrases לַמִּלְחָמָה, אֶל-מִלְחָמָה, אֶל-הָעִיר, אֶל-פֶּ; and with אֶל alone, signifies connubial intercourse. Niph. to approach, to draw near. Pi. קָרַב to bring near, rarely intransitive, to draw near. Hiph. to cause to approach, to bring near, especially of the bringing of offerings, presents; to cause two things to touch each other; מִן הָקָדָם to cause to draw back, to remove; seldom intrans. like Pi. and Kal.

קָרַב (Aram.) the same. Pa. קָרַב to bring near. Aph. הִקְרַב to bring (gifts and offerings).

קָרַב (pl. קָרָבִים) adj. masc. drawing near, approaching, orig. part.

קָרַב (pl. קָרָבוֹת) m. battle, war, from קָרַב to meet, Possibly, however, קָ is from קָרַב, thus from the orig. signif. to seize, to attack.

קָרַב (def. קָרָבָא, pl. קָרָבִין) Aram. the same.

קָרַב (with suff. קָרָבִי, pl. קָרָבִים) m. orig. body, entrails, heart; transf. to the inward part, the middle, as a prep. בִּקְרָב in the midst, among, within, e.g. בִּקְרָב הָאָרֶץ in the midst of the land. The verbs הִסִּיר, פָּרַת, בָּעַר, are construed with בִּקְרָב, to denote removal from the midst; קָרַב is a nominal root, without being connected

with the verb קָרַב. Comp. Aram. בָּן body, in a similar mode of transferring the sense.

קָרְבָה (const. קָרְבָת) f. nearness, approach; קִי אֱלֹהִים the nearness of God.

קָרְבָן (and קָרְבָן, const. קָרְבָן, with suff. קָרְבָנִי, pl. with suff. קָרְבָנֵיהֶם) m. an offering, gift of an offering, orig. that which is brought near; hence also, of offerings without blood, oblation. Comp. הִקְרִיב.

קָרְבָן (later; const. קָרְבָן) masc. the same, offering.

קָרַד (not used) equiv. to קָרַת, פָּרַת, קָרַד to cut, to hew, from which:—

קָרָדִים (with suff. קָרָדָמוֹ, pl. קָרָדִים and קָרָדִמוֹת, מֹות) m. axe, so called from its hewing; comp. גִּרְוֹן from גִּרָן. The form is as in שִׁלְשֹׁם, פֶּרֶכֶם, מִתָּם, פִּתְאֹם, הִרְטָם, and others, which termination -ם, has subsequently become an adverbial suffix.

קָרָה f. cold, orig. adj. fem. from קָר, which has become an abstract noun.

I. קָרָה (fut. יִקְרָה, once יִקְרָה, after the manner of לִ"א, apoc. יִקְר) equiv. to קָרָא II., to meet (some one), but with accus. of the person, to befall some one, either good or evil; also, of the fulfil-

ment of a promise (with accus. of the person); וַיִּקַּר מִקְרָה and her hap was to light on, etc. Niph. to meet, to happen, by chance, with some one (לְקַרְאֵת, עַל, אֵל), which significations originate all in קָרָא.

II. Hiph. to cause to meet, to bring something about at the proper time, opportanely.

II. קָרָה (Kal, not used), to join, to connect; hence, Pi. קָרַה to lay the beams, i.e. to connect the building through the crossing of the beams; next, to build, to erect, through laying beams. Perhaps only a denom. of קָוָה.

קָרָה (c. קָרָה) m. chance, occurrence, from קָרָה I.; מִקְרָה לַיְלָה (unclean-ness) that chanceth by night; modern Heb. קָרִי in this sense.

קָרוֹב (after the form קָרוֹבִים, pl. רָחוֹק) adj. m. קָרוֹבָה (pl. —בוֹת) f. near, 1) in a local sense, with אֵל, לְ, seldom אֶצֶל (by) a person or thing; שְׁכֵן קָרוֹב a near neighbour; קָרְבֵי י"י those that are near the Lord (in dignity), of priests and Levites, figur. near, said of God, i.e. easily answering or protecting; the nearness of the name of God, i.e. frequently mentioning the divine name; 2) of time, the day of the Lord is near, i.e. soon to come; בְּקָרוֹב in a

short time; מִקְרָב after a short time, or recently; קָרוֹב מִסְּנִי a little distance from something; 3) in reference to relationship, קָרוֹבֵי my relatives, transf. to acquaintance and friendship.

קָרַח (fut. יִקְרַח) to shave off, to make bald, related to קָלַח and נָרַע.

Niph. a baldness made (לְ) in honour of some one. Hiph. to shave off, to make baldness (לְ) in honour of some one. Hoph. pass.

קָרַח p. n. m. (the bald-headed one).

קָרַח (after the form נִבְּחָה) m. bald-headed one, at the back of the head, different from נִבְּחָה, the fore part of the head.

קָרַח m. ice, cold, so called from its smoothness; transf. to crystal, on account of its similarity to ice.

קָרַח (with suff. קָרַחוֹ) m. 1) equiv. to קָרַח ice, hail; 2) p. n. m. bald head, patron. קָרַחִי.

קָרַחִי see קָרַחִי.

קָרַחִי (קָרַחִי, with suff. —חִי) fem. baldness, as an indication of mourning, generally on the forehead, seldom equiv. to נִבְּחָה; קָרַחִי קָרַחִי to make a bald place on the head.

קָרַחִי patron. from קָרַח, which see.

קָרַחִי (with suff. קָרַחִיו) f. baldness, transf. to the bald place on a garment.

קָרִי (pause קָרִי) masc. orig. chance, occurrence, from קָרָה I. (comp. קָרָה); but generally meeting in a hostile sense, resistance; הִלָּךְ קָרִי to walk contrary unto one; בִּקְרִי in a contrary way; בַּחֲמַת קָרִי acting contrary with fury.

קָרִיא (origin. particip. pass.) called, invited.

קָרִיָּא (קָרִיָּא, def. קָרִיָּא) Aram. fem. the same, like the Heb. קָרִיָּה.

קָרִיאָה f. calling out, proclamation.

קָרִיָּה (const. קָרִיָּה) f. a city, equiv. to קָרִי, but only in the poetical books, from קָרָה to build. So קָרִיָּה (Phœnician קָרִיָּה *Kart*; קָר *Kar*; קָר, קָר *Kor, Kur*). In the following proper noun of cities, קָרִיָּה is found as a component part.

קָרִיָּת אַרְבַּע city of Arba, the Anekite, p. n. of the city, later קָרִיָּת; according to some, so called on account of the four giants residing there, and according to others, on account of the four couples of patriarchs buried there.

קָרִיָּת בַּעַל (city of Baal) p. n. of a city in Judah, identical with קָרִיָּת.

קָרִיָּת הַצֹּדֶת (street-town) p. n. of a city in Moab.

קָרִיָּת יַעֲרִים (contracted קָרִיָּת יַעֲרִים, also with the article הַיַּעֲרִים; forest-town) p. n. of a city on the

border between Judah and Benjamin, seldom קָרִיָּת alone.

קָרִיָּת סֶנְאָה (city of the senna plant) p. n. of a city in Judah, for which also:—

קָרִיָּת סִפְרָא (town of letters) p. n. of the city formerly called יַדִּבִּיר.

קָרִיָּת יַעֲרִים see קָרִיָּת יַעֲרִים.

קָרִיָּת (cities) 1) p. n. of a city in Judah; 2) in Moab; from signif.

1, arose the gentile **אִישׁ קָרִיָּת** *Ἰσκαριώτης*.

קָרִיָּת see קָרִיָּת יַעֲרִים.

קָרִיָּתִים (double city) p. n. of a city in the territory of Reuben, later belonging to Moab. Another of the same name was in Naphtali.

קָרַם (fut. יִקְרַם) to crust, to cover (with skin), construed with **עַל**, frequent in modern Hebrew.

קָרְנִים (with suffix קָרְנוֹ, dual קָרְנִים, plur. קָרְנוֹת, const. קָרְנִי, plur. קָרְנוֹת) f. horn (of a bull or ram), also of artificial horns made of iron, transf. to vessels made of horn, symbolically as a sign of strength, power, in which sense the forms **קָרְנִים**, **קָרְנוֹת**, **קָרְנִים**, **קָרְנוֹת**, the figure of power and strength is taken from the bull.—

קָרְנִי also signifies, 1) a musical wind instrument, the horn, *cornu*; 2) the tusks of an elephant; hence, **קָרְנוֹתֵי**, on account of their

size; 3) horn of the altar (plur. const. קֶרְנוֹת), i.e. the points which protruded like a horn, but not the corner; hence, וְעִשִּׂיתָ קֶרְנוֹתָיו עַל (Ex. 27:2); 4) top (of a mountain), especially of the peak; 5) rays, in the dual form, of the flashes of lightning or of the rays of the sun, so called from their horn-like shape. The root is קָרַ (see קוֹר) to dig through, and קֶ- is only a nominal addition.

From which denom.:—

קָרַן to beam forth, to shine (see קֶרֶן 5), of the shining of the countenance.

Hiph. הִקְרִין to have large horns; comp. פִּרְסָה under הַפְּרִים.

קֶרְנִיָּא (def. קֶרְנָא, dual קֶרְנִין, def. קֶרְנִיָּא) Aram. the same, horn.

קָרַן הַפּוֹדָה p.n.f. (paint-horn).

קָרַם to bow down; related to קָרַשׁ, and קָרַץ, according to some.

קָרַם (plur. קָרָמִים, const. קָרָמִי, with suff. קָרָמִיו) m. a hook or pin, so called on account of its bent shape. It is also the original form for קָרַסֵּל.

קָרַם p.n.m. (for קָרַם, the bent one). קָרַסֵּלִי (dual קָרַסֵּלִים, with suff. קָרַסֵּלִי) masc. origin. ankle, joint; next, knuckles, formed from קָרַם, with the diminutive suffix לֵ-.

קָרַע (fut. יִקְרַע) 1) to tear asunder, to rend, e.g. garments; לִקְרָעִים.

קָרַע קְרָעִים to tear in pieces; to tear a book in pieces, fig. to rend the heaven, a nation, a kingdom, with מִיֶּד, מִן, מֵעַל, of the person from whom something is torn away; to cut out a window, i.e. to open a hole in the wall; to rend the eyes with paint, i.e. to paint them; 2) to blaspheme, comp. קָרַף. Niph. to be torn (of a garment), figur. to be destroyed (of an altar).

קָרַע (pl. קְרָעִים) masc. a rent, a tear, concrete that which is torn, torn garments.

קָרַץ (fut. יִקְרַץ) equiv. to קָרַע (comp. עָרַם and נָרַם), to tear open, to open wide; hence, the figur. expressions, קָרַץ עֵינָיו, קָרַץ שִׁפְתָיו, indicating maliciousness, scorn; according to others the original signification is to pound, to grind, thus קָרַץ עֵין signifies winking, and with שִׁפְתָיו biting the lips. Pu. to be nipped off, e.g. of the clay which the potter breaks off from the mass.

קָרַץ m. destruction, from קָרַץ in the transf. sense.

קָרַץ (pl. with suff. קָרָצוֹהִי) Aram. m. a piece of meat torn off; hence, figur. אָכַל קָרָצוֹהִי דִּי פ' to eat the pieces of a person, i.e. to slander him.

קִרְקַע m. 1) ground, floor, e.g. of the floor of a house, of the bottom of the sea, of the pavement, the cover or ceiling of a house of several floors, inasmuch as the ceiling of the lower room is the floor of the upper one. The form is contracted from **קִרְקַעַרְקַע**; thus from **קִרְקַע**, if not from **קִרְקַר**; 2) p.n. of a place in Judah.

קִרְקַר (digging) p.n. of a place.

קָרַר (not used) to be cool, cold, transf. to be calm of mind.

קָרַשׁ (not used) equiv. to **קָרַשׁ**, **קָרַשׁ**, to cut to pieces. From which:—

קָרַשׁ (with suff. **קָרַשׁוֹ**, plur. **קָרַשִׁים**, const. **קָרַשִׁי**, with suff. **קָרַשִׁיו**) m. board, plank, orig. something cut off, collectively boarding.

קָרַת (after the form **בְּקָת**, **דְּלָת**, from **קָרָה** II.) f. equiv. to **קָרִיָה** a city, **קָרַת** **טְרוֹמִי** the high points of the city, **פִּי קָרַת** the entrance of the city.

קָרַתָּה (city) p.n. of a place in the territory of Zebulun.

קָרַתָּי (dual from **קָרַת**, double city) p.n. of a city in the territory of Naphtali, for which is also the general dual form **קָרַתָּיִם**.

קָשׁ (pl. modern Heb. **קָשִׁים**) m. straw, stubble **קָשׁ נָדָף**, **עוֹבֵר קָשׁ** driven stubble, stubble that passeth away by the wind; from which denom. **קָשָׁה**

to gather straw; also Po. **קָשָׁה** to gather straw or wood. In Kal, to be gathered or received (of an out-cast, comp. **אָסַף**). Hith. to gather oneself, to be received again in the congregation, as a sign of cleanliness; thus in both conjugations used only in the transferred sense. The root is **קָשָׁה**.

קָשָׁה (not used) according to the Talmud equiv. to **קָשָׁה** hard, difficult (to digest). From which:—

קָשָׁה (pl. **קָשָׁהִים**) m. a melon, cucumber, from **קָשָׁה**. The modern Heb. **קָשָׁה**, pl. **קָשָׁהִים** is contracted from **קָשָׁהִים**, pl. **קָשָׁהִים**.

קָשָׁה (fut. **יִקָּשֶׁה**) probably equiv. to **אָשָׁה** to be eager for something; hence, to listen, hearken, or equiv. to **קָצַב** to incline the ears in order to listen; generally in Hiph. joined with **אָזַן**; but also with omission of **אָזַן**, and construed with **בְּ**, **עַל**, **אֵל**, **לְ** and acc.

קָשָׁה (after the form **סִלָּה**) adj. m., **קָשָׁה** fem. attention, listening, hearkening.

קָשָׁה adj. m., **קָשָׁה** f. hearkening, attentive.

קָשָׁה m. hearkening, attention, **רַב קָשָׁה** great attention; **הִקְשִׁיב קָשָׁה** he hearkened diligently.

קָשָׁה (fut. **יִקָּשֶׁה**, apoc. **יִקָּשֶׁה**) 1) to be juiceless, dry, comp. **קָשָׁה**, **קָשָׁה**

and the root in קָשָׁה; next, to be hard, difficult, cruel (of wrath, violence, request). Niph. to be burdened, oppressed, enervated. Pi. קָשָׁה to make hard, difficult; קָשָׁה בְּלִדָּתָהּ to have hard labour (of childbirth). Hiph. הִקְשָׁה (fut. apoc. וְהִקְשָׁה) to harden (the neck), to be stiffnecked, to harden (the heart), to be stubborn, to make heavy (a yoke); hence, in connection with other verbs, to express importance, difficulty, e. g. הִקְשָׁה לְשִׁאוֹל to ask a hard thing; הִקְשָׁה לְשַׁלַּח hardly let go; 2) (not used) to make firm, hard (a plait or lock of hair); from which מִקְשָׁה and מִקְשָׁה.

I. קָשָׁה (not used) equiv. to כָּסַח (כֹּסֶה) to hold, to contain (of a dish or basin).

II. קָשָׁה (not used) equiv. to כָּסַח, to cover, to protect; hence קִשְׁקִישׁ, which see.

קָשָׁה (const. קָשָׁה, pl. קָשִׁים, const. קָשִׁי) adj. m., קָשָׁה (const. קָשֶׁת, pl. קִשּׁוֹת) fem. difficult, hard (of words, a yoke, bondage), קָשָׁה לֵב, פָּנִים עָרָף stiffnecked; with קָשָׁה לֵב, presumptuous brow, obdurate heart; קָשָׁה יוֹם one whose day is hard, i.e. the unfortunate one; קָשָׁה חֲזוֹן hard visions, i.e. prophecy of calamity; קָשָׁה רֶגֶל heavy

of spirit, i.e. melancholy; always in accordance with the noun to which the adjective is joined; also, mighty, violent, etc. The fem. קָשָׁה is also used in the abstract, that which is hard, unfortunate.

קָשָׁה (Aram.) m. firmness; hence, קָשָׁה; מִן קָ in truth, truly.

קָשָׁה (Kal, not used) a hardened form from קָשָׁה, comp. קָשָׁה and קָשָׁה; from which Hiph. 1) to harden (the heart), to be hardened (used of the ostrich towards its young).

קָשָׁה (not used) probably, to make firm, to confirm; thus synon. with קָשָׁה belonging to קָשָׁה. The root in קָשָׁה is equiv. to קָשָׁה.

קָשָׁה (not used) to portion, to measure, to mete out. Comp. קָשָׁה.

קָשָׁה m. firmness; hence (like קָשָׁה) truth; according to several versions, קָשָׁה is equiv. to קָשָׁה and קָשָׁה מִפְּנֵי קָ to flee from the archers.

קָשָׁה (origin. form for קָשָׁה) masc. truth.

קָשָׁה m. hardness, stubbornness, obduracy.

קָשָׁה (hardness of soil) p.n. of a place in Issachar, for which קָשָׁה stands once.

קָשָׁה f. something weighed; next, name of a weight for gold and

silver, probably of the value of four shekels.

קִשְׁקִישִׁים (pl. קִשְׁקִישִׁים, and with suff.

קִשְׁקִישִׁיךָ) f. scales, so called on account of its covering things;

קִשְׁיוֹן a coat of mail.

קָשָׁה (fut. יִקְשֶׁה to bind, to tie, to join

to (אֶת) something, e.g. "his life is bound up in (אֶת) the lad's life;"

to bind (an animal) to (with עַל or without) something; to join,

i. e. to conspire against (עַל) some one, complete קָשָׁה עַל קָשָׁה. The

part. קָשָׁה is used in the transf. sense, to be strong (of sheep);

comp. קָשָׁה in a similar mode of transferring the sense. Niph. to

be attached (to a person), to be joined (of a wall). Pi. to bind

round (a girdle). Pu. only part.

קִשְׁיוֹת the strong cattle. Hith.

to conspire against (עַל) some one.

קָשָׁה (with suff. קָשָׁהיךָ) masc. 1) con-

spiracy, קָשָׁה קָשָׁה to make a conspiracy; 2) joining.

קָשָׁה (only pl. קָשָׁה) m. a girdle (of a bride or wife).

קָשָׁה (not used) equiv. to קָשָׁה, to be juiceless, hard, dry; from which

קָשָׁה and the denom. קָשָׁה, which see under קָשָׁה.

קָשָׁה (with suff. קָשָׁהיךָ, plur. קָשָׁהות

c. קָשָׁהותיךָ, with suff. קָשָׁהותיךָ)

com. 1) a bow (on account of its bent form, from קָשָׁה) for shooting;

קָשָׁה רָמִיָּה a deceitful bow, i. e. to

fly and not to shoot, in order to deceive the enemy; קָשָׁה יֵצֵד i. e. an

arrow; קָשָׁה נָתַת, נָשַׁק, קָשָׁה to bend

the bow; קָשָׁה יָדָה, קָשָׁה to shoot

with the bow; transf. to archer,

like קָשָׁה, for which also קָשָׁה, plur.

קָשָׁה, once, song of the

bow, i. e. David's elegy on Saul,

in which the bow is mentioned;

figur. strength, power; hence, to

break some one's bow, i. e. to

destroy his power; my bow is

strengthened, i. e. my powers in-

crease; 2) rainbow, complete bow

of God. The root is קָשָׁה, from

which קָשָׁה, after the form of קָשָׁה.

קָשָׁה m. an archer; this form, sig-

nifying a calling or trade, is com-

mon in modern Hebrew.

קָשָׁה (after the form קָשָׁה, only

pl. קָשָׁה, const. קָשָׁה) f. dish

or basin, so called from its hold-

ing or containing things (from

קָשָׁה 1.).

קָשָׁה (not used) after the Arab. to

serve; from which קָשָׁה.

קָשָׁה (Ketib קָשָׁה) Aram. m. the

cithern, answers to *Kitharōs*, and

thus orig. coat of mail, from its

similarity.

tively, to look upon (רָאָה) something with pleasure, gladness ; to look down (from an eminence), or fig. with contempt upon (accus.) something ; to have care for, or to oversee something (with accus.) ; to select, choose, to visit, to salute, complete 'שְׁלוֹם פ' רָאָה אֶת שְׁלוֹם פ' ; to look (hoping for assistance) upon אֶל, עַל, some one ; to look at, i.e. to take for something or for some one (with רָאָה) ; to look at, i.e. to learn something from (מִן) some one ; to have an eye (i.e. to purpose) upon something ; 3) to experience something, either by the understanding, or other senses, e.g. by the hearing, tasting, touching ; רָאִיתִי אֵשׁ I felt the heat ; also by the emotions, to enjoy, thus רָאָה בְּרָעָה, רָאָה בְּטוֹב to see life, i.e. to enjoy it ; to see death, i.e. to die ; to learn wisdom, i.e. to adopt it. Niph. 1) to be seen, visible, to shew oneself (of man and inanimate things), construed with אֶל and לְ ; with God, to appear in the sanctuary, נִרְאָה אֶת פְּנֵי יי' ; 2) to be seen, i.e. to be protected by God. Pu. (3 pl. רָאוּ, with dagesh in א) to be seen. Hiph. הִרְאָה and הִרְאָה (fut. יִרְאָה, apoc. יִרְאֵה, like Kal) 1) to cause to see, to shew, with double

accus., of the person and object, rarely with רָאָה in the concluding sentence ; to reveal in a dream ; 2) to cause some one to experience, to enjoy (either good or evil), in which sense it is, as in Kal, construed with רָאָה. Hoph. to be shewn something. Hith. mutually to behold, to look at one another, either as an indication of hesitating, or to measure one another for a combat. The derivatives are very numerous and manifold.

רָאָה (const. רָאָה), adj. m. seeing, beholding ; רָאָה עָנִי seeing affliction.

רָאָה f. name of a bird of prey, Auth. Ver. the glade, so called on account of its sharp sight. Some read רָאָה, which actually occurs in a parallel passage.

רָאָה (pl. רָאוּ) m. 1) a seer, prophet, thus as a noun particip. ; 2) vision, as a noun infin. ; שָׁגוּ בְּרָאוּהָ they err in vision. .

רָאוּבֵן p.n. m. of the eldest son of Jacob, afterwards the name of the tribe called after him. According to the biblical etymology, it is equiv. to רָאוּ בְּעֵינֵי they have seen upon the affliction, hence illustrated through רָאָה בְּעֵינֵי ; perhaps equiv. to רָאוּת בֶּן beholding of the son.

רָאוּהָ (orig. inf.) f. the seeing, with

רָא, to look upon something attentively.

רְאוּמָה p. n. fem. (the elevated one) from רָאָם = רָוַם.

רְאוּת f. the seeing, thus the Keri, but the Ketib has רְאִית.

רְאִי masc. a mirror, for which also מְרָאָה.

רְאִי (pause רְאִי) m. 1) the seeing, beholding; 2) look, like מְרָאָה, hence מְרָאִי at a view (Author. Ver. "that it cannot be seen"); 3) appearance; מִלּוֹב רְאִי good-looking; 4) spectacle, example; רְאִי שֹׁמֵם to make for an example, a warning.

רְאִיָּה p. n. m. (God is the beholder) once הִרְאָה stands for it.

רְאִים see רְאָם.

רְאִישׁוֹן see רְאִישׁוֹן.

רְאִית f. the seeing, beholding; Ketib for רְאוּת.

רָאָל (not used) equiv. to רָעַל to tremble; from which תִּרְאָלָה.

I. רְאָם (not used) to be high; equiv. to רָוַם, רָאָם, which see.

II. רְאָם (not used) to roar, equiv. to רָעַם, which corresponds better with רְאָם than with רָאָם I.

רְאָם (also רְאִים and רְאִים, pl. רְאָמִים and רְאִמִּים) m. the wild boar or buffalo, whose horns were considered very dangerous, and at the same time high and prominent; רָאָ.

רְאָמִים the young buffalo. Biblical interpreters differ as to the species of רְאָם; according to some, it is the rhinoceros or unicorn; according to others, a kind of gazelle; the former, however, is more probable.

רְאָמוֹת f. pl. 1) heights; fig. things unattainable; 2) p. n. of a city in Gilead, otherwise רְמֹת; 3) p. n. of a city in the tribe of Issachar; 4) pearl, coral; hence its being mentioned in connection with other precious things.

רְאָמֹת נֶגֶב (height of the south) p. n. of a city in the territory of the tribe of Simeon, otherwise for which רְמֹת נָ.

רְאָשׁ see רִשׁ.

רְאָשׁ poverty. See רִישׁ.

רְאָשׁ (pl. רְאָשִׁין, with suff. רְאָשֶׁהֶם) Aram. m. 1) the head; the visions or views of the head, i. e. fancies, imaginations; 2) transf. to sum, chief, principal, as רְאִישׁ in Heb. See the root:—

רְאָשׁ (not used) equiv. to רָעַשׁ to move to and fro, especially of the head. This root, though existing in all Semitic dialects, has nowhere been preserved in a verb.

רְאָשׁ (origin. contracted from רְאָשִׁין; pl. רְאָשִׁים for רְאָשִׁים, but with suff. once also רְאָשִׁין) m. 1) head

(of man or beast), origin. top, so called from its moving to and fro; בראש פ', הישב, גתן are phrases to express the making some one to experience something; ראשי החרוזים bands that were ready armed; לראש גבר to every man; next, to signify life, thus בראשנו to the jeopardy of our heads, synon. with נפש; ראש is transf. to (a) the upper part or top of anything; hence, top of a mountain, tower, throne, pillar; highest point of a country, top part of the bed; personally, chief, leader, etc.; (b) sum, mass (like *summa* from *summus*) of physical or spiritual objects, e.g. ראש דברים the sum of words; (c) beginning, the first; also, as an adverb, before, above; the root is ראש; 2) ראש (once ראש) m. a kind of poppy-head, the contents of which were bitter and pernicious; מי ראש the juice of poppy-heads, a kind of opium; next, poison, venom, generally; it is closely connected with ראש head, and derived from it on account of its similarity in shape; 3) p.n. of a Scythian people, mentioned in connection with מושק and תובל, probably a tribe of the northern Taurus.

ראשית (only pl. ראשית) f. beginning,

former time. The form stands for ראשית.

ראשית (for ראשית) adj. f. the uppermost; ראשית החרוזים the uppermost stone, i.e. the corner stone; ראשית after the form ראשית; according to others, ראשית is a subst. and signifies the foundation stone, because it is laid down the first.

ראשית (formed from ראש, sometimes ראשית, and once ראשית, pl. ראשית) adj. m., ראשית (pl. ראשית) f. that which is at the head of anything, the foremost, the chief, the first in rank or position, e.g. ראשית ליד המלך, and this sense ראשית in this first, highest place, orig. adv. foremost; also in reference to position and order, the first, the foremost, ראשית furthermost, ראשית at the head; also, in reference to time, e.g. the first day, ראשית האדם the first man, ראשית—the ancestors, the ancients; especially, in contrast to successors, the last, hence the phrase ראשית ואחרון the first and the last, in which sense ראשית—signifies also former deeds; sometimes it signifies soon, or that which is to follow immediately; hence ראשית *primo tempore*, soon, early, the same ראשית. In the absolute form the pl. m. signifies ancestors,

the ancients, שִׁמְמוֹת רִאשִׁימֹת
the ruins of ancient times; plur.
fem. former deeds, events of old.
Joined with prepositions, the sig-
nifications are in conformity with
the peculiarity of the prepositional
syllables.

מִרְאֵשׁ see רִאשִׁית.

רִאשִׁית (also רִשִׁית, from ראש, with the formative syllable ית—)
fem. 1) beginning (in contrast
to אַחֲרִית), e.g. of the kingdom,
of strife; but also absolute, the
beginning of all things; or relative
to something later, the former
position, the former time, the first
of its kind, both in reference to
time and value; hence, the firstlings
(of fruit, corn, wool-shearing, or
birth); transf. to the firstlings of
the creation; 2) the highest, chief,
e.g. רִאשִׁית שְׁמָרִים chief ointments,
רִאשִׁית הַגּוֹיִם the first of nations, רִאשִׁית
זְבוּרָה the chief of might.

רִאשִׁי adj. m. (from ראשון) only
רִאשִׁית f. the first.

רַב (pause רב, pl. רַבִּים) adj. m., רַבָּה
(pl. רַבּוֹת) fem. 1) in reference to
quantity, much, many, numerous;
also of collectives, which consist
of many individualities, and are
joined to a whole. It not only
succeeds the noun as an adjective
in the same number and gender

as the noun, but it sometimes
precedes the noun in the con-
structive state, independently, and
as a substantive, e.g. רַב תְּבוּנָה
רַב־תִּי עִם, רַב־תִּי אוֹצְרוֹת, רַב־תִּי בְּנִים
and after this substantive use,
רַב and רַבָּה are used as adverbs
in the signification of much,
enough; seldom in the construc-
tive state רַב־תִּי; 2) in reference to
quality, great, mighty, aged, dis-
tinguished, uppermost, etc., ac-
cording to context; hence, as a
subst. abstract, greatness, power;
or concrete, chief, leader, master
(comp. רַב הַחֵבֶל, רַב מַפְחִים
רַב הַמֶּלֶךְ) the aged one, etc. The
rendering of רַב־תִּי archers, Job
16:13, is unnecessary, as it may
be translated the mighty ones, or
the warriors.

רַב (def. רַבָּא, but in the plur. only
the redoubled form רַב־רַבִּין) Aram.
adj. masc., רַבָּא (def. רַב־תָּא, plur.
רַב־רַבִּין) f. as in the Heb. great,
e.g. רַב־תָּא אֱלֹהֵי רַב the great God, רַבָּא
the great sea; especially high
dignities are expressed by רַב, e.g.
מִלֵּל רַב־רַבִּין; רַב חֲרָטְמָא, סְגִינָא
to speak great things, i.e. boast-
ingly.

רַב see רִיב.

רַב (later also רַב, before makkaph
רַב־, with suff. רַב־כֶּם, pl. const.

(רַבִּי) masc. a multitude, many, a great number, the noun following in the pl. or in the sing. with a collective signification; also the sum, total, like רַב; adverbially לְרַב occurs in multitude, many, or very, מִרַב the cause of the multitude, רַבִּי תּוֹרָה the whole of the law (Auth. Vers. great things of the law).

I. רַב (only 3 pl. רַבּוּ, and inf. רַב) orig. to overflow (comp. רָוַה and the root in רָוַב in Aram.); next, to be or become much, abundant, to increase; also, to be numerous, mighty, powerful. The form מְרַבּוֹת belongs to רַבָּה, from which it is a denom. The forms רַב and רַבָּה, which are generally considered as adjectives, may also be taken as verbs.

II. רַב (3 pret. רַב Ps. 18:15, but 3 pers. רַבּוּ, from an old form רַב, like זָר) to throw, to fling, ῥίπτω; hence, to shoot (arrows, of an archer).

רַבָּא (only plur. in Keri רַבָּבִין, for which the Ketib רַבָּוִן, from רַבּוּ) Aram. f. equiv. to רַבָּה Heb.

רַבָּה (pl. רַבּוֹת, const. רַבּוֹת) f. orig. multitude, transf. to a definite high round number, 10,000, • pl. myriads; רַבּוֹת קֳדָשׁ myriads of angels or saints.

I. רַב equiv. to רָפַד to cover to overspread; רַב עָרֵשׁ to spread out a couch. From which מְרַבֵּד.

II. רַב (not used) to bind, to tie round; comp. רָפַד, and the root in רָפַד, צָבַת, צָפַד. From which רַבִּיר.

רַבָּה (fut. יִרְבֶּה, apoc. יָרַב or יִרְבֵּ) equiv. to רַבֵּב to increase, to be numerous, with all the sub-significations of the root רַבֵּב; hence, to be or become great, mighty, numerous, abundant, to grow up (comp. Pi.). Pi. יִרְבֶּה to make numerous, to increase, to acquire much, to bring up, to rear, thus causative from Kal. Hiph. הִרְבֶּה (fut. יִרְבֶּה, apoc. יָרַב, imp. apoc. הָרַב, infin. absolute הִרְבֶּה and הִרְבֵּה, const. הִרְבּוֹת) to make much, to increase, to enrich; also, to speak largely, i.e. to boast. With the inf. following, with or without ל, it paraphrases the adv. numerous, greatly, very; rarely with the verb finite following. The inf. הִרְבֶּה, seldom הִרְבּוֹת, also becomes an adv. much, too much; with מְאֹד very much; לְהִרְבֶּה in multitude. Comp. הִיָּטַב.

רַבָּה (orig. רַבָּא, 3 fem. רַבָּת) Aram. the same, to be or become great, Pa. רַבִּי to make great, to elevate.

רַבָּה (orig. adj. fem. from רַב) f. the

great one; hence, transf. to capital, metropolis; 1) p. n. of the Ammonite capital, complete רַבַּת בְּנֵי עַמּוֹן, later called by *Ptolemy Philadelphos*, Philadelphia; 2) a city in Judah. The root is רָבַב. רַבּוּ (from רָבַב=רַבּוּ, for which also רַבּוּא, dual רַבּוּתַיִם, pl. רַבּוּאוֹת or רַבּוּאוֹת, f. myriad, =רַבְּבָהּ orig. multitude.

רַבּוּ (pl. Ketib רַבּוֹן) Aram. the same. רַבּוּ (def. רַבּוּתָא) Aram. f. greatness. רַבּוּת see רַבּוּ.

רַבִּיב (only pl. רַבִּיבִים) m. showers of rain, from רָבַב in the original sense of overflowing, not on account of the multitude of drops. רַבִּיד (const. רַבִּד) masc. neck-tie, or chain, from רָבַד II.; next generally necklace or ornament for the neck.

רַבִּיעִי (pl. רַבִּיעִים) ordinal number m., רַבִּיעִית f. the fourth, (formed from רַבַּע=רַבֵּעַ), בְּנֵי רַבִּיעִים, sons of the fourth generation; comp. רַבִּיעִים; רַבִּיעִית the fourth part of a measure, a fourth.

רַבִּיעִי (Aram.) the same, f. רַבִּיעִיָּה or רַבִּיעִיָּא (def. pl. רַבִּיעִיָּתָא).

רַבִּית (capital) p. n. of a city in the territory of Issachar.

רַבֵּי (Kal, not used) to mix, to mingle; hence, Hoph. to be mixed, especially of liquids.

רַבִּל (not used) to be fruitful (after the Arab.). From which:— רַבְלָה (fruit-place) p. n. of a city near Hamath.

I. רַבַּע (inf. const. רַבַּעַה) equiv. to רַבַּץ (through the exchanging of צ with ע) to lie, to couch; with accus. following, of the copulation of beasts. Hiph. to cause copulation.

II. רַבַּע is the ground form for רַבִּעַי, which see; and hence the denom. verb רַבַּע to be or to make four-cornered, squared, particip. pass. רַבּוּעַ (pl. רַבּוּעִים), f. רַבּוּעָה four-cornered, square. Pu. to be of four sides; particip. מְרַבֵּעַ, fem. מְרַבֵּעֶת (pl. מְרַבֵּעוֹת) almost like רַבּוּעַ.

רַבַּע (with suff. רַבַּעִי) m. 1) a couch, or couching, from רַבַּע I.; 2) the fourth part (of a measure), fourth side of a body; hence מְרַבֵּעֵת on their four sides; 3) p. n. m.

רַבַּע m. the fourth part of Israel, i.e. the number that encamped under one standard (דָּגֶל) in the wilderness, where Israel was divided under four standards (דָּגְלִים). According to others, progeny, from רַבַּע I. The first explanation is preferable.

רַבַּע (only pl. רַבַּעִים, after the form

רַבְעָא (שִׁלְשָׁה) masc. descendants in the fourth generation, the sons of the grandchildren.

רָבַץ (fut. יִרְבֹּץ) to lie, to couch (of four-footed animals); next, to rest, to lie under a burden, of the dragon that lieth in the midst of his rivers, of the dam that sits upon her young, of the wild beast that lies in wait for prey, etc.; fig. of the sin that lies in wait. Hiph. הִרְבִּיצַי to cause to lie down (flocks or men), to cause to dwell, fig. to lay or to set (precious stones); related is **רָבַע** I.

רִבְצִי (with suff. רִבְצִי) masc. place of lying down, dwelling for man and beast.

רָבַק (not used) to bind, to tie, e. g. to the crib, and generally to bind together; the root is **רָבַק**, which is also found in **רָבַק**, **רָבַק**, **רָבַק**, and others. According to others, **רָבַק** signifies to fatten, for which signification there are several analogies in the language.

רִבְקָה p. n. f. (enchanted ring) orig. (fetter) so called from her enchanting beauty.

רַבְרַב (pl. רַבְרַבִּין) Aram. adj. masc.

רַבְרַבָּא (only plur. רַבְרַבִּין, def. —) fem. great, considerable, like **רב** in Hebrew.

רַבְרַבְרָה (pl. רַבְרַבִּין, with suff. רַבְרַבְרָה)

Aram. adj. masc. the great one, magnate.

רַב־שָׂקָה p. n. of an Assyrian general (chief butler, from **רב** and **שָׂקָה**).

רָנַב (not used) to heap up; the root **רָנַב** is found in **רָנַב** and **רָנַב**, i. e. **רָנַב**, if it is not to be taken as related to **רָנַב** or **רָנַב**.

רָנַב (only pl. רָנַבִּים, const. רָנַבִּי) m. a clod or lump of earth; **רָנַב** the clod of the valley. The original signification may be connected with **רָנַב**.

רָנַנ (fut. יִרְנֵן) equiv. to **רָנַשׁ** and **רָעַשׁ** to quake, to tremble, from wrath, joy, terror, fear, especially to rage, to be furious, to be wroth, to start up. Hiph. to cause to tremble, to shake, to excite wrath Hith. to rage.

רָנַנ (Aram.) the same; from which Aph. הִרְנֵן to excite wrath, to provoke.

רָנַנ (Aram.) m. anger, wrath.

רָנַנ (with suff. רָנַנִּי) m. raging, noise (of horses, thunder), anger, provocation, disquiet.

רָנַנ adj. masc. trembling, quaking, shaking.

רָנַנָּה f. quaking, trembling.

רָנַל orig. denom. from **רָנַל** to use the feet, i. e. to go, to walk about, but only in a fig. sense; 1) like **רָנַל** to go about slandering; hence, the

phrase רגל על-לשון to slander ;
 2) to stamp with the feet upon
 clothes for the purpose of wash-
 ing and fulling ; hence רגל washer,
 fuller, in עין רגל and רגלים. Pi.
 רגל to go about frequently for
 slandering, next, slandering gene-
 rally ; transf. to spy (a country) ;
 particip. מרגל a spy. Hiph. only
 הדרגלתי to use one to walk, to
 lead ; where the ה must be con-
 sidered a substitute for the ה, if
 not a noun in the form of הדרגל
 is to be adopted for the basis of
 this word.

רגל (probably from the root רג to
 go (which see), with ancient nomi-
 nal suffix ל; comp. נב-ל from
 נב to be hollow, ספל from סף,
 etc., but not from רגל, which is
 itself only a denom. ; with suff.
 רגלי, dual רגלים, which is also used
 for the pl. ; the pl. רגלים is used
 in a different sense) com. the foot
 (for walking), of man and beast ;
 hence, the phrases מראש ועד רגל,
 or מפה רגל ועד קדקד. Indi-
 vidual parts of the foot are de-
 scribed in רגל, אצבע רגל ;
 רגל is used euphemistically for
 the privy parts, מימי רגלים,
 and probably also the phrase הים
 מקום רגל, which see ; מקום רגל
 place

for the resting of the feet
 ברגלים (and with suff.)
 transf. 1) step, walk,
 trace, track ; hence פ
 the track of some one,
 לרגלי, לרגל ; 3) retinue,
 that follow on the foot, e
 the whole people which fo
 To signif. 1 belongs the
 signifying times, orig. li
 paces. In modern Heb. f
 celebration of which ha
 connected with a pilg
 the temple. In the phr
 ברגל, רגל signifies the tre
 the feet, with the assist
 machine worked with
 as was common in the
 watering the ground.

רגל (also רגלי, dual רגלי, d
 with suff. רגלוהי) Aram.
 רגלי (pl. רגלים) adj. m. f
 in a military sense, foo
 רגלים (fuller's place) p.n.
 in Gilead.

I. רגם to heap up, to g
 pecially stones ; hence
 to stone, with על, ב, a
 of the person, comp
 באבן, באבן, באבנים. T
 רגם, and is again to be
 עם, כם, גם ; if not a n
 stone, is to be taken as

II. רגם (not used) equiv. t

embroider, to draw, to write.

See **הרנ**.

רנ p. n. m. (orig. connection, friendship, from **רנ** I.; hence, friend).

רנ מלך p. n. m. (friend of the king).

רנ f. host, assembly, from **רנ** I.

רנ to murmur; also, to rage; hence, to be refractory. Niph. to rebel, to murmur; the root is **רנ**.

רנ 1) origin. equiv. to **נע** to rage, threaten, rebuke, e.g. the sea; next, to terrify; 2) equiv. to **רע** to break asunder, to burst (of the skin); hence, synon. with **בקע**. The root is **רנע**, which is also found in **רנ**.

רנע (Kal, only particip. **רנע**, c. pl. **רנעי**) to be quiet, still, tranquil; hence **רנע ארץ** the quiet of the land. Niph. **נרנע** to rest, to conduct oneself quietly. Hiph. **הרנע**; 1) to give, afford rest, to quiet; **הרנע משפט** to make the judgment to rest, i. e. to establish it; 2) to enjoy rest; another Hiph. **הרנע** is a denom. from **רנע** and does not belong to this root. See **רנע**.

רנע (pl. **רנעים**, const. **רנעי**) m. 1) a moment, orig. moving, stirring, a twinkling of the eye; thus from **רנע** in the first signification, comp. *momentum* for *movimentum*; **רנ** but one moment; **ברנע** in a moment, i. e. quickly, the same

רנע, **כמו רנע**, sometimes **רנ** alone in this sense; **לרנעים** every moment, i. e. always; 2) like **זמן** as an adv. time, once; from which denom. **הרנע** to pass a moment, to do it in a moment; generally 1 pers. fut. as an adverb, momentarily, if **ארניעה** itself is not an adverbial form, which like **רנע** is to be taken in the accusative.

רנש equiv. to **רעש** to rage, tumultuate. Related is also **רנז**.

רנש (Aram.) the same. Aph. to run to (**על**) some one impetuously.

רנש m. a bustling multitude; comp. **המון**.

רנשה f. a multitude.

רד (particip. **רדד**, inf. **רד**) 1) to thrust (to the ground); hence, to rule, to subjugate (nations); the root is related to that in **ידד**; 2) to spread out, expand (synon. with **טפח**) to extend; from which **רדיר**. Hiph. (fut. apoc. **ירדד**) to spread out, to overspread or overlay with metal.

I. **רדה** (fut. **ירדה**, apoc. **ירד**) to tread, (the wine-press), to tread down, rule, to subject (comp. **כבש** and **רדד**) in the same mode of transferring the sense; construed with **ב**. The phrase **רדה על-יד** signifies to be active, ready. Pi. **רדה** (fut. apoc. **ירד**) to conquer, to

subjugate, to tread down (e. g. **שְׁיָרִיד לְאַדְיָרִים** the remnant of the mighty ones), if **יָרַד** (Judg. 5:13) is not an imper. of **יָרַד**, or an Aramaic form from **יָרַד** to descend. Hiph. to subjugate.

II. **רָחַק** to take, to take away, e. g. honey from the carcase, Judg. 14:9; **רָחַק אֶל-פָּהּ** to take something away in the hand.

רָחִיק p. n. m. (subjugator).

רָחִיק (with suff. **רָחִיקִי**, pl. **רָחִיקִים**) m. a veil; hence Targ. for **צִעִיף**. The root is **רָחַק** to spread out, to extend, somewhat like **מִתְפַּחֵחַת**.

רָחַם (Kal, not used) to sleep deeply, fast. Niph. to fall in a deep sleep, to be stupified, unconscious.

רָחִנִים gent. pl. of a **רָחִין**, name of a people who are mentioned in connection with **פְּתִיִם** the Cypriots, probably the Rhodians; according to the reading **רָחִנִים**, which after the Medrash **רָחִנִים** arose from it, signifies Dardanes or Trojans.

רָחַק (fut. **יָרַחֵק**) origin. to drive, to push (comp. the roots in **רָחַק**, **רָחַקָה**, **רָחַקָה**, **רָחַקָה** having the same original signification); next, to pursue; with **אַחֲרֵי** to follow after or to persecute, also with accus., seldom with **לְ**, **אֶל**; also from the following or imitating of something good; to put to flight;

רָחִיקִים the pursuers. to be pursued; hence, in a sense, **נִרְדָּף** that which sued, i. e. the uncertain; according to ot which is fled, passed. Pi. strongly and frequently, justice, words, etc. P Hiph. **הִרְדִּיף** to pursue, cute; the particip. Hoph. used as a subst. in the prosecution.

רָחַב (fut. **יָרַחֵב**) to rage, (related to **רָחַב**) of the tremble; next, with **בְּ** person, to attack some rallel with **נָגַשׁ** to press. **הִרְחִיב** to make impetuous courageous (the heart).

רָחַב m. 1) rage, impetuosity pride, boldness, audacity; **רָחַב** the proud helpers; etical designation of an ous wild sea animal, proba crocodile; hence also, th for Egypt; **הָרָחֵב הֵם שְׁבֵת** tian is the rest, i. e. will tranquil.

רָחַב (pl. **רָחִיבִים**) m. the pro haughty one.

רָחַב (with suff. **רָחִיבִים**) masc also that of which one is

רָחַב (not used) to cry (accor the Arab.) From which:

רוֹהֵנָה p.n. m. (cry) in Ketib רוֹהֵנָה.
רוֹהֵה (only fut. יִרוֹהֵה) to tremble, to
quiver, to be afraid. Related to
רָעַע.

רוֹהַם (not used) only an Aramaic
extended form from רוֹץ to run;
of the water, to flow. Compare
also רוֹד.

רוֹמָם (only pl. רוֹמָמִים) m. 1) a water-
ing trough for cattle, spout; 2)
locks, so called from their flowing
down.

רוֹהֵיט m. a beam in the shape of a
spout: according to others it sig-
nifies, gutter of the house.

רוֹהֵם (not used) to rage, tumultuate,
synon. with רוֹמָה, but related to
רוֹעַם; hence the noun רוֹחַם a
bustling multitude (synon. with
רוֹמוֹן), which is found in the name
of אֲבִרְהָם.

רוֹ (contracted from רוֹאוֹ) Aram. fem.
look, appearance, from רוֹאָה.

רוֹב (not רוֹיב; hence, pret. רוֹבַת, רוֹבַת
fut. in p.n. יִרוֹב, inf. רוֹב, particip.
רוֹבָה) contending with (עִם, אֵת, אֵל, אֶל
and acc.), to contend with some
one for (לְ) another; next, to de-
fend, to plead the cause of some
one before justice, complete רוֹב
אֶת־רוֹיב פִּי. Hiph. רוֹרִיב (but in
this complete form only part.
רוֹרִיב, and fut. יִרוֹיב apoc. רוֹיב,
יִרוֹיב; otherwise the abridged form

רוֹיב, 2 pers. רוֹיבֹתָ (הָ), imp. רוֹיב
to cause contention, strife; hence,
to contend or strive, and altogether
like Kal; similar abridged Hiphil
forms, רוֹיֵן, רוֹיֵת, רוֹיֵן, רוֹיֵן,
etc., the root is identical with
that in רוֹדֵב and רוֹדֵף.

רוֹנָה (not used) is probably the root
to רוֹנֵל in the signif. of, to walk;
related to רוֹדֵן.

רוֹד to rove about; hence, to act
violently, unruly; רוֹדֵנָה we are
free (Auth. Vers. "we are lords"),
רוֹד עִם אֵל is frivolous, unruly
against God. According to others,
it is related to רוֹדָה in the sense
of to rule, to wrest. Hiph. רוֹרִיד
(fut. יִרוֹרִיד) to wander about, to
rove about, i.e. unruly, throwing
off the yoke, also to wander about
in affliction. From which רוֹדֵר,
and according to some, the p.n.
רוֹדֵר.

רוֹהָה (fut. יִרוֹהָה, 3 pl. יִרוֹהֻּ) to overflow
(synon. with רוֹשַׁע=רוֹשַׁע); hence,
to drink abundantly, to satiety;
with accus. and מִן, of that which
one drinks; next generally, to be
intoxicated (of blood, and lust of
love, etc.), or to enjoy in fulness, in
abundance. Pi. 1) intensitive, to
drink very abundantly; 2) transf.
to water richly, to moisten, with
double accus.; the form רוֹהֵה

appears to stand for **אַרְוִיָּה**: if not a peculiar Pi. form, **רִיָּה**, mixed from **רָוָה** and **רִיָּה**, is to be adopted. Hiph. to dispense something abundantly, e. g. to water the ground abundantly; also used of the fattening of beasts for sacrifices.

רָוָה (const. **רִיָּה**) adj. masc., **רִוְוָה** fem. watered abundantly (of a garden); the fem. is also used as a subst., the satiated one.

רוֹוֵן (not used) to secrete, to conceal; comp. the root in **חִדָּשׁ**.

רוּחַ as a denom. of **רוּחָה**, see under the noun **רוּחָה**.

I. **רוּחַ** (Kal, not used) to breathe, to blow, to wave, related in the orig. sense with **נָוַח** and **פָּוַח**. Hiph. **הִרְיַח** to inhale; next generally, to smell; **הִרְיַח בְּ** to delight in something, to have pleasure in something, e. g. **בְּיִרְאַת י'**. According to others, he will inspire with the fear of God. Transf. to enjoyment generally, especially of a spiritual kind; hence, to conceive.

II. **רוּחַ** (not used) to walk, to wander, hence p. n. **יְרוּחַ** (wanderer); **יָרוּחַ** moon, orig. the wanderer (of heaven). Related is **אַרְוַח** in the same original sense.

רוּחַ (pl. **רוּחוֹת**) com. 1) breath, orig.

the waving; hence, **רִאָּה**, the snorting of the nose, anger, or pride, with the omission of **אָה**; **רִאָּה פֶּה**, **רִאָּה חַיִּים**, **רִאָּה שְׁפָתַיִם** the breath of the mouth, of life, but **רוּחַ** alone also means the breath or spirit of life; **הַשִּׁיב רוּחַ** to draw breath, **שָׁאַף רוּחַ** to gasp for breath, **רוּחַ הַיּוֹם** the breath of the day, i. e. the refreshing, cooling wind of the day; most frequently, however, wind, tempest, e. g. **רוּחַ בְּבִיר**, **קָדִים**, **קָשָׁה**, **נָדוּלָה**. **זָלְעָפוֹת**, **סָעָרָה**, **צָפוֹן** the wind **לְכָל-רוּחַ**, **לְרוּחַ**, poetically wings of the wind, transf. to, (a) region, part of the world, such being divided according to the winds; hence, **אַרְבַּע רוּחוֹת** the four parts of the world; (b) vanity, nothingness; hence, **דְּבָרֵי רוּחַ** vain words, **דַּעַת רוּחַ** vain knowledge, **רוּחַ רָעוֹר**, **רָעוֹן רוּחַ** hunting after vanity; 2) the animating element of the body, the spirit of life, the animal soul; hence, also, for life generally in many relations, and transf. to the Divine spirit; 3) the spirit of understanding, the mind, the seat of emotions, passions, reflections; hence, the numerous connections with **רוּחַ** to denote certain motions and passions, e. g. **קֶצֶר רוּחַ**

impatience, not forbearing; **אַרְךָ**
נֶבֶה long-suffering, patience; **רוּחַ**
נָכוֹן pride; **רוּחַ נָכוֹן** a firm mind;
רוּחַ זְנוּנִים spirit of whoredom;
רוּחַ קִנְיָאָה spirit of jealousy; transf.
 to will, resolution, insight, etc.;
 4) the spirit of God, in the sense
 of prophecy, thus in many phrases
 of prophetic language. From
 which denom. **רוּחַ** (fut. **יִרוּחַ**) to
 be large, in reference to space, fig.
 to find enlargement, relief, comp.
 the contrast, **לִי צָר** I am straitened.
 Pu. **רוּחַ** to be airy, large, of a
 room. See **רוּחַ** and **רוּחָה**.

רוּחַ (def. **רוּחָא**, pl. const. **רוּחַי**) Aram.
 com. the same, wind, spirit, region
 of the world, etc.

רוּחָה m. enlargement, spaciousness,
 transf. to relief, release.

רוּחָהּ (with suff. **רוּחָתִי**) f. enlarge-
 ment, relief, release.

רוּחָהּ fem. overflowing, satiety, abun-
 dance, fullness, from **רוּחַ**.

רוּם (fut. **יָרוּם**, apoc. **יָרָם**, **יָרַם**) 1) to
 rise (also of inanimate things), to
 lift oneself up; of the heart, i. e.
 to be proud; of the eyes, i. e. to
 despise; of God, to exalt himself
 in might or in praise; 2) to be
 high, elevated; transf. to excel
 others in might or fame; of God,
 to be high, i. e. to remove himself
 from man, not to assist him; 3)

to be lifted up, raised, e. g. of the
 road, to be made even; of the
 hand, to prevail; next, of the
 lifting up of the head or the horn,
 as a sign of becoming powerful;
 in this particip. appears frequently
 in connection with **יָרָע**, etc.
 Po. **רוּמָם** to raise (a house), to
 bring up (children), to cause to
 grow (plants); fig. to raise a lowly
 man (from the dust), to cause
 some one to conquer, to bring
 some one in safety, i. e. on a high
 place; or in a spiritual sense, to
 exalt, to praise. Po. **רוּמָם** pass.
 to be lifted up. Hiph. **הָרִים** (inf.
הָרִים, imp. **הָרֵם**, before monosyl-
 labic words **הָרֵם**) to raise the
 ground, to make it even; to raise
 some one, i. e. to place him in
 safety; to lift up the head, the
 hand, the horn, as a sign of bold-
 ness, courage, power, etc., always
 causative of Kal in the same con-
 nections; to lift up the hand,
 the right hand to God, i. e. to
 swear; to lift up the hand or feet,
 i. e. to move; to lift up the voice,
 i. e. to call; with **לֵּ**, to call to
 some one, with **עָלַי**, against some
 one. **הָרִים קוֹל** is used of the
 accompanying by an instru-
 ment, to play, to blow, etc.;
 to lift up an offering, i. e. to

separate it from the other; to lift up food, i.e. to deck; to lift up presents, gifts, i.e. to bring them into the temple, or to the priests; to raise folly, i.e. to advance it. **דָּוַן** is often used in the signification of to remove, to take away; hence the phrase **לִקְחֵם דָּוַן** take thyself away; also, to carry away, e.g. **לִקְחֵם דָּוַן** he carries away shame (Author. Vers. "shame shall be the promotion of fools"). Hoph. to be delivered, to be presented, a gift, an offering. Hith. **דָּוַן** (fut. once **דָּוַן** for **דָּוַן** to lift oneself up, to look proudly and contemptibly upon something or some one; but also, to exalt oneself, in a good sense. Related with **דָּוַן** is **דָּוַן** I. to which several of the forms above mentioned belong.

דָּוַן (3 pret. **דָּוַן**) Aram. the same, to lift oneself up. Palpel **דָּוַן** to exalt, to praise; pass. **דָּוַן** to lift oneself up against (**עַל**) some one. Af. **דָּוַן** to raise, from the dust.

דָּוַן masc. height, lifting up, with **דָּוַן** and **לָב**, to signify haughtiness, pride.

דָּוַן (with suff. **דָּוַן**) Aram. m. the same, height.

דָּוַן (after the form **לָב**) m. the same.

דָּוַן f. lifting up, praise; **דָּוַן** to walk about proudly.

דָּוַן a high place, p.n. of a place in the neighbourhood of Neapolis.

דָּוַן masc. lifting up, exaltation, praise.

דָּוַן (with suff. **דָּוַן**, pl. const. **דָּוַן**) fem. 1) eminence, greatness; 2) exaltation, praise. The pl. is in this sense also rendered as a singular.

דָּוַן a mistaken verbal root; **דָּוַן** stands for **דָּוַן**, and belongs to **דָּוַן**, to which also **דָּוַן** is to be taken.

דָּוַן (Kal, not used; the forms **דָּוַן**, **דָּוַן**, **דָּוַן**, as well as the fut. Niph. **דָּוַן**, belong to **דָּוַן** to cry, to break forth with the voice, to cry aloud; comp. **ἐπὶ-α**, **ῥαγὶ**. Hiph. **דָּוַן** (3 pret. pl. once **דָּוַן**, and 2 pl. **דָּוַן**, but otherwise regular) 1) to make a noise, to cry loudly, with **עַל**, over some one, especially of the shouts of war and rejoicing over (**עַל**) a conquered enemy, or in the honor of some one: in the first case, **דָּוַן** is sometimes added; seldom of the cry of lamentation; 2) to blow (the trumpet), with **בְּ** joined to the instrument, especially for the breaking up of a camp, in which it is distinguished

from **תקע**. Pual (reduplicated) **רוע** to be shouted or rejoiced over. Hith. **התרועע** to break forth into shouting, to triumph over (על) some one (comp. **רעע**).

I. **רוף** (Kal, not used) to throw, to toss about (comp. **רַבב** and **רָפָה**); hence Pu. **רופף** to tremble, to totter, to shake (of the pillars of heaven). Comp. **רפף** in modern Hebrew.

II. **רוף** (not used) to pound, to grind, from which **ריפות**.

III. **רוף** (not used) equiv. to **רפא** to heal, from which **הרופה**, if **תרף** is not to be taken for the root.

רוץ equiv. to **רהט** to run (of man and beast); with **אל** to run to some place, **לקראת** towards some one; **רוץ אחרי** to run after some one; **רוץ לרע** to hasten to evil; **רוץ ארח** to run a race; with **על** (also acc. and **אל**) to rush upon some one, to assail some one; with **ב**, to seek refuge with some one. Part. **רוץ**, runner, messenger, courier. Pl. **רוצים**, the runners before the royal carriage; hence satellites, state runners among the Persians, who published the royal edicts in the provinces. In the language of weavers, it signifies, tow, a tow-rope. Niph. **נרוץ** belongs to **רוץ**.

Pi. (reduplicated) **רוץץ** to run along (of a carriage). Hiph. **הריץ** to cause to run or to fetch, bring back quickly (from prison); to cause the hands to hasten, i.e. to hasten with presents.

רוק (Kal, not used) to pour forth, to flow; hence, related with **ירק** and **רקק** *ῥεῦγμαι, ructo*; from which Hiph. **הריק** to empty, to pour out (rain, blessing); to draw the sword, i.e. to empty the sheath; transf. to lead forth (the young warriors); comp. **הוביל** from **יבל** in the same original sense; 2) to to leave empty (**נפש רעב**). Hoph. **הורק** to be emptied (of a vessel); the form **תורק** (Canticles 1:3) is probably a noun, as indicated by **שם**, with which it is joined.

רוש to cause slime or phlegm, to emit spittle, semen, etc., with accus.

רוש in the signification of poppy, opium, poison. See **ראש**.

רוש equiv. to **ירש** to seize, to lay hold of; hence, to take alms; comp. **אבה** to desire for charity, from which **אביון**. Probably, however, **רוש** is equiv. to **רשע** to be downcast, like **רצף**, synon. with **רבה**, from which **רבא**, the poor one; next, to be poor, part. **רוש**, or *plene ראש* the poor one.

Po. **רוּשַׁשׁ** to break, to pull down (fortified castles). Hith. **הִתְרוּשַׁשׁ** to pretend to be poor.

רוּת p. n. f. (equiv. to **רַעוּת** a female friend).

רוּ (def. **רֹא**, pl. **רֹיִן**, def. **רֹיָא**) Aram. m. a secret, secrecy. See **רוּן**.

רוּה to make thin (comp. **רוּד** to beat thin); **רוּה** to tread down; hence, to make lean, meagre, to decrease, fig. to destroy (the idols of the land). Niph. **נִרְוָה** (only fut. **יִרְוָה**) to wax lean (of fatness of the body).

רוּה adj. m. **רוּה** f. lean (of a lamb), unfruitful (of a plough field).

רוּן m. 1) after the form **רוּן** leanness (of the body), consumption; transf. to the meagreness, scantiness of a measure; 2) after the form **קְרוּשׁ**, a prince; from **רוּן**.

רוּן p. n. m. (a prince, distinguished one).

רוּח (not used) to cry, to call out, probably related to **צָרַח**, or the root **רוּח** is related with **צָעַק**, **זָעַק**.

רוּי (after the forms **קָלִי**, **עָנִי**, **שָׁנִי**) m. leanness, consumption. Root **רוּה**.

רוּם (3 fut. pl. **יִרְמוּן**) transf. from **רוּם** to wink, to blink.

רוּן (not used) to be important, distinguished; according to others, equiv. to **רוּם** to bridle, to curb; next, to rule.

רוּן (pl. **רוּנִים**) m. a prince, a ruler, orig. distinguished, esteemed one.

Comp. **רוּן** 2.

רוּחַ (probably a transposition from **רוּחַ**) to be spacious, wide, to widen, to enlarge (of the mouth, heart, a chamber), similar to **רוּחַ**. Niph. to be broad, large (of meadows). Hiph. **הִרְחִיב** to enlarge, to widen, in reference to size and space; to enlarge some one, i. e. to afford access, or (comp. **יִשַׁע**) to release from trouble; to open the mouth largely against (**עַל**) some one, as a sign of scorn, mocking; **הִרְחִיב נַפְשׁוֹ** to enlarge one's desires, i. e. to open wide one's jaws; to enlarge the boundaries, etc., according to the context.

רוּחַ (const. **רוּחַ**, plur. const. **רוּחֵי**) adj. m. **רוּחָה** (const. **רוּחָת**) f. 1) wide, spacious, large, extended, broad, of a country, a sea, a city, a wall, etc. Generally, **רוּחֵי** is added, to signify extension of space, as **רוּחַ בֵּית**, **רוּחַ יָדַיִם**. Fig. of the mind, or of the heart, or of other spiritual things; 2) **רוּחַ** p. n. f.

רוּחַ (pl. const. **רוּחֵי**) masc. a wide, broad place, an extensive space.

רוּחַ (with suff. **רוּחָבוֹ**) m. breadth, in reference to measure, circumference (of a country); figur. large-

(of the heart), i.e. a comprehensive heart.

רחב, with suff. רחובה, (רחב) f. 1) a broad place, in a street, also a *forum*; a place before the gate, e.g. the place (רחוב) before the house; 2) in proper nouns, of See בית רחב.

open places, streets) 1) p.n. well; 2) רחב עיר (streets of the Assyrian city; 3) רחב הנהר (city of the Euphrates) a city far from Idumea, or one of name near the Euphrates.

p.n. m. (deliverance by God).

p.n. m. of the son and successor of Solomon, from 975—958 B.C. (reign and government of the people).

רחב (not used) to pound, to grind; not is רחב, which is also in מרח, מרחק, but is not connected with that in ארח.

רחב (only dual) m. a millstone, but in the handmill, consisting of two stones, the one called רחב, and the other פלח פחמית.

רחב (j. masc. merciful, generally connected with רחמן).

רחב (n. m. (the merciful one) for once רחב stands, and is used רחב.

רחב (adj. m. רחוק (plur.

רחוק—f. 1) far, distant (of place), remote, subst. distance; hence רחוק, מרחוק, למרחוק at or from a distance; עד מרחוק until the distance; 2) far (of time), hence מרחוק of far time, i.e. future; למרחוק a long time since, of the past time; עתים רחוקים the remote (future times); 3) distant, in the sense of strange, foreign, incomprehensible, costly, not present (absent) to render assistance, etc.

רחב (not used) a transposed form from רחב to chisel, to do turnery work; probably, however, in the derivative which occurs, the proper reading is רחב.

רחב (only Ketib, for which Keri רחב, pl. רחבים) m. if the Ketib is correct, turnery-work, masonry; according to the Keri, entablature.

רחב see רחב.

רחב (pl. רחב) Aram. adj. m. equiv. to the Heb. רחוק.

רחל (not used) an ancient secondary form from רחל, in the signification of (to be tender); next, to be lovely, amiable, the original sense of which exists in רחל, and the roots connected with it: the interchange of ל and מ is not uncommon in the language. From which:—

רָחֵל (pl. רָחִילִים, with suff. רָחֵלִיךָ) f.

1) tender lamb, ewe, orig. the tender, amiable one; 2) p. n. f. the lovely one. Comp. the modern Heb. בְּרָחֵמָה רַחֵם for sheep.

רָחַם (fut. יִרְחֹם, with suff. יִרְחֶמְךָ) 1)

intrans. to be tender, lovely, comp. רָחֵל; 2) transf. to love, to have mercy, with accus. of the object.

רָחַם (Kal, not used) to glow inwardly: the root is רָחַם, identical with רָחַם. Pi. יִרְחֹם to glow, or feel warmly for something or some one, to have mercy, compassion; it is construed with the accus., seldom with עַל, to express the love of parents towards children, of God to man, of compassion on the poor and afflicted, and sometimes of things which one is attached to. Pu. to be compassionated, to obtain mercy. Part. רָחֻמָה for מְרַחֵם one that has obtained mercy from God, but it is not to be taken as a third pret. f.

רָחֵם (with suff. רָחֵמָה) m. matrix, womb, orig. seat of glowing, fervency; רָחֵם עָצָר, סָגֹר רָחֵם the unfruitfulness, barrenness; רָחֵם פֶּתַח רָחֵם to be fruitful; מִרְחֵם from the womb, i. e. before thou camest forth out of the womb; פֶּתַח רָחֵם the first (opening) of the womb. The same signification has:—

רָחֵם (plur. רָחִמִים) m. 1) the same, the womb; fig. a maid, a woman, from their distinguishing member (comp. in English, *woman*, for *womb-man*). 2) p. n. m. compassion, mercy. The plur. רָחִמִים signifies originally the bowels as the seat of inward emotion; next, compassion, tender love, mercy, kindness, benevolence, etc.; hence connected with רָחַם; גִּתָּן רַחֵם לְשֹׁם to have compassion towards some one; גִּתָּן פִּי לְרָחִמִים לְפָנַי, גִּתָּן עֵשָׂה רַחֵם לְפָנַי to procure mercy for some one.

רָחֵם (with paragogic ה) m. name of a bird (Auth. Vers. the gier eagle) so called from its compassion towards its young. Comp. חֲסִידָה.

רָחֻמָה (only dual רָחֻמָתַיִם) f. a damsel, a maid, a woman, comp. רָחֵם, only used in poetical language.

רָחִמִין (Aram.) plur. equiv. to רָחִמִים in Hebrew.

רָחֻמִיךָ adj. m., רָחֻמָנִית (pl. רָחֻמָנוּת) f. merciful, compassionate.

רָחַן (not used) probably equiv. to רָחַן to murmur, to complain, to rage, from which the p. n. רָחֻנָה.

I. רָחַף (Kal, not used) to cover, to shelter; the root is רָחַף and identical with that in חָפָה, or רָחַף is only a secondary form of רָחַם. Pi. to hover (protectingly)

over something, of the spirit of God, which waved over the chaos, to form and create; of the fluttering of the eagle over its young, to nourish and protect them.

II. רָחַף to totter, to tremble, of the bones. The root רָחַף is identical with that in רָחַף.

רָחַץ (fut. יִרְחֹץ, inf. רָחֹץ, and the fem. form רָחֲצָה) to wash, to cleanse (the body); hence, to bathe, to wash oneself. It never occurs like רָחַץ of the washing of garments. Pu. רָחַץ to be washed, to be cleansed, from filth. Hith. to bathe, to wash oneself.

רָחַץ (Aram.) to seize, to lay hold of (comp. Heb. רָכַס and the root in רָחַץ); but transf. to trust, to confide, to rely firmly upon ^{על} something, and only Hith. אֶתְרָחֵץ.

רָחִץ (with suff. רָחֲצִי) m. the washing; סִיר רָחִץ the wash-basin or pot.

רָחֲצָה fem. bathing-place (for small cattle).

רָחַק (fut. יִרְחֹק, inf. רָחֹקָה) 1) to be distant, far, from (מִן) some one, from a day, an object, or purpose; 2) to remove, estrange oneself from (מִן, מֵעַל) some one, or something; to withdraw from something; figur. to loathe something. Niph. only Ketib, to be removed

far off. Pi. to remove far off. Hiph. to remove, to drive away (a people) from (מִן, מֵעַל) something; to lead into exile; with the inf. following as an adv. far distant; the same the inf. הִרְחֹק, where לִלְכֹת is elliptical; the orig. signification is to push away, related to רָחַק. A relation of רָחַק with רָחַק is found in רָחַק II. and רָחַק; רָבַק and רָבַק; רָבַק and רָבַק and others.

רָחַק (only pl. רָחֻקִים) adj. m. to remove oneself; substantive, he who removes himself from God.

רָחַשׁ (rare) to be moved, excited; thus related to רָחַשׁ; according to others, to overflow, to gush (related to רָחַץ); transf. to the overflowing of the heart.

רָחַת (from רָחַת) f. a winnowing shovel. The form is like נָחַת from נָחַת.

רָטַב (fut. יִרְטַב) to be wet, soaked through (by rain), to be moist, juicy (of plants). The root is רָטַב and related with the root in נָרַב, נָרַב. The form רָטַב does not belong to the verb, but is an adjective.

רָטַב adj. m. fresh, moist, juicy (of plants).

רָטַב (supposed root to יִרְטַב Job 16:11) probably equiv. to נָדַב to rule, to prevail; hence the con-

struction with **עַל יְדֵי**; possibly, however, it may be derived from **יָרַט**, which see.

רָטַט (not used) equiv. to **רָתַת** to tremble, to quake. Related is the root in **חָדַד** and **רָעַד**.

רָטַט m. fear, terror.

רָטַן Job 16:11; according to some, the root is connected with that in the signification of to fetter, to bind (comp. the roots **אָטַן**, **אָטַן**). See **יָרַט**.

רָטַף (not used) equiv. to **רָטַב** to be moist, fresh, from which the quadriliteral **רָטַפֵּשׁ**, and from which only the pass. **רָטַפֵּשׁ** occurs, signifying to bloom, or to become fresh again.

רָטַשׁ (Kal, not used) to dash to pieces (comp. the root **פָּטַשׁ**). Pi. to dash, e.g. children against the rock; next, generally, to thrust down (pierced by arrows). Puel pass.

רִי (contracted from **רִוִּי**) m. watering, overflowing.

רִיב as a verb, see **רִיב**.

רִיב (once **רִב**, with suff. **רִיבִּי**, plur. **רִיבוֹת**, const. **רִיבִּי**) masc. strife, contention, **רִיבִּי** adversary, opponent; cause or matter of contention or dispute, connected with **רִיבִּי** one who has a cause of dispute; proof, evidence in a matter

of dispute, e.g. **רִיבוֹת שְׁפָתַיִם** verbal evidence; transf. to war.

רִיבִּי p.n. m. (adversary, opponent), comp. **יָרִיבִּי**.

רִיחַ as a verb, see **רִיחַ**.

רִיחַ m. exhalation (of odour); hence, odour, smell, scent, once **רִיחַ אֶף**; transf. to **רִיחַ מַיִם** that which only smells the water, i.e. that which only touches the water.

רִיחַ (Aram.) m. the same.

רִיחַ see **רִיחַ**.

רִיעַ as a verb, see **רִיעַ**.

רִיעַ (later) equiv. to **רָעַ**, which see.

רִיפּוֹת fem. pl. grits or bruised corn, from **רָוַף** to pound.

רִיפַת p.n. of a country and race of the Cimmerians, by which Josephus understands Paphlagonia.

רִיק as a verb, see **רִיק**.

רִיק m. emptiness, nothingness, **בָּלִי** an empty vessel; next, like **הַבָּל** vanity, also as an adv. vainly, in vain, especially in this sense **בְּרִי רִיק, לְרִיק, לְרִיק**.

רִיק (also **רִק** after the form **מֵת**, pl.

רִיקִים) adj. m., **רִיקָה** (pl. **רִיקוֹת**)

f. empty, joined with **נָפֵשׁ** hungry;

transf. to vain (of words), poor, stripped, wanton; as a subst. the wanton, wicked one.

רִיקָם (formed from **רִיק**, with the termination **מָה**, compare **אֶמְנָם**, **שָׁמָם**) adverb, empty (with empty

3), vain, futile, without cause,

1. with חָנָם.

spittle, from רָוַר.

o (רָאִישׁ and רִישׁ) m. poverty,

רוֹשׁ. For this form comp.

רִי.

uiv. to רָאִשׁוֹן.

(רַבּוֹת) adj. m., רַבָּה (pl. רַבִּי)

ider, delicate; hence, weak

ference to strength), bleared

nderness (of the eyes), soft,

th, insinuating, timid (of the

; hence, רַךְ לֵב faint-

ed: the pl. fem. רַבּוֹת is used

abstract to signify flattering

..

nderness, delicateness.

.. (יִרְבֵּב) origin. to lie upon

hing; of God רַבֵּב שָׁמַיִם,

רַבֵּב בְּשָׁמַיִם שָׁמַיִם

avens, and thus to drive;

to ride on horseback, to ride

waggon or carriage, i.e. to

construed with עָל, seldom

and the acc. Hiph. הִרְבִּיב

use some one to ride or to

to cause one to ride upon

eights of the earth, i.e. to

him distinguished; to cause

o ride upon the head of some

.e. to make them rulers over

one. The root is identical

that in שָׂרַב.

h suff. רַבִּי, pl. const. רַבִּי

masc. 1) waggon, chariot; hence

chariot of war, in connection with

רַבֵּב and רָבָה; פָּרָשׁ רַבֵּב iron

chariots used in war, עָרֵי רַבֵּב

cities for chariots of war, שָׂרֵי רַבֵּב

the officers of the war chariots;

sometimes רַבֵּב is used as a col-

lective to signify a row of chariots

or chariots and horses together,

or the war chariots of the heavenly

host; 2) a rider, animals for riding,

רַבֵּב אִישׁ a chariot of men, thus

according to some עָרֵי הָרַבֵּב;

upper millstone, the rider, the

lower is called in modern Heb.

שָׂרַב.

רַבֵּב (with suff. רַבֵּבוֹ) m. a horseman,

a charioteer.

רַבֵּב p.n. masc. (charioteer) 1) an

ancestor of a nomade tribe, the

Rechabites; 2) p.n. of another

people.

רַבֵּבָה fem. the riding; according to

the Targum, a chariot.

רַבֵּבָה p.n. of a place.

רַבֵּב m. chariot for driving.

רַבֵּב (also רַבֵּשׁ, with suff. רַבֵּשׁוֹ)

m. substance, goods, possessions,

orig. that which is accumulated,

brought together; hence, espe-

cially moveable goods.

רַבֵּבָה masc. slander; hence, רַבֵּבָה

slanderer, הִלְךְ רַבֵּבָה to go about as

a tale-bearer; possibly, however,

רָבִיל stands as a particip. form for **רָבַל**.

רָבַל (3 pers. sing. **רָבַל**, 3 pl. **רָבְלוּ**, fut. **יִרְבֵּל** after the form **יִמַּל**) orig. to be ground, thin, related to **רָקַק**; hence, 1) to be tender, delicate, pampered (of good living), to be smooth (of words); 2) to be timid, faint-hearted. Niph. does not occur; the form **יִרְבֵּל** belonging to Kal. Pu. to be mollified, of a wound which is softened by ointment. Hiph. to make one faint-hearted. See **רָבַח**.

רָבַל (only particip. Kal) equiv. to **רָנַל**, for which it only appears to be a secondary form, to travel, to move about; hence, 1) to traffic, comp. **סָוַר**, origin. to travel about as a merchant.—**רָבַל** merchant, dealer, fem. **רָבֵלָה**; 2) to go about as a tale-bearer, which signification, however, is only found in the derivatives.

רָבַל (mercantile place) p.n. of a city in the territory of Judah.

רָבֵלָה f. trade, traffic, also that which is acquired by trade, merchandise.

רָבַם (fut. **יִרְבֹּם**) to bind on, to tie on (related with the root in **רָבַח**), e.g. to tie the **חֹשֶׁן** breastplate to something.

רָבָם (plur. **רָבָם**) masc. mountain-chain, a range of mountains con-

nected together and admitting no pass.

רָבָם (pl. const. **רָבָם**) m. troc in the sense of wicked according to others, compare somewhat like **קָשָׁר**.

I. **רָבַשׁ** to gather, accumulate party or substance; next, to acquire, to get.

II. **רָבַשׁ** (not used) equiv. **רָעַשׁ**, to rage, storm; trans. furious running of an animal from which:—

רָבַשׁ m. a racer, a swift horse as it occurs in connection with **דָּוִד**, it seems to signify a species or noble breed.

רָם 1) adj. m. high, the fem. **רָמָה** 2) p.n. m. (the high one)

רָם see **רָאָם**.

רָמָה (3 pret. pl. **רָמוּ** and **רָמוּ**) Aram. the same Hebrew **רָמָה**; to throw (pit); also, to set up, erect; also, to impose a tax or Ithpael pass. to be thrown

רָמָה to throw (like the Aram. **רָמָה**, also, of the shooting of an archer. Pi. **רָמָה** cause to fall; transf. to cheat. The root in **רָמָה** to be equiv. to **רָבָה** in the **רָמָה** (from **רָם**) f. 1) a high height, for idol-worship, a

רָמָה; 2) (height) p.n. of a city in the territory of Benjamin; a city in the mountain of Ephraim, the dwelling-place of Samuel, complete רָמָתִים לְפָיִם; a city in the territory of Naphtali; רָמַת הַמִּצְפֹּר (height of the watch-tower), a city in Gilead, otherwise called רָמֹת and רָאמֹת; finally, p.n. of a city or a place, complete: רָמַת לְחִי. Gent. רָמַתִּי.

רָמָה f. a worm, a reptile, also collectively, reptiles, creeping things.

Root רָמַם II.

רָמוֹן (pl. רָמוֹת) m. 1) a pomegranate, pomegranate-tree; transf. to artificial pomegranates on pillars, etc.; 2) p.n. of a city on the southern border of Palestine in the territory of Simeon, sometimes joined with עֵיִן; also, of a rock near Gibeah; also, of a city in the boundary of Zebulun; רָמוֹן פָּרָץ (granate of the breach) p.n. of an encampment of the Israelites in the desert; 3) p.n. of a Syrian idol, e.g. in: אֲבִירָמוֹן, הַדְרָדְרָמוֹן, גִּת רָמוֹן where רָמוֹן probably is to be taken in the sense of עֲלִיּוֹן, the upper, from רָמַם, equiv. to רוֹם; 4) p.n. m. (the great or proud one).

רָמוֹת (heights) p.n. of a Gileadite city, otherwise רָאמֹת.

רָמוֹת נָגִב (southern heights) p.n. of

a city in the tribe of Simeon, for which otherwise רָאמֹת גִּ.

רָמָה fem. height, hill, comp. רָמָה; transf. to heaps of corpses, e.g. to fill the valleys with hills of corpses, Ezek. 32:5.

רָמַח (not used) to thrust, to pierce.

The root is: רָמַח, related with רָמַח.

רָמַח (pl. רָמָחִים, with suff. רָמָחֵיהֶם) m. a spear, a javelin, from רָמַח (comp. רָמַח modern Heb.) מְרַקֵּן רֶ (to sharpen (the point of) the lance.

רָמִי (for רָמִי, pl. רָמִיִּים) the Syrian. See רָמִי.

רָמוֹה p.n. m. (appointed by God).

רָמוּה (after the form רָמוּה, רָמוּה) f.

1) carelessness, neglect, origin. throwing down; hence רָמָה a slack hand, נַפְשָׁא רָמָה an idle soul; also as an adv. indolently, sluggishly, neglectfully; 2) deceit, deception, cheating, artfulness; hence רָמָה עֲשֵׂה to work deceit, רָמָה לְשׁוֹן a deceitful tongue, רָמָה קֶשֶׁת a deceitful bow, i. e. that does not hit.

רָמַח (not used) a verbal root adopted for רָמַח, but the signif. is obscure.

רָמָה (pl. רָמָהִים) f. a mare (according to the Arab); hence רָמָהִים foals; according to others, studs of (royal) horses (after the Syriac); according to others, concubines.

רמל (not used) to adorn, to decorate;
from which:—

רמליהו p.n. m. (adorned by God).

I. **רם** equiv. to **רום**, from which there are only a few forms, as **רמו**, **רמו**, and probably particip. **רוממה**. Niph. to lift oneself up, to raise oneself, only in the forms **הרמו**, **הרמו**; but the Hithpael **התרומם** belongs to **רום**.

II. **רם** (not used) to creep, as **רמם**, Exod. 16:20, "and it bred worms." From which **רמה**.

רמתי-עזר p.n. m. (height of support).

רם (fut. **ירם**) to tread, with the feet, equiv. to **רפם** to tread down; also, as a sign of pollution, desecration, **רמם** the treader down, the tyrant. Niph. pass.

רמש denom. from **רמש**, which see.

רמש (from **רם** to creep, formed with the termination **ש-**) m. creeping animals; with **ארמה**, that which creepeth on the earth, also of aquatic animals; from which denom. **רמש** to creep (of animals); the earth creeps, i.e. swarms with animals.

רמת (height, equiv. to **רמה**) p.n. of a city in Issachar.

רן (const. pl. **רני**) m. a shout of joy, rejoicing; **רני-פלג** shouts for deliverance.

רנה (only fut. **ירנה**) equiv. to **רנן** to sound, to rattle, to whiz, used of the rattling of the arrows in the quiver, or of the whizzing of the arrows shot from the bow.

רנה (with suff. **רנתם**) f. 1) shouting, song; also, of the moaning of lamentation; 2) p.n. m. The root is:—

רנן (inf. **רן**, imp. **רני**, pause **רני**, fut. **ירן**, once **ירון**, pl. **ירננו**) to raise a shout of joy, or to moan (of one who laments), generally of human beings, sometimes figur. of inanimate things. Pi. **רנן** to rejoice often over (**ב**) something or some one; with **על**, to triumph over the downfall of some one; also, to praise, to extol, construed with **ב**, **ל** and **אל**. Hiph. 1) to cause some one to rejoice, to shout with joy; 2) to attune songs of praise or joy unto (**ל**) some one. Hith. to break out in songs of joy (in intoxication).

רנן (so in modern Heb., but in the Bible the pl. is **רננים**) m. orig. the whining, whimpering; next, the ostrich, on account of its whining cry (Job 39:19). Some modern commentators render it in this passage, nightingale, which, however, is improbable.

רנה (pl. **רננו**) f. shouting, singing.

of praise; the pl. **רַנָּנִים** be-
to **רַנָּן**, which see
up of ruins) p. n. of an en-
nent of the Israelites in the

ly pl. **רַסִּיסִים**, const. **רַסִּיסִי**)
a drop, from **רָסַם** I.; 2)
רַסַּן, crag (parallel with **רַסִּיסִי**),
רַסַּם II.

: used) to bind, to fetter;
fig. signif. is found in **רַסִּיסִין**.
a suff. **רַסִּיסִנוּ** m. 1) a bridle;
fig. **רַסִּיסִין מַפְנִים** to let
the bridle, i.e. to be unruly
duct; also, bit, hence **רַסִּיסִין**
double bit; 2) p.n. of a
city.

inf. **רָסַם** to moisten, to wet,
the flour (Author. Vers. "to
r with the flour").

(not used) equiv. to **רָצַץ** to
to dash to pieces. From
רַסִּיסִים.

רַעַע, form in pause **רַעַע**, and
רַעַע, with the article
and **רַעַע**, pl. **רַעַעִים** 1) adj. m.
pl. **רַעַעוֹת** f. bad, in contrast to
and like it, used in manifold
cations according to the
ct, e.g. bad of look, of taste.
erence to physical or moral
ies, base, valueless, unfit for
unfruitful, hateful, ugly,
ful unrefreshing, malignant,

sick, corrupt, sad, etc. **רַעַעִי** פ',
רַעַע לְפָנַי פ' to be evil in the face
of some one, i.e. to displease him;
רַעַע הָרַע מִקָּרֵב to remove the
evil from the community; 2) as
a subst., like many adjectives, the
evil, badness, unpleasantness, a
bad deed, a bad word, baseness,
calamity, in as extensive a sense
as the adj. In this double cha-
racter of adj. and subst., both
רַעַע and **רַעַעָה** are used; the latter,
however, is more frequently used
as a subst.

I. **רַעַע** (from **רַעַע**, with suff. **רַעַעָה**) m.
noise, shouting, cry (either for joy
or sorrow), thunder, or the voice
of thunder.

II. **רַעַע** (from **רַעַעָה**, thus for **רַעַעָה**, with
suff. **רַעַעָהוּ** (seldom **רַעַעוּ**), **רַעַעִי**, pl.
רַעַעִים, and with suff. **רַעַעִי** and
רַעַעִיהֶם masc. 1) friend, associate,
confederate, also transf. to the
beloved one (by a wife), also neigh-
bour, fellow-man; hence like **רַעִישׁ**,
used as a pronoun, the other one,
whether **רַעִישׁ** precedes or not, e.g.
רַעִישׁ אֶל־רַעִיהוּ one to another,
רַעִישׁ מִרַעִיהוּ one from another; 2)
after the Aram. sense of the root,
thought, will. Comp. **רַעִיוֹן**.

רַעַע (seldom **רַעַע**, from **רַעַע**) m. bad-
ness (of a thing), but also, in a
moral sense, baseness, wickedness,

sadness, unpleasantness, and in as manifold significations as רע.

רָעַב (fut. יִרְעַב) origin. to languish, desire for something; next, to hunger: the root is related to that in חָדַב. Hiph. to cause one to suffer hunger.

רָעָב (after the form אִשָּׁם, אִקָּהַל), with suffix רָעָבִים m. hunger, famine, רָ לִלְחָם to die of hunger, רָעָבִים to hunger, languish for bread.

רָעֵב (pl. רָעֵבִים) adj. m., רָעֵבָה fem. hungry, suffering hunger.

רָעֵבוֹן (const. רָעֵבוֹן) masc. hunger, suffering of hunger, and also that which satisfies the hunger.

רָעַד (fut. יִרְעַד) to shake, to quiver, to tremble (of the earth). For the root, comp. רָתַת, חָדַד, רָמַם, and others. Hiph. to labour under fear, terror, trembling.

רָעַד m. the trembling.

רָעָדָה f. the same.

I. רָעָה (fut. יִרְעָה, apoc. יִרְעֵ) 1) to feed a flock, to lead to pasture, with accus., seldom with קָ, as רָעָה בִּצְאֵן a shepherd, or feeding of the flock; the particip. רָעָה the shepherd, fem. רָעָה. Fig. to feed, i. e. to lead the people; hence רָעָה leader, prince, instructor; 2) to feed, to nourish, e. g. Hos. 9:2, "the floor and the wine-press shall not feed them;" 3) to

feed on the meadow, construed with קָ and עָל; next, to eat off (the grass), with accus.; fig. to devour, to sweep away, not connected with רָעַע; 4) to enjoy, delight in something, e. g. רָעָה אִילָּת to delight in folly, to desire, long for something, e. g. רִוּחַ after the wind (vanity): signif. 4 seems to be the basis of the verb, so רָעָה is equiv. to רָצָה. Hiph. to feed, to lead to pasture.

II. רָעָה 1) to tie, to connect, join; hence, like חָשַׁב, וָמַם, עָשַׂת to think; 2) to join some one, to associate, e. g. רָעָה בְּכִילִים he who associates with fools; hence, in the parallel passage, חָלַף אִתּוֹ. Pi. to choose for an associate or confederate, or to join some one (לָ) to himself. Hith. הִתְרָעָה (fut. apoc. יִתְרַעֵ) to join or connect oneself with (אִתּוֹ) some one; the orig. signif. is in רָעָה, which root has some similarity with אָרַג and חָדַד.

רָעָה as an adj. f. from רַע, see רַע.

רָעָה (const. רָעָה) an acquaintance, associate, companion, friend, orig. a particip. hence:—

רָעָה (pl. רָעוֹת) f. a female friend or companion.

רָעָה inf. fem. from רָעַע, breaking or dashing to pieces.

m. (friendship, companion-

st. (רעיות) Aram. desire, will,

.n.m. (befriended by God).

1 abstract form, like ראות,

) f. 1) companionship, friend-

2) thought, reflection, e.g.

after vanity, perhaps also

re, favor, from רעה I.; 3)

ete, female friend or associate.

asis of all 3 signif. is in רעה.

1. רעיות only Ketib.

or the form רעי (שבי) m. pasture

ding; more correctly, how-

as an ancient particip. pass.

fed; hence, רעי בקר fed or

ed cattle.

ned from רע p.n.m. (friend).

ned from רעה shepherd) adj.

pertaining to shepherds,

. shepherd, e.g. רעי אליל bad

herd.

ter the form רעיה (שביה) f. orig.

רעיו friendship, companion-

next, concrete, the beloved

the friend, of a female.

asc. 1) thinking, reflecting,

ng, aspiring, e.g. רוח after

y; 2) thought, like in Aram.

aram.) the same, also of nightly

is or visions.

1, not used) to tremble, to

; hence, Hoph. רעל to be

terribly shaken (of the fir trees),

or to be swung (of lances); pro-

bably רעל is related with רער.

רעל m. shaking to and fro, reeling,

staggering. See רעל.

רעלה (only pl. רעלות) f. a veil, so

called from its flowing motion.

רעליה p.n.m. (terror of God), for

which once רעמיה in the same

signification.

רעם (3 plur. רעמו, fut. ירעם) to

tremble, to shake, e.g. of the

raging of the sea, figur. of the

countenance, to be agitated. Hiph.

1) to thunder, to cause thunder;

2) fig. of the provoking to anger,

probably רעם is only a denom.

from:—

רעם (רעמה) masc. thunder, רעם

clouds containing thunder, transf.

to a thundering, raging voice; the

form is probably from רע (from

רוע), with nominal termination

ם, comp. רעם, רעם; in the

same manner רעל appears to arise

from רוע with another nominal

termination, from which subse-

quently the verb רעל arose.

רעמה fem. 1) trembling mane; ac-

cording to others, the far-sounding

neighing; which, however, is less

suitable to the context; 2) p.n.

of a Cushite people, and hence

the name of a city and country,

probably Regma (Ρέγμα), a city on the Persian Gulf.

רַעְמָם (also רַעְמָם) p. n. of an Egyptian city in Goshen; according to Saadia, Heliopolis; according to others, Heröopolis.

רָעַן (Kal, not used) to be green, verdant, fresh. From which the Pilpel רָעַנָן to bloom, to be fresh, to flourish, used as an emblem of prosperity; only f. רָעַנְנָה, which, however, may be an adj.

רָעַן (pl. רָעִים) adj. m. fresh, green.

רָעַן (Aram.) adj. m. the same, figur. prosperous.

I. רָעַע (inf. רַע and רָעָה, fut. יִרַע, with suff. יִרְעֵם) to break, to dash in pieces, related is רָצַץ, רָצַץ. Niph. (fut. יִרְוַע) to be broken, dashed to pieces; according to others, the Niph. belongs to רָוַע. Hiph. (rare) to break, to dash to pieces. Hith. to be violently shaken or ruined (of the earth); comp. Aram. רָעַע.

II. רָעַע (fut. יִרַע, comp. יָצַר, יָרָה, which are of fut. Kal, imp. רָע) to rage, to be wroth, to be evil disposed, in contrast to kindness, which is connected with the idea of calmness; transf. to be injurious, hurtful, pernicious, malignant, envious, sad, grieved, as in רַע. Hiph. הִרָע and הִרַע (inf.

הִרַע, in pause הִרָע, fut. יִרַע, apoc. יִרַע, particip. מִרַע, pl. מִרָעִים) to act basely, to do evil, in contrast to הִמִּיב; hence, הִרַע לַעֲשׂוֹת, הִרַע מַעֲלָלִים to do evil, מִרַע evil-doer; הִרַע is construed with לְ, עַל, אֶת, עִם, בְּ, to signify causing evil to some one.

רָעַע (fut. יִרַע) Aram. to break, to dash in pieces. Pa. רָעַע the same.

רָעַף (fut. יִרְעַף) to flow, to drop, with accus., seldom עַל. Hiph. to cause to drop. The roots in רָוַה and רָדַב are related.

רָעַץ equiv. to רָצַץ, to shatter, to dash to pieces (the enemy), figur. to oppress a people. Comp. רָעַע I. and עָרַץ.

רָעַשׁ to storm, to snort, to rush, to tremble, to shake, of the heavens, earth, mountains, cities, walls, castles, towers; fig. of the waving of the corn. Niph. to be shaken, to quake, of the earth. Hiph. to shake, to cause to leap (of the locust). The verbs רָנַשׁ and רָנַן are related.

רָעַשׁ m. shaking, trembling, earthquake, tumult, also used of the rattling of a chariot, of the snorting of a horse, of the noise of a mob, etc.

רָפָא (fut. יִרְפָּא) orig. to bind round or bind up, transf. to heal, orig.

d up the wound, figur. to
to save, to restore, to re-
to support. Niph. to be
, mended, repaired, restored.
to bind up that which is
, to restore; next, to heal
nd, a disease, or to procure
ies; fig. to comfort. Hith.
himself be healed; comp.
, in the same sense, from
several forms are derived.
ur. רפאות—) f. cure; healing,
re; fig. recovery, soothing.
m. healing, recovery. The
s like סבילות.

ongs to רפאים. See רפא
).

re רפה.

1. m. (God is the healer).

רפד) to spread out, to bed,
haps only intrans. Pi. to
a couch; רפד Cant.2:5,
as to prepare the couch
or. Vers. "to comfort me").

quiv. to רפא to heal, after
are to be explained the
הרפה, נרפתה, תרפינה
רפן, which are conjugated
ing to לה.

(not used) to darken, to
gloomy; related are the
in ערב and ערף, with the
original signification.

(not used) to shiver, to

tremble, figur. to cause fear, ter-
ror, thus transitive; with the root
רפה is related רף (רוף).

IV. רפה (fut. ירפה) to hang down,
to droop (of the hand), to be
bowed down, oppressed (of the
spirit); transf. to be slack, idle,
to despond, to be dejected; orig.
to relax; the day slackens, i.e.
evening approaches; the flame
slackens (consumes) the chaff;
the root רפה to be slack, loose,
is in contrast to קץ to be firm,
tied together. Niph. to be slug-
gish, indolent. Pi. to loosen, to
untie, e.g. מציח the girdle; transf.
to droop the wings, to slacken the
hands, i. e. to dishearten. Hiph.
to let loose, to forsake, with ידים
or יד the hand from some one,
sometimes יד is omitted; to for-
bear, to withdraw. Hith. to be-
have oneself slackly, remissly, to
let one's courage fail.

רפה (also רפא) p.n. m. ancestor of
a race of giants (רפאים), from
which רפאים may be derived as
a gent. noun. The signification
is like רפה 2.

רפה (after the form טלה, נכה, נוה,
plur. רפאים, like נכאים, טלאים)
subst. m. 1) shadow; hence, of
the appearance of night and dark
visions, also of the inhabitants of

the regions of death, from רַמָּה II.;

2) giant, origin. one who causes terror, the fearful one, from רַמָּה III. but only used in the plur.

רַמָּאִים, and as the name of a Canaanite race of giants, from which the giant Og descended, and mentioned in connection with רַמָּאִים and עַנְקִיִּים. See רַמָּה.

רַמָּה (const. רַמָּה) adj. m., רַמָּה (pl. רַמָּוֹת) f. sluggish, slack (of hands), as a figure of despondency; next, weak, faint, etc. Root רַמָּה IV.

רַמָּה p. n. m. (the healing one, physician).

רַמָּה (not used) after the Arab. to be rich. From which:—

רַמָּה p. n. m. (riches).

רַמָּה f. couch, encampment. See רַמָּה.

רַמָּה (places of an encampment) p. n. of an encampment of the Israelites in the desert.

רַמָּה p. n. m. (God is the healer).

רַמָּה m. slackness, the drooping (of the hand); transf. to fear.

רַמָּה (and רַמָּה, fut. יַרְמֹשׁ) equiv. to רַמָּה to tread, only in the sense of making water muddy or turbid by treading. Niph. to become troubled or turbid (of a fountain). Hith. הִתְרַמַּם to let oneself to be trodden on, or to cringe, as a sign of subjugation, e. g. Ps. 68 : 31,

“submit himself with silver;” in a similar sense taken הִתְרַמַּם Prov. 6 : 12. The root is also to be traced in רַמָּה.

רַמָּה (Aram.) to tread down, in pieces.

רַמָּה (formed from a masorah for which in a parallel stands רַבָּה; pl. רַבָּהֹת) float, raft, from רַמָּה along. The last syllable “ancient nominal suffix, so: nominal word is orig. רַמָּה ramat, Ethiopian *rams*).

רַמָּה belongs to רַמָּה. See

רַמָּה (Kal, not used) to learn, port oneself. Hith. to learn (עָל) some one. The root and related with that in רַמָּה.

רַמָּה (not used) is connected root probably with רַמָּה which:—

רַמָּה m. mire, slime, which casts up, orig. casting out רַמָּה from רַמָּה proceeding a similar original significance

רַמָּה see רַמָּה.

רַמָּה (not used) probably the רַמָּה, which, however, connected with רַמָּה.

רַמָּה (pl. רַמָּהֹת) m. a stable origin. a rack, a grate.

רָצָה (const. pl. רָצִי) m. that which is broken off, a piece; hence, bar (of silver); comp. the modern Hebrew בְּתִיקָה. Root רָצַץ.

רָצָה see רָצָה.

רָצָה (only inf. abs. רָצָה) equiv. to רָצָה, which see.

רָצָה (Kal, not used) equiv. to רָצָה to totter, to tremble. Pi. intensive, in the same sense, to leap, only Ps. 68:17, comp. Ps. 29:6; 114:4, 6.

רָצָה (1 pers. רָצָה, fut. יִרְצֶה, apoc. יִרְצֶה) equiv. to רָצָה to join some one; with עִם, to have pleasure or to take delight in something, or in some one; with accus. and 3 of the person or object, to be gracious, kind, willing, or to receive some one kindly; transf. to satisfy; hence, to pay (a creditor), fig. to liquidate a debt, e.g. the earth shall pay off (Author. Vers. "enjoy") her sabbaths. Niph. נִרְצָה to be paid off (of a debt), to be expiated (of sin), to be accepted graciously (of sacrifices and offerings). Pi. to pacify, to satisfy, by the restoration of the property to the owner. Hiph. to pay, to satisfy the creditor. Hith. to make oneself pleasing towards (לְ) some one. See רָצָה.

רָצָה masc. pleasure, grace, favour,

delight, acceptance, satisfaction, graciousness, good will; עַל רָצוֹן, acceptable (to or with God), i. e. well pleasing to him; בְּכָל רָצוֹן with all the heart, or good will.

רָצָה (fut. יִרְצֶה) to pierce through, to thrust, equiv. to רָצָה; next, to slay, to murder, to kill generally, complete רָצָה נֶפֶשׁ; רָצָה a murderer. Niph. pass. Pi. to kill repeatedly, or several; transf. to dash in pieces, to destroy. Pu. (only according to Ben Naphtali) pass.

רָצָה m. 1) a wounding, a slaying, a slaughtering; 2) equiv. to רָצָה cry, from which it is transposed.

רָצָה p.n.m. (pleasure, delight).

רָצָה p.n.m. (the strong one).

רָצָה equiv. to רָצָה to pierce, to bore (the ear).

רָצָה origin. to put, to lay, to arrange; related in the root with רָצָה, רָצָה, רָצָה; hence, to lay down stones for pavement. The sense of joining, arranging, putting in order, is conveyed, in modern Heb., by רָצָה, which seems to be a transposition from רָצָה.

רָצָה equiv. to רָצָה to glow, to burn, from which, according to some, רָצָה, Cant. 3:10.

רָצָה (only pl. רָצָה) m. 1) equiv. to

רָצֵף a burning coal, orig. a glowing coal; **עֲנַת רָצָפִים** a cake baked on glowing coals; according to some, on a hot stone, as used by the Orientalists for roasting; 2) p.n. of an Assyrian city, Resapha (*Ρησοφα*), in Palmyrene.

רָצֶפֶת (const. **רָצֶפֶת**) f. formed from **רָצַף** 1) paving; hence, pavement, from **רָצַף**; 2) a burning coal, from **רָצַף**; 3) p.n. f. (glow).

רָצַץ (2 pers. **רָצִיצוּת**, particip. pass. **רָצִיצוֹן**, fut. **יָרִיצוּ** for **יָרִיצוּ**) equiv. to **רָצַץ**, **רָצַץ** to break in pieces (a wheel), to dash in pieces (the head), to bruise, to break (a reed); figur. like **עָשָׂק**, to oppress, treat with violence. Niph. to be broken to pieces (a wheel, a reed). Pi. **רָצִיצוּ** to dash to pieces (the head), fig. to oppress sorely. Po. **רָצִיצוּ** to oppress. Hiph. (fut. **יָרִיצוּ** for **יָרִיצוּ**) to dash to pieces (the skull). Hith. **הִתְרָצִיצוּ** to push one another, to struggle. The root **רָצַץ** is also to be traced in **רָצַץ**, **רָצַץ**, and others.

רָקַח 1) adj. m. **רָקַח** (pl. **רָקִיחַ**) f. thin; hence, of the flesh, meagre, lean, dry; 2) only m. as subst., and fig. in the sense of restriction, or negation; hence, as an adv., only, except; sometimes, indeed cer-

tainly, surely; **רָקַח** only **רָקַח** only the right.

רָקַח (and **רָקַח**) adj. masc. empt **רָקַח**. See **רָקַח**.

רָקַח (with suff. **רָקִי**) m. spittle **רָקַח** to flow, to run.

רָקַח (fut. **יָרָקַח**) to be hollow, eaten, rotten; figur. decay wardly destroyed.

רָקַח (const. **רָקַח**) masc. rott inward wasting (of the deficient in substance.

רָקִיבֹן m. rottenness, decaden **רָקַח** (fut. **יָרָקַח**) to tremble, to to skip, to leap, to dance of the jolting of a swift c Hiph. to cause to skip.

רָקִיבָה f. the temple (of the head **רָקַח**, in the signification beat, on account of the pu in that place; transf. to c **רָקִיבֹן** (coast-district, origin. around which the water v from **רָקַח** II.), p.n. of a city territory of Dan.

רָקַח (fut. **יָרָקַח**) to spice, sea make ointment (by the sea of oils); hence **רָקִיבָה** one th pares ointment, an apot Pu. to be seasoned, spiced. to season (food); the root to be equiv. to **רָקַח** to be on account of the pound the spices.

רֶקַח m. spice; with יין spiced-wine.

רֶקַח m. ointment, origin. that which is seasoned, spiced.

רֶקַח (pl. רֶקָחִים) adj. m., רֶקָחָה (pl. רֶקָחוֹת) fem. he or she who spices the ointment.

רֶקַח m. spiced ointment.

רָקִיעַ (const. רָקִיעַ) m. expansion, arching (of the heaven), firmament, complete רָקִיעַ הַשָּׁמַיִם.

רָקִיק (const. רָקִיק, const. pl. רָקִיקִי) m. thin cake, a wafer, from רָקַק.

רָקַם (only particip. רָקֵם) orig. equiv. to רָנַם II., to mark (with points), to cut figures into something; transf. to embroider, to work with various colours; hence רָקֵם the embroiderer, one that works with various colours. Pu. רָקַם figur. to be formed, shaped of the embryo in the mother's womb.

רָקַם 1) (probably equiv. to רָנַם heap of stones) p.n. of a city in the territory of Benjamin; 2) p.n.m. (according to the Arab, equiv. to רָנַם a friend).

רֶקֶמָה (with suff. רֶקֶמָתָם, dual רֶקֶמָתִים, pl. רֶקֶמוֹת) f. embroidered garment; transf. to anything that is embroidered, or of various colours; hence, of the variegated feathers of the eagle, and also of many coloured stones.

רָקַע (fut. יִרְקַע) to expand, to spread

out; next, to tread something down, for the purpose of spreading out. The various significations may thus be classified; 1) to spread out, e.g. the earth over the waters, Psalm 136:6; 2) to stamp (with the feet), to express indignation or joy; 3) to stamp, tread down. Pi. to hammer, to beat out (metallic plates), but also a denom. from רָקַע to overlay with tin. Pu. pass. to be beaten out to thin plates. Hiph. (to spread out (the heavens).

רָקַע m. a thin plate, orig. that which is beaten out, extended.

I. רָקַק (Kal, not used) to be beaten thin. Hiph. (only fut. יִרְקַק) irregular, to stamp, to tread down. The root is probably related to רָקַע.

II. רָקַק (only fut. יִרְקַק) orig. to flow, to run (comp. the root רוּק and רוּקַק); next, to flow (from the mouth), to spit; with בָּ, to spit at some one; related is רָבַק.

רַקַּת (coast territory, from רָקַק) p.n. of a city in Naphtali. In the Talmud (Megilla, 5 b) it is maintained by one מְבַרְיָא that רַקַּת is Tiberius, and by another מְבַרְיָא that רַקַּת is Zephorius.

רַשׁ poor one, see רַשׁ.

רָשָׁע (not used) probably equiv. to רָשַׁע to exercise power over some one or something; hence, to be able. The modern Heb. Hiph. הִרְשָׁע is quite the same signification as הִשְׁלִיחַ Ecc.5:18, to empower or permit some one to do something.

רְשִׁיוֹן masc. grant, permission, empowering.

רָשִׁית see רֵאשִׁית.

רָשָׁם (only particip. pass. רָשֹׁם) to note (בְּכָתֵב) in writing. The root רָשָׁם is found as well in שָׁם.

רָשָׁם (fut. יִרְשָׁם) Aram. the same.

רָשַׁע (fut. יִרְשָׁע) origin. to exercise power, to rule (comp. רָשָׁה), from which, to be wicked, to act wickedly; with מִן, to apostatise from some one; to be guilty, liable to punishment. Hiph. 1) to overpower, to act wickedly; 2) to pronounce guilty, to condemn (of a judge).

רָשָׁע (pl. רָשָׁעִים) 1) adj. m., רָשָׁעָה f. wicked, sinful, ungodly; 2) subst. (a) the wicked one, a sinner, orig. a violent one, in contrast to עָנִי, עָנָו humble, meek one; generally used in contrast to צַדִּיק the righteous one; (b) the guilty one, e.g. רָשָׁע לְמוֹת guilty of death; (c) to have an unjust cause (before a judge).

רָשָׁע (with suff. רָשָׁעוֹ, pl. רָשָׁעִים) m. violence; also, power, transf. to wickedness, injustice, lie, deceit, pl. wicked deeds.

רָשָׁעָה f. wickedness, wicked deed, lie, deceit, profligacy.

רָשָׁעִיתִים see רָשָׁעִים.

רָשָׁה (not used) equiv. to רָצָה to glow, to flame, to burn.

רָשָׁה (pl. רָשָׁהִים, const. רָשָׁהִי, with suff. רָשָׁהִי) m. glow, flame, e.g. of the ardour of love; next, lightning, orig. the flame of God; the flames of the bow, i.e. arrows; sons of lightning (Job 5:7), i.e. birds of prey darting with the quickness of lightning, according to others, sparks: transf. to burning pestilence.

רָשָׁשׁ (Kal, not used) equiv. to רָצַץ to destroy, to dash in pieces; hence, Po. רָשָׁשׁ to destroy. Pu. pass.

רָשָׁשׁ belongs to רָשָׁשִׁי, see under רָשָׁשׁ.

רָשָׁת (from רָשָׁ, with suff. רָשָׁתִי) f. a net, פָּרַשׁ רָשָׁת עַל to spread a net over something, מַעֲשֵׂה רָשָׁת net work.

רָתוֹק (pl. רָתוֹקוֹת in the Keri) m. a chain, from רָתַק.

רָתַח (Kal, not used) to boil, to seethe. For the root רָתַח, comp. רָתַחַךְ, קָדַח, and others. Pi. to cause to

boil or seethe, e.g. רָתַח boiling, seething. Pu. to be heated, like נִבְּמַר of the agitation of the heart as an indication of intense emotion. Hiph. like Pi. to cause to boil, to seethe.

רָתַח (only pl.) m. seething, boiling.

רָתַם (only imp. רָתַם) orig. to curb, to tame; next, to tie, to yoke or harness. The root רָתַם is found also in חֲטָם.

רָתַם (pl. רָתָמִים) m. (f. according to the Ketib) a kind of birch or broom, so called from its use for binding; according to others, juniper tree.

רָתָמָה (place of birches or juniper trees) p.n. of an encampment of the Israelites in the desert.

רָתַק (Kal, not used) to bind, to chain, from which Niph. (in Keri) to be bound; since, however, this rendering would make no sense in the context, Ecc. 12:6, and as the Niph. is never used in a privative sense, it must be rendered according to the Ketib יִרְחַק removed.

Pu. רָתַק to be chained, bound.

רָתָקָה (pl. קוֹת) f. a chain.

רָתַת m. terror, trembling.

רָתַת (not used) equiv. to רָטַט to tremble. Related is רָעַר and the root in תָּרַד.

ש, שׁ

שֵׁן *Shin* (שִׁין), שֵׁן *Sin* (שִׁין) form originally one letter, the 21st of the alphabet, i.e. the hard *sh* and the soft *s*, were expressed by one and the same character, but latterly grammarians have distinguished one from the other by the diacritic point, which distinction, however, affords no reason for considering them as separate letters in the Lexicon in alphabetical order. The name *shin* was chosen from שִׁין tooth, to which the form of the letter bears resemblance; as a numeral it signifies 300. It interchanges with the hissing sounds שׁ, ס, צ, seldom with the sounds in *t*; but also with the aspirates ה and נ. Both שֵׁן and שֵׁן are often used as nominal suffixes, e.g. חֲלָמִישׁ, עֶפְרַיִשׁ, רָמֶשׁ, חֲרָמִישׁ, פִּלְגָּשׁ, and others.

שֵׁן or שֵׁן (with *dagesh forte* following, seldom שֵׁן) 1) relative pron. which, who, joined to the following word, whether noun, particle, or verb, and, like אֲשֶׁר, without distinction of gender or number; in modern Heb. it stands for genitive, especially joined with לְ, e.g. סִפְתָּנוּ שֵׁן לְשֹׁלֹמֹה the bed of Solomon; this afterwards formed itself in

שָׁל, with suff. שָׁלִי, etc., and it is used to strengthen the possessive pronoun, e.g. שָׁלִי בְרִמִּי my vineyard; 2) as a relative conj. after certain verbs, that, because; and in this sense, occur the compositions שָׁלֵם scarcely that, עַד-שָׁל till that, שָׁלֵם for why; with other prepositions, בְּשָׁל because, כְּשָׁל like as; or if as a particle of time, when. This pronoun is supposed to be derived by some from שָׁל (the original root for אָשַׁל); by others, from שָׁל; probably, however, the original form is שָׁל = וָל, the relative character having only merged from the demonstrative one.

שָׁל equiv. to שָׁל (belongs to שָׁל) שָׁל to drive, to push, away; hence reduplicated שָׁלֵם (from שָׁלֵם), to drive away, to lead away.

שָׁל (not used) equiv. to שָׁלֵם to lift up, from which the derivative שָׁל, שָׁל, also שָׁלֵם, שָׁלֵם, which see.

שָׁל (fut. שָׁלֵם) to draw, e.g. מִים שָׁל water, orig. connected with שָׁל.

שָׁל (fut. שָׁלֵם) equiv. to שָׁל, שָׁל to cry, to call (of man), to roar (of lions), to roll (of thunder), etc.

שָׁל (const. שָׁלֵם) f. cry, roaring.

I. שָׁל (Kal, not used) to rage, to make a noise, from which Niph. to rush, to rage, of mighty waters.

II. שָׁל to be desolate, waste (of cities). Niph. to be laid waste; with the adverbial addition שָׁלֵם into desolation. Hiph. (inf. const. שָׁלֵם, and contracted שָׁלֵם) to desolate.

III. שָׁל (Kal, not used) according to some, equiv. to שָׁל, שָׁל, to gaze; probably it is, as Rashi and Eben Ezra explain, to be amazed; thus equiv. to שָׁל and connected with שָׁל II. Hith. to be amazed, or to gaze at, with שָׁל.

שָׁל (only Ketib, but the Keri for which שָׁל) f. tempest, storm.

שָׁל (with ה of motion שָׁל) com. origin. cave, pit, and next, hell, lower regions, where darkness dwells, dwelling of the departed, the Hades of the Hebrews. Root שָׁל.

שָׁל p.n. m. (the desired, demanded one), patron. שָׁלֵם.

שָׁל (const. שָׁל, with suff. שָׁלֵם) m. 1) rushing, raging of the sea, noise, tumult (of war, of multitudes of people), שָׁלֵם warriors; שָׁלֵם בֹּר probably stands for שָׁלֵם מִים; 2) desolation, like שָׁלֵם.

שָׁל (not used) equiv. to שָׁל to tread with the feet, to push away: transf. to despise, reject.

שָׁל (after the form שָׁל, שָׁל, with

suff. **שָׁאַלְתָּ** *m.* contempt, rejection, **בְּשָׁאַלְתָּ נַפְשִׁי** with contempt of soul, i.e. with utter contempt.

שְׂאֵלָה *f.* orig. desolation; next concrete, a ruin.

שָׁאַל (fut. **יִשְׁאַל**) 1) equiv. to **שָׁעַל** to hollow out, to dig through, comp. *σκάλλω*, from which the derivative **שְׂאוּל**; 2) after the same graduation of ideas, as in **חָקַר**; *perscrutari*, to dive, to investigate; next, like **יִרְשָׁ** to desire, demand; to request, to require, i.e. to dig after something (comp. **חָתַר**), with accus. of the object one demands, and **מִן**, **מֵאֵת**, accus. of the person from whom it is demanded; **שָׁאַל נַפְשִׁי** to require the life of some one, i.e. to wish for his death, **שָׁאַל אֶת-נַפְשִׁי לְמוֹת** to wish for one's own death; the following are the sub-significations: (a) to ask, to beg something from (**מִן**, **מֵאֵת**, **מֵעַם**) some one; **שָׁאַל דָּבָר לְ** to ask something for some one; (b) to ask for a loan, i.e. to borrow; **שְׂאוּל** to be lent; (c) to ask for something as a present; hence, with the sub-signification, to ask for alms; (d) to question some one (accus. and **לְ**), to inquire after (**לְ**, **עַל**, accus.) something or some one; to inquire of God (with **אֵל**) or of the oracle;

שָׁאַל לְ to inquire after the welfare of some one, i.e. to salute; in signification 2, **שָׁאַל** occurs sometimes as intransitive, hence the forms **שָׁאַלְתָּם**, **שָׁאַלְתִּי**, as if from **שָׁאַל**. Niph. **נִשְׁאַל** (inf. abs. **נִשְׁאַל**) to intreat something from (**מִן**) some one. Pi. **שָׁאַל** 1) to ask for gifts, to beg; 2) to ask frequently. Hiph. 1) to give as a loan; 2) to give as a present asked for, *Exod. 12:36*.

שָׁאַל p.n. m. (request, desire, demand). **שָׁאַל** see **שְׂאוּל**.

שָׁאַל (1 plur. **שָׁאַלְתֶּם**, particip. **שָׁאַלִים**) Aram. the same as the Heb. **שָׁאַל**, to ask, to beg, to request, to desire, to demand, to inquire.

שָׁאַלָה (definite **שָׁאַלְתָּהּ**) Aram. *f.* 1) a wish, a request; 2) like **חֶפֶץ** Heb. affair, matter, desire, object (*Dan. 4:14*).

שָׁאַלְתִּי (with suff. **שָׁאַלְתִּי**, **שָׁאַלְתָּ**, once without **א**, **שָׁאַלְתָּהּ**) *f.* request, desire, demand, **שָׁאַל** to make a request, **נָתַן** to grant a request, **בָּאָה שְׁ** the request is fulfilled; transf. to the concrete, the thing or object requested or demanded.

שָׁאַלְתִּי אֱלֹהִים p.n. m. (entreated of God). for which once **שָׁאַלְתִּי אֱלֹהִים**.

שָׁאַן (Kal, not used) to rest, to be inactive; the original signification

is, to be in a leaning position, as a sign of being free from care; related with שָׁן and שָׁן. Pilpel שָׁנָן to be calm, to be quiet, free from care, tranquil.

שָׁנָן (with suff. שָׁנָנִי, pl. שָׁנָנִים)

1) adj. m., שָׁנָנָה (pl. שָׁנָנוֹת) f. quiet, secure, tranquil, undisturbed, prosperous; in a bad sense, proud, overbearing, origin. careless; 2) as a subst. pride, haughtiness, carelessness, or concrete, the proud one.

שָׁן see שָׁם.

שָׁן (fut. שָׁן) origin. to breathe with open mouth, to snuff up (the air); hence figur. to desire, long, languish, for something; next, to snort; hence, to hasten after a thing, to assail with violence, spoken of wild animals, and metaphorically, of savage enemies. Related to שָׁן, or to the root in שָׁן.

שָׁן to remain. Niph. to be left (from a mass or a number); sometimes the Niph. signifies only to continue. Hiph. שָׁן to let remain, to leave, to leave behind, to keep back.

שָׁן (not used) belongs to מִשְׁאֵרֶת, where probably מִשְׁאֵרֶת is the reading, or at least the noun is to be referred back to שָׁן.

שָׁן (not used) to be sour, acerb, comp. the root שָׁן; from which שָׁן.

שָׁן (after the form שָׁן) m. rest, remnant, remainder, from שָׁן.

שָׁן (Aram.) m. the same.

שָׁן (primitive, with suff. שָׁן) m. flesh (comp. the root in שָׁן); generally, however, fig. 1) body; hence, crime of murder, e. g. Jer. 51:35, הַחַמְסִי וְשָׁן the violence done to me and to my flesh; 2) blood relationship, consanguinity, complete שָׁן שָׁן; שָׁן is likewise used in this sense; 3) food; comp. שָׁן.

שָׁן m. leaven, from שָׁן.

שָׁן f. blood relationship, consanguinity, conc. kindred by blood.

שָׁן p. n. f. (blood relationship).

שָׁן יְשׁוּב a symbolical p. n. of the son of Isaiah (the remnant shall return).

שָׁן (once contracted שָׁן, with suff. שָׁן) fem. remnant, remainder, especially after a general overthrow, synon. with שָׁן, שָׁן; remainder of his wrath (שָׁן), i. e. that which was not yet given vent to, the whole wrath.

שָׁן (formed from שָׁן, thus for שָׁן) f. 1) noise (tumult of the warriors), thus equiv. to שָׁן; but in this sense, generally the

contracted form שָׁת; 2) destruction, downfall, origin. desolation, from שָׁתָה.

שָׂאָה (either formed from שָׂא, or more correctly from שָׂאָה, of which it may be the infin.; with suff. שָׂאָהִי, once concrete שָׂאָהִי) fem. 1) lifting up, e.g. of the face, as a sign of cheerfulness; 2) forgiveness, comp. the verb שָׁאָה עוֹן; 3) sentence or burden (of a prophecy), comp. שָׂאָה from שָׂאָה to pronounce; 4) rising on the skin, or swelling.

שָׂבָא (according to the Ethiopian, man) p. n. m. sometimes of the grandson of בִּישָׁא, sometimes of the son of Yoktan, and also sometimes of a grandson of Abraham by Keturah; hence, two different ancestors, one of whom became the head of a national tribe in the north, and the other of one in the south of Arabia. Hence, 1) Sheba or Sabenus, a people and country in the south of Arabia, distinguished by commerce and wealth; 2) a people and country in northern Arabia.

I. שָׂבָב (not used) to glow, to burn, to flame. With the root שָׂב the roots in שָׂבָה and שָׂבָה are related.

II. שָׂבָב (not used) to cut in pieces

(comp. the roots שָׂבָב, שָׂבָב, שָׂבָב). Under this root, Kimchi brings the Po. שָׂבָב, which, however, is not correct.

שָׂבָב (only pl. שָׂבָבִים) m. a splinter, piece, orig. that which is cut or broken off.

שָׂבָה (fut. שָׂבָה, apoc. שָׂבָה) to drive away, to carry away; hence, either of the driving away of cattle, or of the carrying away of property, but especially of leading people into captivity. Niph. pass.

שָׂבָה m. name of a precious stone, achates, according to tradition. The root appears to be שָׂבָה equiv. to שָׂבָב I.; hence, like in שָׂבָב, transf. to shining, glittering.

שָׂבָה p. n. m. (led into captivity by God); for which once שָׂבָה.

שָׂבָה in the Ketib once for שָׂבָה, which see.

שָׂבָה (const. שָׂבָה, dual שָׂבָהִים, pl. שָׂבָהִים, עוֹת, const. שָׂבָהִים, with suff. שָׂבָהִים) m. a number of seven, from שָׂבָה seven; hence, 1) seven days, a week comprising seven days; Feast of Weeks, i.e. Pentecost, on account of the numbering of seven weeks from Passover to Pentecost, but שָׂבָהִים feast of seven days, i.e. Passover, which, according to scripture, lasts seven days, שָׂבָהִים.

שָׁבָע יָמִים three weeks long (see **יָמִים**); 2) a week of years, i. e. seven years.

שְׁבוּעָה fem. 1) an oath, swearing; **שְׁוֵאָה** an oath by God; sometimes with the genitive, of the swearer, or of him by whose name the oath is taken; hence **שְׁבוּעָה בְּעַלְיָהּ** bound to a person by an oath, allies, confederates; 3) an oath of imprecation, a curse, complete **שְׁבוּעַת הָאֵלֶּה**.

שְׁבוּת fem. abstract, captivity, from which, conc. the captives; **שָׁבַב** to bring back the captives (of a people), which phrase is also used as a figure of restoration to prosperity. Root **שָׁבַח**.

שָׁבַח (Kal, not used) to lift up the voice, to speak, to call; hence, Pi. 1) to praise, to laud; 2) to appease, to assuage, to check, to quiet (floods, anger); **שָׁבַח** Ecc. 4:2, stands for **מִשְׁבַּח**. Hiph. to appease, quiet (the floods or waves). Hith. to boast or laud oneself (with **בְּ** of the object, boasting of). The root is related to that in **צִוָּה**.

שָׁבַח (Aram.) the same; hence, Pa. to praise, to commend.

שָׁבַט (not used) according to some, to support, make firm, thus syn. with **שָׁנַב**, but more probably, to

beat; hence, in modern Heb., to beat out, to unfold, thus related with **חָבַט**.

שֵׁבֶט (pause **שָׁבַט**, with suff. **שֵׁבֶטִי**, pl. **שֵׁבֶטַי**, const. **שֵׁבֶטִי**) com. 1) a staff, a rod, a stick or rod for chastisement; hence, rod of correction, also in a figur. sense; 2) staff for leading or measuring; hence, staff of the shepherd, staff of the ruler, i. e. sceptre; measuring rod, transf. to inheritance of a portion of land allotted by the measuring rod; 3) shaft, stem of a tree, transf. to spear; fig. like **מִטָּה** tribe (of a people), e. g. of the tribes of Israel, and frequently of the division of a tribe; 4) only Numb. 23:17, parallel with **נֹכַח**, which like **שְׁבִיט** in the Mishna, was, even in ancient times, translated "comet;" originally, rod, on account of the form of that planet.

שֵׁבֶט (Aram.) com. the same as in signification 3 in Hebrew.

שֵׁבֶט m. name of the eleventh month of the Jewish ecclesiastical year. The etymology is obscure.

שְׁבִי (pause **שָׁבִי**, with suff. **שְׁבִיִּי**, **שְׁבִיָּהּ**) masc. 1) captivity, into which one is led or in which one is; 2) driving away (of the cattle). Both significations are

also used as concretes in the sense of prisoner or prisoners; but it is never used as an adj., see שְׁבִיָּהּ.

שְׁבִי p. n. m. (captor).

שְׁבִי p. n. m. (the same).

שְׁבִיב (const. שְׁבִיב) m. a glow, a flame, from שָׁבַב I.

שְׁבִיב adj. fem. (from a masc. שְׁבִי) female prisoner.

שְׁבִיָּה (Aram.) m. the same.

שְׁבִיָּה (formed from שְׁבִי) f. captivity; but also concrete, like שְׁבִי.

שְׁבִיל (once in Ketib שְׁבִיל, pl. const. שְׁבִילִי) m. way, path. See שָׁבַל.

שְׁבִים (only pl. שְׁבִיםִים) caps of net-work, from שָׁבַע = שָׁבַע.

שְׁבִיעִי ordinal number m., שְׁבִיעִית f. the seventh; the fem. alone sometimes, the seventh year.

שְׁבִית f. equiv. to שְׁבִיָּהּ captivity.

שְׁבִי belongs to the p. n. שְׁבִי, which see.

שְׁבִי (not used) to knot, to entwine.

Related is שְׁבִי, and the root is also found in שְׁבִי, אֶבֶר, אֶבֶר.

שְׁבִי (only pl. שְׁבִיםִים) masc. lattice work.

שְׁבִי see שְׁבִי.

שְׁבִי (pl. שְׁבִיםִים) f. lattice or net-work, transf. to trap-gate or trap-door.

שְׁבִל (not used) 1) to roll on, to flow, stream along; 2) to walk, to go, synon. with שָׁבַל, אָנַל, in the same

mode of transferring the sense; 3) to totter, to shake; hence, of the shaking or waving of branches, ears of corn, etc.

שְׁבִל m. trail or train of a garment, from שָׁבַל to flow.

שְׁבִלִיל (after the forms נִצְמוֹת, נִצְמוֹת) m. snail, so called from the moisture which it imparts whilst moving along, from שָׁבַל to flow.

שְׁבִלִים (pl. שְׁבִלִים, but const. שְׁבִלִי for שְׁבִלִי) fem. 1) ear of corn, so called from its waving; branch, bough of a tree; 2) streaming, flowing, from שָׁבַל 1.

שְׁבִים (not used) probably only transposed from שְׁבִים.

שְׁבִים (balsam-place) p. n. of a city in the territory of Reuben.

שְׁבִים p. n. (the same).

שְׁבִי (not used) according to the Arab. to be tender.

שְׁבִי (also שְׁבִי—) p. n. m. (tenderness).

שְׁבִי p. n. m. It appears a corruption from שְׁבִי or שְׁבִי, both of which are sometimes used for it.

שְׁבִים (not used) equiv. to שְׁבִי (Aram. שְׁבִי) to entwine, to make net work, if the supposition is not to be adopted that שְׁבִים is derived from שְׁבִי.

שְׁבִי (const. שְׁבִי) 1) cardinal number

fem., שְׁבַעַת (const. שְׁבַעַת, with suff. שְׁבַעַתָּם) m. (the dual form is שְׁבַעַתִּים, comp. אֶרְבַּעַתִּים; the plur. form is שְׁבַעִים) seven, generally before the noun, later, however, after it.—The use of the masculine form for the feminine gender and the feminine form for the masculine gender takes place in all cardinal numbers from 1 to 10, and the same peculiarity manifests itself in their composition from 11 to 20; for שְׁבַעַת עָשָׂר m., שְׁבַע עֶשְׂרֵה f. seventeen, has the same peculiarity. The dual signifies sevenfold, the plur. seventy, both masc. and fem. The use of seven as a sacred number is well known. Sometimes שְׁבַע stands as an adv.: seven times. 2) שְׁבַע p.n.m. (covenant); 3) שְׁבַעַת (well of the covenant) p.n. of a well. From which:—

שְׁבַע denom. (from שְׁבַע) to swear, to testify on oath (of a covenant), either by sacrificing seven offerings or by testifying of seven witnesses, etc.; שְׁבַעֵי שְׁבַעוֹת they who have taken an oath; נִשְׁבַּע origin. to bind oneself by seven; next, to swear by (בְּ) a person or an object; to swear by God or by idols, i.e. to worship them; to swear by an unfortunate one, i.e. that

if he breaks his word he should become unfortunate like him; נִשְׁבַּע לְ to swear to some one, with accus. of the object, i.e. to pledge oneself sacredly to fulfil something; נִשְׁבַּע מִן followed by an inf. to swear, to refrain from something. Hiph. to cause to swear, to pledge one on oath; also, to conjure, to press on some one.

שָׁבַע (in pause שְׁבַעַע, fut. יִשְׁבַּע) to overflow, related is שָׂפַע, שָׂבַח; hence, like רָוַח used of anything done in abundance, as, to be filled, satiated, with drink; hence, of the earth being filled or satiated; to be satisfied with bread, with מֶן, בָּ, or לְ, before the inf. Fig. 1) to be full, i.e. tired, weary of, disgusted with, something; שָׁבַע יָמִים to be full of days, weary of life; 2) to be filled with contempt or shame; 3) in the transf. sense of being frivolous, overbearing. Pi. to satisfy, satiate. Hiph. to satisfy with מֶן, בָּ, of the object, and also fig.

שָׁבַע (const שְׁבַע, pl. שְׁבַעִים) adj. m., שְׁבַעַת f. orig. overflowing; hence, full, satisfied, and, like the verb, also in a fig. sense, e.g. שְׁבַע רִצּוֹן rich in grace of God; שְׁבַע רָגַז full of trouble; שְׁבַע יָמִים full of

days, i.e. weary of life; in one instance ימים is omitted.

שָׁבַע m. abundance, plenty (comp. שִׂפּוּעַ) satiety.

שָׁבַע (with suff. שְׁבַעְךָ) m. the same.

שְׁבַעַה see שָׁבַע.

שְׁבַעַה (from שָׁבַע) f. fulness, abundance, satiety.

שְׁבַעַה f. the same.

שְׁבַעַנָה m. equiv. to שְׁבַעַה, with the additional termination נָה.

שָׁבַץ (Kal, not used) equiv. to שָׁבַם, to entwine, to knot, especially of net and check-work; hence Pi. שִׁבֵּץ to embroider. Pu. to be woven, worked in, to be set (of precious stones).

שָׁבַץ m. giddiness, perplexity, from שָׁבַץ to entwine; to be intricate, in a figurative sense.

שָׁבַק (inf. מִשְׁבִּיק, imp. שִׁבֵּק) Aram. to leave, to forsake, abandon. The origin. signif. is like עָזַב. Ithpaël, to be left.

שָׁבַר (fut. יִשְׁבֹּר) to break, to shatter; also fig., e.g. the arm, the staff, the support, the bow, i.e. to destroy the power; שָׁבַר to be broken (of a limb); שָׁבַר is also used variously in a figurative sense, e.g. to break the heart, i.e. to mortify; to break the thirst, i.e. to quench it; also, to set a boundary by cutting off or measuring

off; another signif. of שָׁבַר see under שָׁבַר, from which it is the denom. Niph. to be broken; of ships, to founder; of men and beasts, to be broken in the limbs, or to be injured, wounded, generally; with לָב, figur. to be of a broken, contrite, heart; to be routed, of an army; to be reduced, of a city or a state. Pi. to dash in pieces (altars, idols), to shatter (the teeth). Hiph. to open (of the womb), orig. to cause to break through; see שָׁבַר. Hoph. pass. to be wounded, hurt (of the heart).

The root in שָׁבַר is related with the roots in פָּרַע, עָפַר, וָפַר.

שָׁבַר equiv. to סָבַר (Aram.) to hope, to wish; next, to wait, in the most extensive sense, שָׁבַר בְּחוֹמָה to wait or watch on the wall. Pi. שִׁבֵּר to wait, hope, to look hopefully or expectingly for (אֶל, לְ) some one.

שָׁבַר (not used) orig. to bear, or with reference to the etymology, to nourish, feed, thus transitive, the root being שָׁבַר or שָׁבַר, related with פָּרַ and פָּרַה, and from which is to be derived שָׁבַר, in the signification of corn.

I. שָׁבַר (three times שָׁבַר, with suff. שְׁבַרְךָ, plur. שְׁבַרִים, with suff. שְׁבַרֶיךָ) m. breach, breakage (of a

linch, or of a wall); fig. wound, breach (of a state), brokenness of spirit, sadness; solution or interpretation of a dream, ruin (of a state); practically, terror, especially in the plural.

II. תָּבַח (with suff. תָּבַחְתָּ) m. origin, fruit, nourishment; hence, corn, related (also etymologically) with תָּבַח and תָּבַח, תָּבַח תָּבַח corn for the hunger; תָּבַח תָּבַח to buy corn. From which:—

תָּבַח (fut. תָּבַחְתָּ; denom. from תָּבַח II.), to occupy oneself with corn, to buy or sell corn, with or without the adding of תָּבַח or תָּבַח; fig. also of milk and wine. High. to sell corn.

תָּבַח (with suff. תָּבַחְתָּ) m. hopes, expectation; תָּבַח תָּבַח to destroy the hopes.

תָּבַח (const. תָּבַח) m. the breaking, e.g. of the loins, as a figure of violent pain; transferred to ruin, destruction.

תָּבַח (Aram.) to entwine, perplex; thus related with Heb. תָּבַח, תָּבַח; hence Itphael תָּבַחְתָּ to become confused, perplexed (with reference to the mind).

תָּבַח (fut. תָּבַחְתָּ and תָּבַחְתָּ) 1) to rest, to keep holiday, to cease (תָּבַח) from labor; of land that is not cultivated; of the wearying man

who comes wandering; of the elders who rest from the gate, i.e. who visit it no more; 2) to cease, generally, to refrain from (תָּבַח) something; fig. to be at an end, to vanish. Niph. to perish. High. causative of the various significations of Kal: 1) to cause or induce some one to cease from (תָּבַח) a work, where תָּבַח is added either before the inf. or תָּבַחְתָּ; to let rest, to arrange; 2) to let rest or cease (war, strife, triumph); to cause some one to miss something; next, to remove, to destroy generally. It is related in the original signif. with תָּבַח in the sense of resting quietly at a place.

תָּבַח (with suff. תָּבַחְתָּ) m. abiding, resting, ceasing from labour; also, interruption, loss of time, idleness. In some passages, תָּבַח may be taken as an infin. from תָּבַח.

תָּבַח (appears to be formed from תָּבַח; const. תָּבַח, with suffix, תָּבַחְתָּ, pl. תָּבַחְתָּ, const. תָּבַחְתָּ) com. day of rest, sabbath, not occasioned, but a regularly fixed day (the seventh day of the week), as is expressed by the intensive form תָּבַח תָּבַח to celebrate the sabbath; תָּבַח תָּבַח, תָּבַח תָּבַח sabbath after sabbath, i.e. every

sabbath ; שַׁבָּת שְׁנִים the sabbatical year, or year of release generally ; 2) a week.

שַׁבָּתוֹ (formed from שַׁבָּת, with the termination ׀—) m. great sabbath, a more intense signif. than שַׁבָּת, and, when joined with it, signifies an extraordinary festival.

שַׁבָּת p.n. masc. (one born on the sabbath).

שָׁנָה (not used) equiv. to שָׁנָה II., which see ; from which שְׁנִיָּה, and:—

שָׁנָה p.n. m. (the erring one).

שָׁנָה (Kal, only fut. יִשְׁנָה, as if from שָׁנָה) to grow, to become great, to be exalted, related to שָׁנָה. Hiph. הִשְׁנִיָּה (fut. יִשְׁנִיָּה) to make great, to increase, fig. to praise.

שָׁנָה (fut. יִשְׁנָה) Aram. the same, to laud, to exalt. "May your joy increase" (יִשְׁנָה), is a form of saluting.

שָׁנָה 1) transitive, orig. equiv. to שָׁנָה to raise up ; next, to make one high, mighty, to protect ; 2) intrans. to be high, elevated, to be protected, firm ; שָׁנָה יִשְׁנָה to be or become strong in help. Niph. נִשְׁנָה to be exalted (of God), fig. to be inscrutable, incomprehensible ; also, to be protected, secured. Pi. to raise, protect, save ; with מִן of the person, from whom one is

saved. Pu. pass. Hiph. to manifest greatness or exaltation (of God).

שָׁנָה equiv. to שָׁנָה, שָׁנָה to err, to offend or transgress through error or ignorance, in contrast to הִשְׁנִיָּה. The orig. signif. is to totter, like a person who is confused. Related is שָׁנָה ; שָׁנָה, Gen. 6:3, is rendered by some as the inf. with suff., in their erring ; possibly, however, it is an adv., formed from the noun שָׁנָה with ׀—).

שָׁנָה belongs to שָׁנָה. See שָׁנָה.

שָׁנָה (with suff. שָׁנָהוֹ) f. an error, mistake, transgression from ignorance or error.

I. שָׁנָה (only in the derivative שָׁנָה) to call loudly, to sing ; the root שָׁנָה is found also in שָׁנָה. The signif. of occupying oneself with something is found only in modern Hebrew.

II. שָׁנָה equiv. to שָׁנָה 1) to wander, to go astray (of sheep), with מִן, to go astray from the path ; also, to reel (from intoxication, either of wine, or from love) ; 2) figur. like שָׁנָה, to err, to offend through ignorance or mistake ; with מִן, to go astray (from the law of God, etc.). Hiph. to lead astray, the blind, the pious), to mislead, to seduce. In its orig. signif. related with שָׁנָה. See שָׁנָה.

שָׁנָה equiv. to **שָׁנָא** to grow, to increase, only fut. **יִשְׁנֶה**. Hiph. to increase, make great, rich, abundant. (The signif. in Hiph. is rather uncertain).

שָׁנוּב p. n. m. (the protected one). The Keri has **שָׁנִיב**.

שָׁנָה (Kal, not used) equiv. to **שָׁעָה**, **שָׁכָה** to look upon something attentively; hence, Hiph. **הִשְׁנִיחַ** to direct one's attention or care upon (אֵל) some one or something; with **מִן**, to view from somewhere, e. g. from the window; **הִשְׁנִיחָהּ**, in modern Hebrew, providence.

שָׁנִיא adj. masc., great (in power), mighty, from **שָׁנָא**.

שָׁנִיא (Aram.) adj. m., **שָׁנִיָּא** f. pl. great, mighty, probably also as an adv. greatly.

שָׁנִיָּא (from **שָׁנָא**) fem. error, going astray; hence, transgression through error.

שָׁנָל (fut. **יִשְׁנָל**) to glow, to be fervent (synon. with **יָחַם**); transf. to lie with a woman, connubial intercourse in a sensual signif.; hence **שָׁכַב** being substituted for it in the Keri by the Massorites. Niph. pass. Pu. the same. The root is **שָׁנָל**, and related to that in **קָלָה**, **גָּיְחַל**.

שָׁנָל (after the form **עָנָב**, **צָלָע**) fem. origin. abstract, connubial inter-

course; next conc. wife or spouse, even without any obscene secondary sense.

שָׁנָלְתָּהּ, **שָׁנָלְתָּהּ** (only with suff. **שָׁנָלְתָּהּ**)
Aram. the same.

שָׁנָם adv. from **שָׁנָה** (from **שָׁנָה**), formed with the adverbial termination **מָה**; must be rendered "as to their erring." Some take it as an inf. from **שָׁנָה**, with suff., which is, however, less probable.

שָׁנָע (Kal, not used) orig. to wander about without any certain object or purpose, thus related with **שָׁנָה** II.; hence, Pu. to be tossed about, to rave, to be maddened. Hith. to rove about, to rave.

שָׁנָעוֹן m. madness, raving.

שָׁנָר (not used) to throw down; hence, to send off, send away; transf. to bear or cast (of cattle). Comp. **נָפַל**, **מָלַט**.

שָׁנָר (const. **שָׁנָר**, like **זָרַע**, from **זָרַע**, **מָחָר**) m. that which is cast, the young (of cattle).

שָׁד (pl. **שָׁדִים**, const. **שָׁדִי**, with suff. **שָׁדִי**) m. female breast for suckling (of man and beast), from **שָׁדָה** to suckle. Comp. the root in **לָשֵׁד**. It is also used to signify the seat of sensuality.

שָׁד (pl. **שָׁדִים**) m. orig. the destroyer, the violent one; transf. to destructive demon, devil; **זָכָה לְשָׁדִים**

to sacrifice to the demons or devils. The root is שד.

ש m. 1) from שדד rigour, oppression, violence, desolation, destruction; hence, robbery, depredation; שד שד עניים that which has been exacted from the poor, or that of which they have been robbed; שד ביהמות desolation by wild beasts; שד להם desolation upon them! 2) for שדה from שדה breast, comp. שד.

ש only pl. שדים (plain) p. n. of a valley, the spot where subsequently the Dead Sea was.

שדד (3 pret. pl. שדד and שדד, inf. שדד and שדד, fut. ישדד for ישדד, but with suffix ישדד) orig. to hurt, to injure; next, to act harshly, violently, cruelly, to exercise violence against some one; שדד a robber; שדד overpowered, conquered, slain. Transferred, to desolate, devastate. Niph. to be destroyed, desolated. Pi. to practise violence, to hurt. Pu. שדד and שדד to be desolated, laid waste. Poal like Piel. Hoph. שדד to be treated with violence.

שד (Kal, not used) orig. to part, separate. Pi. שדד to break (the clods), i.e. to harrow the soil for ploughing; from which שד a harrowed field, i.e. a plain.

I. שדה (not used) to wet, to moisten; hence, to suckle, from which שד and שד 2. Related is the root שדל, which see.

II. שדה (not used) after the Aram. to throw, cast, fling; from which שדיאור.

שדה (not used) equiv. to שדד to break the clods, to harrow; hence, to make the soil plain, even.

שדה (formed from a masc. שד, pl. שדות) fem. a princess, a lady, a mistress, a wife, thus from שדד in the signification of ruling. According to the LXX., which renders it male and female butler, the reading is שדה ושדות in Ecc.2:8; according to the Targum, fountain, in the signification of שדד to pour forth.

שדה (const. שדה, pl. שדות const. שדות and שדי, with suff. שדותם, שדותיהם, but also שדי, שדיה) masc. harrowed soil, arable land, plough-field, in contrast to forest, mountain, garden, and vineyard; transf. to 1) field, as suburb of a town, also village district; 2) in contrast to inhabited districts, e.g. שדה חיה, שדה, where it must be taken in the sense of a waste; it also signifies a plain, especially in the designation of certain tracts of land, e.g. שדה

אֲרָם the plain of Aram, i.e. Mesopotamia; sometimes also continent, in contrast to sea.

שָׁדוֹן (from **שָׁד** formed with the termination **וֹן**) m. Keri for **שָׁדִין**.

שָׁדִי (from **שָׁד** formed with the old adj. termination **י**) masc. the almighty, all-powerful, omnipotent. It is erroneous to take the word in a plural sense.

שָׁדִי m. equiv. to **שָׂדֶה** a field; **שָׁדִי** is the older form, and used in poetic language.

שָׁדִיאָה p.n. m. (darting fire).

שָׁדִים p.n. of a valley, see **שָׁד**.

שָׁדִין m. the powerful, mighty one; from **שָׁד**, with the termination **יִן**; only thus according to one reading. See **שָׁדוֹן**.

שָׁדָם (not used) according to some equiv. to **שָׁדַח** to singe, to burn, as **שָׁדָמָה** once occurs in the signification of **שָׁדָמָה**; but this interpretation is not suitable to the general sense of **שָׁדָמָה**. See:—

שָׁדָמָה (pl. **שָׁדָמוֹת**, const. **שָׁדָמוֹת**) f. 1) a field, plantation for corn or vines; **שָׁדָמוֹת קִדְרוֹן** fields of Kidron, i.e. the surrounding district. Possibly **שָׁדָמָה** may be an enlarged form of **שָׂדֶה**, or the root is **שָׁדָם** in the sense of cutting or harrowing; 2) by interchanging of **מ** and **ד**, for **שָׁדָמָה**, which see.

שָׁדַח to singe, to burn, to blast (by the east wind parches and blackens it). The root is **שָׁדַח**, and that in **שָׂדֶה**, **שָׂדֶה**, **שָׂדֶה** f. burning of corn, or blighted corn.

שָׁדָפֶן m. a blackening of the corn, caused by the

שָׁדַח (Aram.) equiv. to **שָׁדַח** to desire, pursue, hunt after something. Ithpaal to exert oneself, to make efforts, followed by the

שָׁדַח (not used) equiv. to **שָׁדַח** in order, arrange, adjust **שָׁדָרוֹת** (only pl. **שָׁדָרוֹת**) f. row of soldiers or of rows of cedar beams.

שָׁדָרָה (majestic, from *Khsa* the suff. *Ka*, Sendic) p.

שָׁה (not used) an ancient syllable root for **שָׁה** pre as **שָׁה**, **שָׁה**, **שָׁה**, belong **שָׁה**. The signification of the root in **שָׁה** to put one under an obligation to some one, attached to some one, **שָׁה**, which subsequently to borrowing.

שָׁה (not used) a monosyllable to be adopted for **שָׁה**, it is evidently a partic

ng to arise, to come into
ce, to be born (of small
sheep). From which:—

ip. form, const. שֵׁה, but
ff. שֵׁהוּ, שֵׁהוּ, with *yod* for
radical on account of *seré*)
ung (orig. equiv. to שֵׁה
Talmud) of sheep or goats;
re necessity of an additional
o define the kind.

used) orig. equiv. to שֵׁה
irm, transf. to witness, to
by evidence. A similar
ogy is found in עוֹד.

articip. form but where the
remains before the suff.,
ff. שֵׁהוּ) m. a witness.

. שֵׁהוּ) f. evidence, tes-
, from שֵׁה equiv. to שֵׁה.
opted as a root for תִּשֵּׁה
3:18, where it stands for
equiv. to נִשֵּׁה.

used) to be of a pale green
related to שֵׁה (שֵׁה), from
שֵׁה leek, on account of its
een colour.

leek coloured, pale green
is stone; hence the LXX.
; ὁ πράσινος. The com-
ors are at variance in refer-
o its speciality; according
e it is the onyx, according
rs the sardonyx.

used) equiv. to שֵׁה, שֵׁה

to shine, glitter, from which שֵׁה
the moon, orig. the shining one;
from which:—

שֵׁה (only pl. שֵׁהוּ) m. an orna-
ment worn on the neck, and re-
sembling the moon or half-moon,
in the shape of a crescent; derived
from שֵׁה.

שֵׁה only once in Ketib for שֵׁה.

I. שֵׁה (not used) equiv. to שֵׁה to
rage, transf. to be shuddering,
amazing, desolate, to lie waste.
Similar gradations of the sense
are found in שֵׁה.

II. שֵׁה (not used) orig. to stray, to
reel; from which, to fail.

שֵׁה (only pl. with suff. מִשֵּׁהוּ) m.
terror, trembling, shuddering;
hence, ruin, destruction.

שֵׁה (after the form מִשֵּׁה from מִשֵּׁה,
thus שֵׁה from שֵׁה, if it is not a
transposition from שֵׁה) masc. 1)
error, mistake; next, vice, sin
(through ignorance), and like אֶשֶׁה
falsehood, deceit, lie, vanity, no-
thingness, either as a subst. or an
adv.; 2) like שֵׁה or שֵׁה, de-
struction, ruin. It is more pro-
bable, however, that the origin.
signif. of the root is שֵׁה to blow,
to storm, somewhat like אֶשֶׁה
(in אֶשֶׁה); hence like אֶשֶׁה,
breath, i.e. transient, false, perish-
able; next, sin, and according to

another, development of the orig. signif. storm, tempest, destruction, calamity; **לִשְׂוֹא** in vain. As a p.n. see **שְׂרִיָּה**.

שְׂוֹאָה (const. **אָה**) f. orig. shuddering, terror; hence, storm, tempest which bursts forth violently and desolates), ruin, downfall, destruction; also concr. a desolated place, ruin.

שׁוּב (fut. **יָשׁוּב**, **יָשָׁב**, apoc. **יִשָּׁב**, infin. abs. **שׁוּב**, imp. **שׁוּבָה**) origin. to turn, turn round (related to **אָה**, **בָּ**); hence, with **מִן**, to turn away (from a place), with **מֵאַחֲרֵי**, from some one previously followed; with **אֶל** or acc. to turn towards something. From which: 1) to return to (**לְ**, **אֶל**, **בָּ**, **עַד**, **עַל**) some one or something, e.g. to God; and without addition, to repent, inasmuch as it is returning to God; figur. with **לְ** or **אֶל**, to be restored to the possession of something; 2) of inanimate objects, to be restored to their former state, i.e. of a diseased limb, to be healed; of a command or prophesy, to be recalled; of a thing, to be restored to its owner; **שׁוּב אָף** the anger is turned away, i. e. is relaxed; with **מִן** to forbear from being angry with some one; **שׁוּב אֶל-עָפָר** to turn to dust again;

3) to abandon or desist from (**מִן**) a resolution; 4) to repeat an action or deed; or used as an adv. again, e.g. **וַיֵּשֶׁב וַיִּשְׁלַח** and he sent again; 5) to lead back, as **שָׁב נָשִׁים** to lead back the captives. Po. **שׁוּבָה** 1) to lead back the exile, to restore (**נְתִיבוֹת**) the path; fig. with **נַפֵּשׁ**, to refresh; 2) to lead away; fig. to lead to rebellion, revolt. Pu. **שׁוּבָה** pass. to be returned; figur. be saved, restored. Hiph. **הִשְׁבִּיב** (fut. **יִשְׁבִּיב**, apoc. **יִשָּׁב**, **יִשָּׁב**, causative from all the significations of Kal: 1) to lead back (the captives), to withdraw (the hand), to refresh, with **נַפֵּשׁ**, i.e. to restore, breath, life; 2) to drive back, to keep off, to hinder, to turn away the face from some one, i.e. not to countenance him; to turn away the anger, i.e. to pacify one; 3) fig. to restore, to compensate, requite, with **לְ** and **עַל** of the person; to return words, i.e. to reply; with **אִמְרִים**, **מִלִּין**, to bring back word, tidings; or in this sense, **הִשְׁבִּיב** alone, to answer; 4) to recall, renounce, to compensate, or bring an offering, a tribute. The sense of the verb must be rendered according to the prep. following, e.g. with **מִן**, **מֵעַל** to turn away from some one or some-

with **על, אל**, to turn to some one or something; **השיב יד** to turn the hand to some one; **על, אל לב** to heart, to consider well, etc. Hoph. pass. to be led restored.

ret. **שבתי**, part. **שב** (origin.

white, especially of the white hair of the aged; hence, come grey or old; **שב** the hoary man. The root is again qualified in **בסוף**.

equiv. to **שבואל**.

(—) **ים** adj. masc. rebellious, sliding, orig. a participial form; i. m. (the backsliding).

j. m., **שובבה** f. the same.

restoration, reviving, refreshment. comp. **השיב נפש**.

n. m. one that pours forth, **שפך = שבר**. In a parallel **שופך**.

equiv. to **סבך**, which see.

n. m. (wanderer).

n. m. (one that forsakes).

(used) equiv. to **שגה**, to err, astray, from which **משוגה**, see.

Kal, not used) to turn back, to **סוג**; hence Niph. **גשוג**, frequently **גסוג**.

(Kal, not used) equiv. to **סוג** to hedge in (comp. **שוג**), from

which the reduplicate form **שגשג** to hedge in (a wine-plant).

שוד as a noun, see **שד**.

שוד (fut. **ישוד**) 1) to be violent, to hurt, injure, destroy; 2) to prevail, rule, domineer, from which **שד**, but **שד** in **שדים** belongs to **שדה**.

שוד (not used) equiv. to **ויד** to seethe, to hiss, from which **שיד**, and from that again the denom. **שוד**.

שזה to be even, smooth, without rising or deepening (comp. **שעה** in the Aram.); transf. to be equal, alike in reference to value, merit, profit, gain, in quantity or quality, and may be rendered, suitable, corresponding, sufficient, appropriate, serviceable, similar, etc. **שזה** is construed with **ל** or **ב**, of the object to which another is like or resembles. It is also used impersonally, e. g. **שזה לי** satisfaction was given to me, i.e. I have been requited according to merit; **שזה לי** it is suitable, agreeable, to some one. Pi. 1) to make even, smooth (a plain), to smooth the soul, i.e. to assuage it; sometimes **נפש** is elliptical; 2) to put, to set in order; hence **שזה עזר, הדר על** to afford assistance to some one, to bestow beauty; **שזה פרי** to prepare fruit; **שזה כ** to make like

something. Pu. only once **שָׁהָה**, probably for **שָׁהָה**, and does not belong to this root. Hiph. to compare, to liken to some one (**לְ**). Nithpael (a composition from Niph. and Hith.); **נִשְׁתָּהוּ** to be mutually alike, only Prov. 27:15.

שָׁהָה (Aram.) equiv. to **שָׁהָה** Heb. to be equal, to be likened, part. pass. **שָׁהוּ** in Ketib. Pael, to liken, to compare with (**עִם**) something. Ithpael, to be made like or into (accus.) something; comp. Heb. **שָׁהָה** in signif. 2.

שָׁהָה (a particip. form) m. a plain; hence in proper nouns, as **עֵמֶק שָׁהָה** and **שָׁהָה קְרִיתִים**.

שָׁהָה (fut. **יִשְׁהָה**) equiv. to **שָׁחָה**, **שָׁחָה** to sink down, to be bowed down, to sink unto death (**אֶל מָוֶת**), to be bowed down to the dust (**לְעָפָר**), the soul is bowed down within me (**עָלַי**), i. e. dejected. Hiph. like Kal, but only in Keri.

שָׁהָה p. n. m. (the bowed down one), hence the name of a tribe, patron. **שָׁהוּ**.

I. **שָׁהָה** (not used) equiv. to **שָׁנָה** to sprout, to grow forth; from which **שָׁהָה** shrub.

II. **שָׁהָה** (inf. const. **שָׁהוּ**) origin. to speak, to tell; transf. 1) to lament, implore, pray; 2) to speak in the heart, to give oneself up to reli-

gious reflection, to meditate, to think: the same gradation of the sense from speaking to thinking is found in **הִנָּה**. Pilpel **שָׁהָה** to meditate or to speak on (**בְּ**) something (e. g. the works of God), but if construed with the acc. it signifies the same as **שָׁהָה** with the acc. (Ps. 145:5), i. e. to speak, tell, or declare. Hiph. only in the abridged form **שָׁהָה** for **שָׁהָה** to speak; with **לְ**, to some one; with **בְּ**, on some subject, i. e. to make some subject the topic of meditation or conversation; with acc. to converse with, to address some one. Sometimes also in the signification of, to sing, to lament.

שָׁהָה f. 1) orig. depth; hence, a pit, abyss; 2) p. n. m. (probably for **שָׁהָה**).

שָׁהָה p. n. m. (the bowed down one), for which **שָׁהָה** stands in the parallel passage.

I. **שָׁהָה** equiv. to **שָׁחָה**, **שָׁחָה** origin. to tread with the feet; hence, to despise. Particip. **שָׁחָה** with quiescent **א**, like in **קָאָה**. See **שָׁחָה**.

II. **שָׁהָה** (fut. **יִשְׁהָה**) 1) to move to and fro (comp. **סוּהָה** in the Talmud), from which to row, i. e. to move a boat by rowing; **שָׁהָה** the rowers; 2) intr. to rove about, **שָׁהָה בְּאֶרֶץ** to go to and fro (wander or rove)

on the earth. Piel שׁוּב to rove about, to run to and fro; with כִּי, of the place; figur. to investigate, to search. Hith. הִתְשׁוּב to drive about, move about.

שׁוּב (pl. שׁוּבִים) masc. a scourge or whip, so called on account of its motion to and fro; the scourge of the tongue, i.e. slander; the overflowing scourge, i.e. an invading army that overruns the country,

שׁוּב equiv. to שָׁב to incline, to turn towards something, e.g. כָּבֹבִי לְיָ לֹיֵן lying.

שׁוּב (particip. שׁוֹבֵב) 1) equiv. to שָׁבַב, orig. to twist, entwine; next, to hedge in, to fence, transf. to protect; with בָּעַר, to make a hedge round one, i.e. to protect him; 2) to enclose, to shut up, to block up the road. Pi. שׁוּבַב to twist, to weave, e.g. Job 10:11, Thou hast woven me out of bones and sinews; the Auth. Vers. renders it in the sense of signif. 1, "Thou hast fenced me with bones and sinews."

שׁוּב (with suff. שׁוּבָה) m. entwining of branches, hedge, fence.

שׁוּבָה f. the same.

שׁוּבָה (for שׁוּבֹן thorn-hedge) p. n. of a city in the territory of Judah.

שׁוּבָה gent. noun of a place שׁוּבָה.

שׁוּב (not used) to hang down, and to move to and fro; related to שָׁבַל. The root is also found in נִשְׁבַּל.

שׁוּב (pl. שׁוּבִים) masc. 1) train (of a garment), equiv. to שָׁבַל; to turn up the trail is a phrase indicative of the greatest dishonor; 2) the seam or hem of a garment.

שׁוּבָל (probably for מְשׁוּבָל) masc. 1) stripped naked, hence in conjunction with עָרָם, from שָׁבַל to pull off; 2) bound in chains, from the same root, from which שְׁשֻׁבָּל in modern Hebrew; according to others, a prisoner.

שׁוּבָת p. n. fem. (probably formed from שׁוּבָת=שׁוּבָת, from which it is a gent. noun).

I. שׁוּם (only 3 pret. שָׁם, Ecc. 3:17) to value, to appraise; with עָל, to test something whether it is good or bad; the verb is very common in modern Hebrew.

II. שׁוּם (not used) to be pale green, of plants; or related with the root in נִשְׁמַם to exhale, comp. שָׁמַם. From which:—

שׁוּם (pl. שׁוּמִים) m. leek, garlick, so called either on account of its pale green colour, or on account of its strong smell.

שׁוּם (pret. שָׁם, fut. seldom יִשְׁמַם, inf. abs. שׁוּם, const. שָׁמָּה, 1) 1) 1)

set, to place, to put, like the root in אָדָם, but in the signif. like שָׁת, to set a tree, i.e. to plant it; to set a building, i.e. to found it; to set a people, i.e. to form a nation; to set the name of God somewhere, i.e. to erect an edifice for divine worship, thus equiv. to שָׁבַן שֵׁם; to beget children; to arrange an army or camp, sometimes with the omission of מִחֲנֶה; to appoint a king or judge over (עַל) something; to determine, to fix; the significations must be determined according to the context; 2) of inanimate objects, to lay; to lay down the wrath, i.e. to heap it up; to take to heart, with אֶל, עַל; to lay before one, or to submit to, with אֶל or בְּאַנְי; שֵׁם לְגִיד to lay something down before one's eyes, i.e. clearly; to impose a burden or a duty, with בְּ, עַל, לְ; to lay the fire, to put on garments, with accus.; 3) to set or to lay, with the sub-signification of direction, in reply to the question whither, e.g. שֵׁם עֵין, לֵב, פָּנִים, עֵין, the face, the eye, towards something, construed with אֶל, עַל, לְ, seldom with the omission of לֵב; 4) to make to something, i.e. to change one's circumstances or

position; שֵׁם אֶל to make dumb, with acc., לְ, בְּ, of the predicate; next generally, to make, to do, e.g. wonders; followed by לְ of the person, to prepare something for some one, to give, to afford. Hiph. often in the abridged form שֵׁם for הִשִּׁים, but entire in the signification of Kal. Hoph. only in the Keri, pass.

שֵׁם (Aram.) the same, שֵׁם שֵׁם to give a name, שֵׁם מַעַם עַל to regard; שֵׁם בָּל לְ to be concerned for something or some one. Ith. אֶת־שֵׁם to be laid in timber (in the wall), to be made into something, to be changed to something.

I. שֵׁן (not used) equiv. to שָׁן to be still, to be quiet, from which שֹׁנִי, which see.

II. שֵׁן (not used) to piss, from which שִׁין to piss, and the denom. שָׁתַן, which see.

שֹׁנִי p.n. m. (fortunate one). The patron. has the same form.

שֹׁנִים (probably contracted from שְׁנֵי שֹׁנִים two resting places) p.n. of a city in the territory of Issachar; gent. m. שֹׁנִי, פִּית— f.

שֹׁעַ (Kal, not used) to call, to cry (related to צִוָּה), hence Pi. שֹׁעַ to cry for help in trouble, to cry loudly in prayer; hence synon. with הִתְפַּלֵּל and forming a

omasia with הוֹשִׁיעַ Psalm
1.

t used) equiv. to יָשַׁע to be
broad, spacious; hence equiv.
רַ to be enlarged, i.e. happy,
powerful, in contrast to צָר
: straitened or in trouble;
which the noun הַשְׂעָה, and
from יָשַׁע.

h suff. (שְׂעוּ) m. cry for help,
ring, prayer.

1) (the happy, rich, noble
from שְׂעוּ; 2) equiv. to שְׂעוּ
or help.

h suff. (שְׂעוּ) m. 1) abstract :
s, fortune, happiness, from
2) cry for help, from שְׂעוּ;
n. m. (the rich one), equiv.
שְׂעוּ.

probably abbreviated from
שְׂעוּ) p. n. m. the rich one.

all or cry for help, formed
שְׂעוּ,

1. שְׂעוּלִים and (שְׂ) m. 1) orig.
that excavates, digs out; hence,
a jackal, or a similar animal,
that digs its own cave or hole,
שְׂעוּל to hollow out; 2) p. n. m.;
complete שְׂעוּל (jackal-
s, p. n. of a district in the ter-
of Benjamin; comp. the
names שְׂעוּלִים and שְׂעוּלִים.
enom. from שְׂעוּר gate) masc.
keeper.

I. שָׁק (only fut.) equiv. to שָׁקַע to
pierce, to stick into something;
hence in the Targum for שָׁקַע,
construed with accusative; transf.
to break to pieces, to bruise,
Job. 9:17.

II. שָׁק to veil, wrap round, to cover;
שָׁקַע חֹשֶׁךְ darkness shall cover
me.

שָׁקַע p. n. m. he that throws up the
earth for a rampart, otherwise for
it שָׁקַע.

שָׁקַע patron. from שָׁקַע, which
see.

שָׁקַע (const. שָׁקַע, pl. שָׁקַעוֹת, const.
שָׁקַעוֹת, with suff. שָׁקַעוֹת) m.
trumpet, horn, so called on account
of its being hollowed out, like
לִל and Aram. אֲבֹב; it is dis-
tinguished etymologically from
שָׁקַע, which is so called from
its clear tone; שָׁקַע to blow
the trumpet; poetically שָׁקַע
whenever the trumpet sounds.
The root is שָׁקַע in the sense of
to hollow out, and the nominal
form is like שָׁקַע; from the same
root is the modern Heb. שָׁקַע
for שָׁקַע that which is hol-
lowed out, a tube.

I. שָׁק (Kal, not used) to join close-
ly, to attach oneself to some one
(thus related with the root in
שָׁק, שָׁק, שָׁק); next, to desire.

wish, long for something. Poel. שֹׁקֵק to long, yearn for something; also, to have pleasure, delight in something (accus.), from which הִשְׁקָה.

II. שֹׁק (Kal, not used) to flow, to run, related with שָׁחָה, from which Poal שֹׁקֵק, to overflow, to water the soil abundantly. Hiph. הִשְׁקִי to overflow with something. It is construed with accus., like all verbs of plenty, from which שִׁקְתָּ water-trough.

שֹׁק (dual שִׁקִּים, const. שִׁקִּי) f. leg or lower thigh (of man or beast); poetically, foot-soldiers or people on foot; comp. וְגָלָה שׁ; רָגְלִי to uncover the thigh, a phrase indicating leading into captivity; הִכָּה אוֹתָם שֹׁק עַל יָרֵךְ he smote them hip and thigh, i.e. altogether. The general derivation of the noun from שֹׁק to run about is very uncertain.

שֹׁק (pl. שִׁקִּים, comp. שִׁקִּים for שִׁקִּים) masc. street, market, or market-place. The derivation is uncertain.

I. שֹׁר (generally without a fut.) orig. to sound; next, to sing something (accus.), to sing praises; with לְ, to sing to some one, i.e. to praise; with בְּ, to sing of something; with עַל, to direct a song to some one. Hiph. הִשְׁרִי, or in

the abridged form שֹׁר, in the same sense as Kal, by which some grammarians were misled to take שֹׁר for the root. Po. שֹׁר to attune a song, to praise. Part. מְשֹׁרֵר male singer, מְשֹׁרֶרֶת female singer. Hoph. הוֹשֵׁר to be sung (a song).

II. שָׁר (fut. יִשָּׁר) to run about, to walk about, to travel, journey (for mercantile purposes); with לְ, to go to some one; בְּשָׁמֶן to go to some one with ointment, or with anointed head. From which הִשְׁמִיר; related is הָרָה.

III. שָׁר (fut. יִשָּׁר) to look, to view, to behold, to look down, to watch, either for a hostile purpose, or to assist or care for some one; related to הָרָה to spy. Po. שֹׁר to lie in wait for some one; part. מְשֹׁרֵר one who lies in wait, or watches an enemy.

IV. שָׁר (not used) to be straight, erect, just; thus related with the root in יָשַׁר, בָּיַשַׁר, אֶיֶשַׁר. According to others, the orig. signif. of the root is to put in order, to arrange, to adjust; from which שָׁר and שָׁר.

שָׁר (pl. with suff. שָׁרִי) m. 1) he that watches or lies in wait, an enemy, from שָׁר III.; 2) (with the pl שָׁרוֹת, with suff. שָׁרוֹתָם) a wall,

from שור IV.; next, houses, or a row of houses; 3) p.n. of a city on the borders of Egypt and Palestine. There is now a place called Shur, in the vicinity of Suez. מְדַבֵּר שור is the present Dachofar.

שור (def. שור־א, יָהּ—) Aram. masc. a wall.

שור (with suff. שור־ךָ, pl. שוֹרִים) m. a bullock, an ox, epically used for a cow (Job 21:10). Its general signif. is an animal of the ox kind; the collective of it is שוֹרִים. The verb שור־ in Aram., is derived from שור. See שור.

I. שור (only inf. with suff. שור־י) equiv. to שור to turn away from (מִן) some one, to move back, to deviate. The Masora counts this word among those that must be read with ש.

II. שור (fut. apoc. שור־י) serrare, to saw, from which שור, for which a root שור, has been erroneously adopted.

III. שור equiv. to שור, שור to rule, to prevail, fut. apoc. שור־י. The original signif. appears to be, to shine; thus שור, שור, equiv. to שור, from which the sense of greatness, distinction, and next, to rule. Hiph. שור־י to cause to rule, to appoint for a ruler.

IV. שור (not used) to put in order,

in a row, arrange (related to שור, שור). From which שור, but שור is from שור II.

שור f. a row, series; as an adv., in rows.

שור see שור.

שור (not used) to be white or grey, as is evident from the derivatives שור, שור, שור, שור, שור, שור, שור, שור.

שור (fut. שור־י, inf. שור־י, const. שור־י) orig. to hop, to spring; next, to rejoice, to be glad; comp. שור (the same signification is, according to some, in שור); with שור or שור to rejoice over something, שור־י to rejoice in the Lord. Hiph. (in the preterite only in the abridged form, שור־י for שור־י, fut. שור־י) the same.

שור p.n. m., a corrupted form of שור, which see.

שור m. 1) a lily, origin. the white flower; שור־י lily-formed work, as an ornament on the pillars; 2) name of a song or melody, or a musical instrument, but only in connection with שור־י; 3) p.n. of the metropolis of Susiana, where Schusch is now situated, on the river Choaspes. See שור.

שור (only pl. שור־ים) m. 1) lily, like שור־י; 2) lily-formed work on columns; 3) name of an instru-

ment. In all three significations only in the plural.

שׁוּשׁוֹנָה f. lily. The root is שׁוּשׁ.

שׁוּשׁוֹנֵי־יָסָא (Aram.) gent. plur. from שׁוּשׁוֹן, an inhabitant of Susa.

שׁוּשַׁן p. n. Ketib for the Keri שׁוּשַׁן.

I. שׁוּת (not שׁוּת, hence the pret. שָׁת, שָׁתָה; joined with the affixes הָ, הִי, the radical ט is united with them, as שָׁתָה, שָׁתִי, inf. abs. שָׁת, but in the fut. the Hiph. form is used), to put, to set, to place, to lay; thus synonym. with שָׁם, and like it in the various significations. Hiph. (in the abridged form שָׁת for שָׁתִי, but only used in the future, imperative, and infin.), like Kal. The significations may be thus classified: 1) to set, to put, to lay; to form an army, even with omission of מִחְנֶה; to spread a net; to place a watch or sentinel; with עַל, to array oneself against some one; to ordain over something; to add; to appoint to something; with בָּ of the place, to put one somewhere or in another position; to add some one to a number or class; to receive one among (בָּ) others; to give one a place under some one; שׁוּת עִם to place together, to compare; to set or fix a boundary or

term; 2) to lay, e.g. under the feet, i.e. to submit, subjugate; to lay the hand upon (עַל) something, i.e. to protect, or of the judge, to decide; שׁוּת יָד עִם to join some one, to have intercourse with him; שׁוּת יָד מִן to withdraw the hand from some one, even with omission of יָד; שׁוּת בָּ to remove something from one place to another; שׁוּת עֲדָי עַל to put on an ornament; שׁוּת לְ to impose upon some one (a burden, a debt); to lay the blame upon some one; 3) to direct, to turn in a certain direction, as שׁוּת לְבָב, שׁוּת עֵינָיִם, שׁוּת פָּנָיִם, to direct the face or the eyes towards somewhere, i.e. to purpose something; to direct the heart towards something, i.e. to regard it, to attend to it, with לְ, אֶל; and in all other gradations of the orig. signif., as in שָׁם. Hoph. pass. with עַל, to be laid upon, e.g. כֶּפֶר שׁוּת a ransom.

II. שׁוּת (not used) equiv. to שָׁתָה II to weave, to spin, to mix, to knot, to entwine; from which שָׁת, שִׁית.

שׁוּת־לָח p. n. masc. (probably a corruption or an abbreviation from שׁוּת־לָחִי), patron. שׁוּת־לָחִי.

שׁוּב (Pael, not used) Aram. to leave (a place); to remove from some one or something; next, to go

about freely, without being confined to one place (related is שׁוּב in the same sense, as in the phrase שׁוּב וְעוֹזֵב). Only Pael שׁוּב or שׁוּב (fut. יִשׁוּב, inf. שׁוּב) to release, to let escape; next, generally, to save, construed with מִן.

שׁוּף equiv. to שׁוּף to look, to behold; the interchanging of *f* and *p* to be regarded like that of *ץ* with *p*; possibly, however, the orig. signif. is to glow, to burn, related to שׁוּף, from which the the signification to look forward ardently or fervently may be derived.

שׁוּף (Kal, not used) to twist the thread. Hoph. past. מִשְׁפָּר fine-twined linen, *bysens*. The root lies in שׁוּף.

שׁוּף adj. m. orig. to be bowed down, sunk, of the eyes; hence, dejected.

שׁוּף (with suff. שׁוּף) masc. equiv. to שׁוּף thought, reflection.

שׁוּף (fut. יִשׁוּף) origin. to award; hence, to present, to make a gift, especially for bribing, to purchase deliverance from punishment; שׁוּף to bribe for some one; שׁוּף to bribe some one.

שׁוּף masc. a present, gift; hence, a bribe; שׁוּף לָקֵחַ to receive a bribe (of a judge); שׁוּף בִּישׁ to judge according to a bribe.

שׁוּחַ (imp. שׁוּחַ) equiv. to שׁוּחַ, שׁוּחַ to stoop, bow down, to couch. Hiph. שׁוּחַ to bring, throw, or press down. Hith. שׁוּחַ (with interpolation of *ו* before final *ח*, as in שׁוּחַ; fut. יִשׁוּחַ, pause שׁוּחַ—, plur. יִשׁוּחוּ) to bow or throw oneself down as a sign of worship and reverence, sometimes with the addition of אֲפִים אֲרָצָה, and with עַל לְפָנַי, of the person before whom one bows; to bow down before God, i.e. to worship Him; next, to worship generally. The form שׁוּחַ is a form of conjugation from the particip. as in the Aram.

שׁוּחַ (inf. const. שׁוּחַ) to swim, related to שׁוּחַ (Aram.) to bathe. Hiph. to make to swim, bathe, according to the orig. signif.

שׁוּחַ (after the form שׁוּחַ) f. swimming.

שׁוּחַ masc. bowing down, dejection, humiliation.

שׁוּחַ see שׁוּחַ.

שׁוּחַ see שׁוּחַ.

שׁוּחַ see שׁוּחַ.

שׁוּחַ m. blackness, as an abstract noun from שׁוּחַ.

שׁוּחַ (after the form שׁוּחַ, with suff. שׁוּחַ) fem. pit, ditch, orig. deepening, from שׁוּחַ = שׁוּחַ.

שׁוּחַ (3 pret. שׁוּחַ, 1 sing. שׁוּחַ).

3 plur. **שָׁחִי** Milrang, but also the analysed form **שָׁחִי**; fut. **שָׁחַ**, and probably as an exceptional form **שָׁחַ** to be bowed down, downcast, e.g. to the dust **לְעָפָר**; to destruction **אֶל־מָוֶת**; of the hills being brought low, of the humbling of pride (**וְרֹם, גְּבוּהוֹת**), etc. **שָׁחַ** is a noun but not inf. Kal. Niph. to be bowed down, to be depressed, of the voice of the singer. Hiph. **הִשָּׁח** to bring or throw down. Hith. **הִשְׁחִיחַ** to be cast down, dejected, humbled.

שָׁחַט 1) orig. to cut in pieces (the root is **שָׁחַט**, and related with which is **קָדַח, נָדַח**); next, to slaughter, beasts for sacrifices, also of human sacrifices; next generally to slay animals, transf. to murder, slay; **שָׁחֹטֶת** deadly arrow; the infin. **שָׁחֻטָּה** only Hosea 5:2; 2) probably only a transposition of **שָׁחַט** to spread out, to expand; hence, **שָׁחֻט־בָּרָק** beaten gold, i.e. good gold.

שָׁחַץ (fut. **שָׁחֻץ**) to press out, or squeeze out (grapes), Aram.

שָׁחִיטָה f. the slaughtering (of sacrifices).

שָׁחִין masc. inflammation, a boil, a sore, an ulcer, especially of the elephantiasis or of the boils of leprosy. Root **שָׁחַן**.

שָׁחִים see **שָׁחִי**, as in the parallel passage.

שָׁחִיף (const. **שָׁחִיף**) m. something meagre, thin; next, a thin piece of wood.

שָׁחִית (pl. **שָׁחִיתוֹת**) fem. pit, ditch, deepening, from **שָׁחָה**.

שָׁחִיתָא see **שָׁחַת**.

שָׁחַל (not used) to roar, of a lion.

שָׁחַל (not used) to peel off, to separate.

שָׁחַל m. the roarer, lion, from **שָׁחַל**.

שָׁחַלִּית f. shells of muscles, which, when burnt, yield a fragrance. The root is **שָׁחַל**.

שָׁחַן (not used) to glow, to burn, related to **שָׁחַן**; next, to be inflamed.

שָׁחַם see **שָׁחַם**.

שָׁחַף m. an unclean bird, so called on account of its leanness; according to some, the sea-gull; according to others, the horned or night-owl. From which:—

שָׁחַף (not used) to be thin, lean, diminished, of the body.

שָׁחֻפָּה fem. consumption, origin. decreasing.

שָׁחִין (not used) to walk proudly, haughtily; the derivation is obscure.

שָׁחִין m. pride, haughtiness; also, majesty; hence **שָׁחִין בְּנֵי** the lions, or the great beasts of prey generally.

שְׁחָצִים (haunt of beasts of prey) p. n. of a place in Issachar. The Ketib has שְׁחָצִים.

שָׁחַק to pound, to bruise, e.g. to pound spices to dust, figur. to scatter the enemy. The root is שָׁחַק, related to חָק (Aram.).

שָׁחַק (fut. יִשְׁחָק) 1) to laugh, to mock; with עַל, at something; with אֵל, to laugh or smile with some one or upon something; with לְ, to deride at something; 2) to joke, to jest, to sport. Pi. שָׁחַק to play, to sport; שָׁחַק לְפָנַי to sport, to have a mock fight before some one; מְשַׁחֵק a player (on an instrument), dancer, etc. Hiph. const. with עַל, to mock, to deride, to scorn.

שָׁחַק (in signif. 2, the plur. שְׁחָקִים) masc. 1) that which is pounded, dust; 2) thinness; hence, thin cloud, thin vapour which obscures the sky; in the pl. heavens, the seat of the clouds.

שָׁחַק (plene שְׁחָחֹק) masc. laughing, jesting, scorning, mocking, or concrete, subject of scorn; also in a good sense, cheerfulness, joy, laughter.

I. שָׁחַר 1) origin. to glow, to burn; hence, to shine, to illuminate, from which שָׁחַר; 2) to be black, as in חֹגִים, a mode of transferring the sense from glowing, burning.

II. שָׁחַר to seek, to search, to inquire after something; the root is related with that in שָׁחַר and שָׁחַר; hence, to desire, long for something; generally, however, Pi. to seek after something (accus.), or to apply inquiringly to (אֵל) something. The connection of the two roots may be thus explained; the orig. signif. of שָׁחַר II. being to try, search, thus synon. with שָׁחַר, and proceeding from the original sense to glow.

שָׁחַר (with suff. שְׁחָרָה) m. the morning light, dawn, from שָׁחַר to brighten up; בְּנֵי שָׁחַר the wings of the morning dawn; שָׁחַר the morning star; עָלָה הַשָּׁחַר the dawn appears; הָיָה שָׁחַר לְ a morning dawns for him; שָׁחַר, שָׁחַר, are used as adverbs in the sense of, early, in the morning, swift; לֹא יָדַע שָׁחַר not observing the suddenness (of an occurrence).

שָׁחַר (pl. שְׁחָחִים) adj. masc., שְׁחָחָה (pl. שְׁחָחִים) f. black, of the colour of the face, or of the hair, etc.).

שָׁחַר m. blackness. See שְׁחָחָה.

שָׁחַר see שְׁחָחָה.

שְׁחָחָה fem. blackness of the hair; thence transf. to the age of black hair, i. e. youth, in contrast to שִׁבְיָה. In the Talmud, שְׁחָחָה לַאֲדָמָה lads, boys.

שחור (after the form **שחור**) adj. m., **שחורה** f. black, blackish, of colour.

שחיה p.n. masc. (early visitation of God).

שחרים p.n. m. (morning and evening dawn).

שח (Kal, not used) to destroy, to corrupt. Niph. to be corrupted or destroyed, physically or morally; transf. to be desolate. Pi. 1) to destroy, devastate (cities or countries); to wound, hurt (men); to slay, uproot (a people); to destroy or cast off compassion; to destroy wisdom, i.e. to neglect it; 2) to act corruptly, to do evil. Hiph. to lay waste (countries, cities, kingdoms); to slay (men); to corrupt the walk, the deed, i.e. to act corruptly; equiv. to **הרע**; part. **מִשְׁחִית** destroyer; **הַמַּלְאָךְ הַשְּׂחִי** the destroying angel. The heading of some Psalms **אַל תִּשְׁחַח** destroy not, is probably taken from the beginning or burden of the song.

שחח (Aram.) the same, to destroy; hence particip. pass. **שְׁחִית** base, corrupt; the fem. **שְׁחִיָּה** is used also as a subst.

שחח (formed from **שחח**, like **נחת** from **נח**) f. pit, for the preserving of water, for the securing of wild beasts, for the confining of a

prisoner, for interring a corpse, etc.; hence, cistern, dungeon, grave. The LXX. renders it sometimes "destructive," as if derived from **שחח**.

שח (pl. **שחים**) he that turns away or deviates (from the good path), the backslider, sinner, wicked one. The form is a participial one.

שחח (fut. **ישחח**, apoc. **ישח**) to turn away, to deviate from something, e.g. from a way; hence, figur. of a wife that becomes unfaithful; construed with **הָיָה**.

שחח (pl. **שחים**) f. 1) a thorny plant, from **שחח** to sting, to prick; next specially the acacia tree, particularly in pl. in connection with **עץ**; 2) (place of acacias) p.n. of a valley in Moab, on the borders of Palestine.

שחח (fut. **ישחח**) 1) to spread out, to expand (in space); hence, to make wide, spacious; 2) to scatter about (bones, etc.). Pi. **שחח** to spread out (the arms). The root is **שחח**.

שחח m. a scourge, whip, equiv. to **שום**. The form is for **משחח**.

שחח (fut. **ישחח**) to hate, to be hostile, persecute, probably related with **שחח** which has the same sense originally.

שחח (particip. **שחח**) to be hostile, to oppose, to hinder, persecute;

with שֹׁנֵן, adversary to the soul, i.e. to the life; שֹׁנֵן persecutor.

שֹׁנֵן m. the hater, adversary, opponent (in war or before justice); שֹׁנֵן as an opponent or hinderer to some one; שֹׁנֵן the adversary, enemy; in later theology, of an angel of evil, Satan.

שֹׁנֵן f. 1) hatred, enmity, accusation; 2) (well of contention) p. n. of a well.

שֹׁנֵן (fut. שֹׁנֵן) to gush or stream out, to flow in abundance (related to the root in שֹׁנֵן), to pour forth in streams (of rain), to overflow, overwhelm, inundate (with accus. of the object); to wash away (the dust of the earth); to sweep or wash away; figur. of righteousness, to overflow, i. e. to be powerfully practised; transf. to the overrunning of a country by an army; or the plunging of a horse. Niph. pass. Pu. to be washed, rinsed, of a vessel.

שֹׁנֵן (once שֹׁנֵן) m. an overflowing of water, a flood, stream, inundation, and in the transf. signif. like the verb שֹׁנֵן adv. with a flood, i. e. suddenly.

שֹׁנֵן to inscribe, engrave (comp. שֹׁנֵן with the same orig. signif.); hence, 1) to write (synon. with שֹׁנֵן), comp. Aram. שֹׁנֵן written

document; 2) to oversee, direct, probably so called from the writing down of law proceedings; hence שֹׁנֵן overseer, officer. It is possible that שֹׁנֵן, in the orig. sig., is identical with שֹׁנֵן to order, arrange, adjust.

שֹׁנֵן (Aram.) m. a written document; according to some, from שֹׁנֵן to write; according to others, rule, dominion; more probably, however, it is to be taken as equiv. to שֹׁנֵן a side.

שֹׁנֵן p. n. m. (writer).

שִׁי (after the form שִׁי, שִׁי, שִׁי) m. a present, gift, orig. debt, tribute, from שִׁי (comp. שִׁי): the presents in the East being considered as the liquidation of debts.

שִׁי belongs to שִׁי. See שִׁי.

שִׁי m. eminence, greatness, formed from שִׁי.

שִׁי (desolation, devastation) p. n. of a city in Issachar.

שִׁי (top, height) p. n. of the mountain of Hermon.

שִׁי see שִׁי.

שִׁי (with suff. שִׁי) m. old age.

שִׁי f. the same, שִׁי an aged hoary-headed man; sometimes שִׁי is omitted.

שִׁי f. 1) sitting, abiding, staying, concr. habitation, dwelling, from שִׁי; 2) returning, coming home;

returning; concrete, they who return home, from שׁוּב.

שׁוּב m. turning or moving back, from שׁוּב I. = סוּב; hence, departure.

According to Kimchi, business, affair, from נָשַׁב to reach, attain.

שׁוּב m. lime, plaister, whitewash, to spread over walls, from שׁוּב.

שׁוּב as a verb see שׁוּב.

שׁוּב adopted as the root for שׁוּב Deut. 32:18. See under שׁוּב.

שׁוּב see שׁוּב.

שׁוּב (not used) to love ardently; after the Arab.

שׁוּב p.n. m. (the beloved one).

שׁוּב see שׁוּב.

שׁוּב as a verb, see שׁוּב.

שׁוּב (with suff. שׁוּב, pl. שׁוּב) m.

1) a plant, shrub, bush, e. g. שׁוּב from שׁוּב I. to sprout, to shoot up; 2) a saying, speech, word, from שׁוּב II.; transf. to song, lamentation, thought, meditation, quite in as manifold significations as the verb.

שׁוּב (from שׁוּב) f. equiv. to שׁוּב pit; only in the Ketib.

שׁוּב (fem. equiv. to שׁוּב) thought, speech, prayer, meditation, devotion.

שׁוּב also שׁוּב, שׁוּב (the black, turbid, river) p.n. of the Nile, according to the Semetic manner, like the Greek Μίλας, Latin Melo.

for which otherwise יֵאָר. It stands also for נַחַל מִצְרַיִם, by which *Rhinocorura* is understood.

שׁוּב לְבָנָת (the glass-river) p.n. of a river in the territory of Asher, the Belus, from the sand of which glass was first made.

שׁוּב m. 1) equiv. to שׁוּב scourge, only Ketib, from שׁוּב; 2) an oar, equiv. to מִשׁוּב.

שׁוּב (resting-place, from שׁוּב, after the form קִימוֹר) p.n. of a city in Ephraim, where the tabernacle was erected. The gent. שׁוּבִי indicates an original form שׁוּבִי; also שׁוּב, שׁוּב, שׁוּב occur for it. In the passage, Gen. 49:10, some take it as a p.n., either of the tabernacle or of the Messiah, and others as a common noun in the above signification.

שׁוּב Ketib for שׁוּב, which see.

שׁוּב 1) gent. from שׁוּב, compare שׁוּבִי from שׁוּב; 2) for שׁוּבִי, where שׁוּב is the basis.

שׁוּב see שׁוּב.

שׁוּב p.n. m. (the appointed one).

שׁוּב as a verb belongs to שׁוּב. See שׁוּב.

שׁוּב (only plur. שׁוּבִים) m. urine, the Keri always transcribes this noun.

שׁוּב from שׁוּב, which see.

שׁוּב as a verb, see שׁוּב.

שׁוּב (with suff. שׁוּב, שׁוּב, plur.

שירים, with suff. **שיריכם** m. a song, sometimes also, of the playing of instruments, which are called **שיר קצלתים**; **קלי שיר** the playing of cymbals. The further applications of **שיר**, either as a heading of songs, or in special relations, are easily understood from the context.

שירה f. a song or a parable arranged according to metre.

שיש masc. marble (white), alabaster, from **שש** to be white.

שישא see **שריה**.

שישק p. n. of a king of Egypt, contemporary with Jeroboam, who, according to Manetho, was called Sesochis.

שית see **שות**.

שית m. wrapper, dress, from **שות** II.; hence **שית עטף** to be wrapped in a garment, **שית זונה** the mask of a harlot.

שית (with suff. **שיתו**) m. thorn-hedge, from **שות** II.; next, collectively, thorns; comp. a similar gradation in **סבך**.

שך inf. from **שכך**, which see.

שך (only plur. **שכים**) thorn, from **שכך** I. in the signification of to prick, to cut.

שך (with suff. **שכו**) masc. a hedge, fence, from **שכך** II. to entwine.

I. **שכב** (fut. **ישכב**, inf. **שכב**, with

suff. **שכבה**, but also **שכב**, hence, with suff. **שכבך**) orig. to lie down, especially for sleep, or to lie sleeping, to rest; **שכב** is also used in the sense of lying sick, to lie dead, to die, as in the phrase **שכב עם** to lie down with his ancestors; with **עם** or **את** to lie by or with some, with accus. to have connubial intercourse. Niph. the same of a woman. Pu. the same. Hiph. to cause to lie down, to cast down. Hoph. to be laid down, also to lie.

II. **שכב** probably a transposition from **שכך = שכך** to pour out, pour forth, which signif. the Kal probably has, in the sense of copulation. Hiph. to empty (a vessel), Job 38 : 17, and also in some derivatives, which, however, is uncertain.

שכבה (const. **שכבת**) f. 1) copulation, complete **שכבת זרע**, and to have connubial intercourse **שכב** **את-אשה** **שכבת-זרע**; 2) lying down, layer, row; hence, **שֵׁן הַפֶּל** the dew lay down.

שכבת (with suff. **שכבתו**, after the form **פֶּתַח**) f. copulation, connubial intercourse, **נָתַן שְׁכָבָת** **נָתַן אֶת-שְׁכָבָתוֹ לְזָרָע** or **בְּאִשָּׁה** **אֶל** to copulate, to have connubial intercourse.

שָׁחַח a root adopted for מְשַׁחֲחִים, Jer. 5:8, which some render in the sense of שָׁחַח to run to and fro; others adopt a verb שָׁחַח for it; more probably, however, מְשַׁחֲחִים is contracted from מְשַׁחֲחִים, and derived from שָׁחַח.

שָׁחַח (not used) to look, view, behold, related to שָׁחַח, שָׁחַח, etc. From which שָׁחַח, שָׁחַח and מְשַׁחֲחִים.

שָׁחַח f. a thorn, prickle, transf. to a pointed weapon, from שָׁחַח.

שָׁחַח (prospect) p.n. of a place near Ramah.

שָׁחַח an extended form of שָׁחַח, m. view (of the heart or mind), insight, transf. to the heart, as the seat of reflection. In modern Heb. שָׁחַח signifies the cock, so called on account of his proverbial sagacity in exactly distinguishing day from night.

שָׁחַח (after the form מְשַׁחֲחִים) m. childlessness, origin. being deprived, transf. to a forsaken state, like מְשַׁחֲחִים.

שָׁחַח adj. m., שָׁחַח (pl. שָׁחַח) f. robbed of the young, or forsaken (speaking of the young).

שָׁחַח (pl. שָׁחַח, const. שָׁחַח) adj. m., שָׁחַח f. (after the form יָלֹד, יָלֹד) drunk, intoxicated; frequently used as a subst. the

drunken, intoxicated one, drunkard.

L שָׁחַח (but in pause שָׁחַח, fut. יִשְׁחַח) to forget something (acc.) or followed by the inf. with מֵן, to leave something behind through forgetfulness. Niph. to be, or become forgotten. Piel, to make forget. Hiph. to cause to be forgotten. In the orig. signif. the verb is equal to שָׁחַח in the sense of being removed, forsaken, somewhat like שָׁחַח.

II. שָׁחַח (Kal, not used) to find, as in the Aram.; hence Hith. to be found, to be, exist, extant.

שָׁחַח (pl. שָׁחַח, const. שָׁחַח) adj. m. forgetting, forgetful.

שָׁחַח (Peal, not used) Aram. to find; hence, Ithp. הִשְׁחַח, with כֵּן, of the place where something is found; to be found, i.e. to prove (accus.) pious. Aphal הִשְׁחַח to find, to find out, obtain. Comp. מְשַׁחֲחִים.

שָׁחַח p.n. m. (appeased with God) from, שָׁחַח formed from שָׁחַח.

שָׁחַח (only pl. שָׁחַח) fem. image-work, a figure or picture made for public view, according to the LXX.; according to some, a sight, appearance.

שָׁחַח (in modern Heb. the pl. שָׁחַח) m. a knife; the root is שָׁחַח to

cut, related with כָּסַח and the root in שָׁחַח in the original sense of sticking in, and יָן is the nominal suff. as in תַּנְיִין, קַצִּין, etc.

שָׂכִיר (c. שָׂכִיר, with suff. שָׂכִירָה, pl. with suff. שָׂכִירִיהָ) m. a hireling, a labourer by the day, or any labourer hired for a certain time. Root שָׂכַר.

שָׂכִירָה f. hiring, hired, or as a conc. hired people, hirelings, from שָׂכַר.

שָׁכַח (inf. שָׁח) equiv. to שָׁחַח to bow down, to stoop (of a fowler); next generally to sit, lie down, to settle, to subside (of water, wrath). Hiph. הִשְׁכִּיחַ to still, quiet an uproar or murmuring from or against (מַעַל) some one. In modern Heb. the Pi. שָׁכַח is used.

I. שָׁכַח (not used) to cut, to stick in, related to כָּסַח, from which שָׁכִין, which see.

II. שָׁכַח (not used) to entwine, to entangle; hence, to hedge in, to fence; from which שָׁחַח, מִשְׁכָּח.

שָׁכַל (1 pers. pret. שָׁכַלְתִּי, pause שָׁכַלְתִּי, fut. יִשְׁכַּל) orig. to cease, to perish (the root is related to כָּלָה), from which to be deprived of a possession, especially to be deprived of children, either being childless or losing the children. Part. pass. שָׁכּוּלָה the childless one (of a female). Pi. שָׁכַל to make childless by killing the child-

ren, or the young of beasts, or through being devoured by wild beasts; hence, fig. of the slaughter of young men in war, making the state childless, as it were; also used of the miscarriage of a woman, both trans. and intrans.; of the vineyard being unfruitful. Hiphil, to slaughter the young warriors; to have a miscarriage, e.g. רָחֵם מִשְׁכִּיל a barren womb. From which שָׁכּוּל, שָׁכּוּלָה.

שָׁכָל (pl. with suff. שָׁכָלֶיהָ) m. childlessness, state of childlessness, or of being forsaken.

שָׁכַל orig. to look at, to behold; next, to look mentally, to have insight, to be prudent, wise; with מִן following, to be wiser than. Pi. שָׁכַל (Gen. 48:14) he laid the hands intentionally, if שָׁכַל is not to be taken in this passage in the sense of כָּבַל to pervert. Hiph. 1) to behold, contemplate (some beloved object), to consider, to attend to, have care upon (accus., מִן, אֵל, אֶל) something or some one; 2) to have insight (מִן) into something, to be or become wise or intelligent, to have understanding; part. מִשְׁכִּיל a wise, intelligent one, transf. to a pious, religious one; in this sense the inf. הִשְׁכִּיל and הִשְׁכִּיל are used as

substantives; also trans. to make wise, to instruct; 3) to act prudently, wisely; transf. to be successful, prosperous, considered as a consequence of prudence; also in a transferred sense, to cause one to prosper or thrive, equiv. to **הצלח**. **משקל** also occurs as a subst. in the heading of Psalms, where it is rendered by some, song, and by others, song of instruction, or moral poem.

שכל (Aram.) the same; hence, Ithpael **אשכלל** to look upon (ב) something, to regard, consider.

שכל and **שכלל** (with suff. **שכללו**) m. wisdom, understanding, prudence, cunning. The origin. signif. is view, appearance, equiv. to **מראה**; thus **טובת שכל**, not unlike **טובת מראה**: **שום שכל** to give the understanding or sense of any thing. The root is either **שכל**, in the sense of beholding, or the noun is formed from **שכה**, **ל** being a nominal suffix.

שכלות fem. folly, equiv. to **סכלות**, from **סכל**=**סל**.

שכלתני fem. Aram. wisdom, understanding.

שכם (in pause **שָׁכֶם**, with ה finis **שְׁכָמָה**, with suff. **שְׁכָמִי**) masc. 1) the shoulder, on which burdens are carried; the upper part of

the back or the neck; rather different from **צַתף**: **שְׁכָם** is considered as the limb for carrying a burden, yoke, rule; **שְׁכָם אחד** with one accord (to serve); **מִשְׁכָּה** the rod for the back; **הִשְׁכָּה** to turn the back to go; **שָׁחַת שְׁכָם** to make some one turn the back, i. e. to drive to flight (comp. **נָתַן עֲרָף**); fig. like **צַתף** shoulder, i. e. tract of land; 2) (land-tract) p. n. of a Levitical town in Ephraim, Sychem, the present Nablous; **שְׁכָמָה** towards Sychem; 3) p. n. m.

שָׁכַם (Kal, not used) denom. from **שְׁכָם**, and only Hiph. **הִשְׁכִּים**, orig. to lay upon the shoulder (a burden), to load; next, in the language of the nomades, to rise up early for journeying with their burdens, in contrast to **שָׁחַ** to loosen, to unpack, i. e. to return home when the day expires. Later the verb **שָׁכַם** is used generally for rising early, and in connection with other verbs, as an adverb, early, eagerly, urgently, e. g. **הִשְׁכִּים** to pass away early (of the dew; **הִשְׁכִּים וְדָבַר** to speak urgently; **הִשְׁכִּים הַנְּשָׁחִית** to destroy relentlessly, i. e. to act wickedly; **אִשְׁכִּים** Jeremiah 25:3, stands for **הִשְׁכִּים**.

n. (shoulder) patron. שִׁכְבִּי.

31:22, for שִׁכְמָה.

in pause, as in many in-

verbs, with a *seré* שִׁכַּן, fut.

inf. with suff. שִׁכְנִי, after the

(שָׁן) orig. to let itself down,

e. g. of a pillar of fire,

to encamp (of man and

to dwell, with שָׁן of the

to inhabit, with accus.,

ly of the tranquil dwelling;

שִׁכְנֵי שָׁן dweller (of heaven)

ity, fig. to possess; hence

שִׁכַּן to possess prudence;

also used in the sense

ing inhabitable, inhabited.

pass. שִׁכְנוּ inhabitant,

ly, domiciled. Pi. 1) to

to dwell, e. g. the name of

e. to place the residence of

everywhere, comp. שָׁן

) to pitch or erect a tent.

1) to cause some one

to lay down, e. g. שִׁכְנוּ

the dust; 2) to erect a tent.

n.) the same. Pa. שִׁכְנֵי to

to dwell (the name), to cause

everywhere of God to dwell some-

n. particip. const. שִׁכְנֵי, pl.

adj. m., שִׁכְנֵי (with suff.

, pl. שִׁכְנוֹת) f. only subst.

, inhabitant, neighbour,

dwelling state, etc.

שִׁכְנִי (only with suff. שִׁכְנִי) m. dwell-
ling-place; probably שִׁכְנִי is only
an inf. with suff.

שִׁכְנֵי p. n. m. (faithful servant of
God) for which stands, in a paral-
lel passage, שִׁכְנֵי.

שִׁכְנֵי p. n. m. (the same).

I. שִׁכַּר (not used) to seethe, to boil;
next, to brew, comp. שָׁרָה, שָׁרָה,
etc., from which:—

שִׁכַּר masc. strong drink, intoxicating
liquors, of wine or of other pre-
pared beverages, orig. that which
is prepared by boiling or brewing,
from which denom.:—

שִׁכַּר (fut. יִשְׁכַּר) to get drunk (with
שִׁכַּר), to be intoxicated, and gene-
rally, drinking of anything leading
to merriment or intoxication,
with accus. or מִן of the beverage;
transf. to be senseless, uncon-
scious; שִׁכְרוֹת the drunken one.
Pi. to make drunk, intoxicated;
fig. to plunge into ruin. Hiph.
the same. Hith. to conduct one-
self as being drunk. From which
שִׁכְרוֹת, שִׁכְרוֹת.

II. שִׁכַּר (not used) equiv. to שִׁכַּר to
reward, present, from which שִׁכְרוֹת,
if it is not equiv. to שִׁכְרוֹת.

שִׁכַּר (fut. יִשְׁכַּר) to barter for wages,
to buy (at a price), to hire
troops; transf. to buy some one,
i. e. to bribe him. Niph. to hire

oneself (בְּלֶחֶם for bread). Hith. the same. According to others, to gain or profit by purchase. The root שָׁכַר is related to that in קָרָה and אָנַר.

שָׂכָר (const. שָׂכָר, with suff. שְׂכָרִי) m. 1) price of hiring or of purchase, wages of a labourer; next generally, reward; 2) p. n. masc. (after the form שִׁשְׁעַ) hireling.

שָׂכָר reward; עָשָׂה שָׂכָר to acquire a reward.

שִׁכְרוֹן masc. drunkenness, intoxication.

שִׁכְרוֹן (place of the palm wine) p. n. of a city on the northern border of Judah.

שָׁל (from שָׁלָה after the form יָד from יָדָה) masc. erring, trespass, offence; the same is שָׁלָו in Aram.

שָׁל (later) part. to signify a relation, either of one noun to another, thus to denote the genitive case, or of two sentences; generally, however, its use is like that of אֲשֶׁר and שֶׁ (followed by *dagesh forte*), with which it is etymologically connected. In compounds, בְּשָׁל is equiv. to בְּאֲשֶׁר לְ on account of; בְּשָׁלָמִי equivalent to בְּאֲשֶׁר לְמִי on account of whom; בְּשָׁלִי on my account or on account of me. בְּשָׁל אֲשֶׁר which

once occurs (if the reading is correct) is equiv. to צָדִילָה because of.

שָׁלֵם (equiv. to שָׁלֵם) adj. m. at ease, quiet, tranquil, secure, prosperous. The root is שָׁלַם, with interpolation of ל, as in וְלָעֵמָּה.

שָׁלַב (Kal, not used) to entwine, to knot together; hence Pu. שָׁלַב, joined, Auth. Vers. "set in order against one another."

שָׁלַב (plur. שָׁלָבִים, comp. קָמָן, plur. קָמָנִים) masc. ledge, corner-ledge, from שָׁלַב, as these ledges connected the two sides; modern Heb. sprout.

שָׁלַג (not used) to shine, to glitter, to be white. From which:—

שָׁלַג m. snow, origin. that which shines. From which:—

שָׁלַג only Hiph. הִשְׁלִיךְ to be white as snow, used of the bones of the slain growing pale.

שָׁלָה (Kal, not used) to err, to totter (the root is also found in שָׁלַל). Niph. to err, to commit oneself. Hiph. to lead astray, to mislead, to deceive. From which שָׁל. In Aram. שָׁלָה signifies the same, from which שָׁלָה and שָׁלָו.

שָׁלָה (after the form שָׁנָה) Aram. f. error, trespass, sin. Only occurs in Ketib for שָׁלָו.

שָׁלָה 1) f. contracted from שָׁלָה,

request; 2) p. n. m. for שׂוֹלָה (the erring one); from which patron. שׂוֹלָה.

שָׁלָה p.n. m. of a city. See **שִׁילָה**.

~~נִשְׁמַע~~ (not used) according to some,
to be fat (after an Arab. analogy);
according to others, equiv. to שָׁמַע
to sound forth; from which שִׁמְעָה.

שְׁלֵהָבָה f. flame, from the root **לָהַב**;
in Aram. the verb **שְׁלֵהַב** is formed
therefrom. The form **שְׁלֵהָבָהּ**
is, according to some, fem. from
שְׁלֵהָבָי.

שָׁלוֹם (1 pers. שָׁלוֹמִי, but the 3 pers. שָׁלוֹם for שָׁלוֹמוֹ, 3 fut. יִשְׁלָמוּ, as is sometimes the form in the ל"ה) to be quiet, peaceable, prosperous, syn. with שָׁקֵט. The form יִשְׁלָם is either to be referred back to שָׁלוֹם = שָׁלָל, or to שָׁאַל, the א being elliptical.

שָׁלוֹם (const. pl. שָׁלוֹם) adj. m., שָׁלוֹם f. quiet, at ease, contented, prosperous; but also, in a bad sense, careless, inconsiderate, frivolous, wicked, forgetful of God. As a noun, שָׁלוֹם signifies: tranquillity, prosperity. The root is שָׁלוֹם.

שָׁלוֹם m. quiet, ease, prosperity.

נָשַׁל (as a verb) Aram. equiv. to נָשַׁל in Heb.; particip. pass. נֶשֶׁל for נָשַׁל.

שָׁגָה (Aram.) f. error, trespass, sin
from שָׁג.

נְשִׁילָה see **נִשְׁלָה**.

שָׂלָו (in pause **שָׁלָו** and **שְׁלָו**, plur. **שְׁלָוִים**) f. a quail, origin. the fat bird, always collective.

שָׁלוֹם (with suff. **שָׁלוֹמְךָ**) Aram. fem.
ease, quiet, prosperity.

נִשְׁכָּח (pl. **נִשְׁכָּחוּ**) fem. 1) ease, tranquillity, prosperity, and in the same sense the plur. **נִשְׁכָּחוּ** suddenly, origin. in the midst of security or prosperity; 2) carelessness, criminal security.

שְׁלִיחַ (only pl. **שְׁלִיחִים** → **שְׁלִיחִים**) m. origin. abstract, the sending away, dismissal, but generally concr.; 1) bill of divorce; 2) dowry given to a daughter at her marriage; comp. **שְׁלִיחַ**; Pi. from **שָׁלַח**.

שָׁלוֹם (after the form קָדַשׁ, pl. שְׁלָמִים)
 1) adj. m. in health, well, prosperous, peaceable, uninjured, safe, complete in number, friendly; in pl. the peaceable ones, the tranquil ones; 2) as a subst. wellbeing, welfare; especially in this sense in the phrases שָׁאַל לְפָ' לְשָׁלוֹם; שָׁלוֹם לְ; רָאָה, יָדַע, פָּקַד; אֶת-שָׁלוֹם פ'; חָלַף לְשָׁלוֹם, etc.; transf. to salvation, happiness, quiet, ease; 3) peace (in contrast to מְלַחְמָה), e. g. קָרָא לְשָׁלוֹם לְ to offer some one peace; עָנָה שְׁ אֵת to answer peaceably; עָשָׂה שְׁ לְ to give peace; אִישׁ שְׁ a man of peace.

שָׁלֵם a word of peace; 4) friendship, concord; שָׁלֵם אִישׁ a friend, a confederate; שָׁלֵם דְּבָרַי a friendly word; as a p.n. it is found in מִלְּשָׁלֹם and מִלְּשָׁלֹם.

שָׁלֵם see שָׁלֵם.

שָׁלֹם (also שָׁלֵם, pl. מִיָּם—) m. payment, reward, requiting, retribution, from שָׁלֵם.

שָׁלֹן p.n. m. (either equiv. to שָׁלֹם, or it is derived from שָׁלַל to rob, to plunder.

שָׁלֹם see שָׁלֵם.

שָׁלֹח equiv. to שָׁלַח.

שָׁלַח (fut. יִשְׁלַח, inf. abs. שָׁלַח, const.

שָׁלַח and שָׁלַח) 1) to send some one

(acc. seldom לְ) to (עַל, seldom לְ) seldom

some one; the acc. of the person is

sometimes omitted and replaced

by בְּיָד; to send help, a plague

(of God); שָׁלַח דְּבָרַי to send a

message or order through (בְּיָד)

some one; to send word through

some one, with or without adding

לְאָמַר; to bid or command some

one, in one instance including the

sense of calling (2 Sam. 15:12);

in the sense of sending word, the

message is construed with the

acc., and in the sense of charging

some one with something, with

double acc.; 2) to send off (without

reference to any purpose or object),

to dismiss, to let go, or let loose

(the hand or mouth); hence,

שָׁלַח מִן to withdraw, draw back

(the hand) from something; 3) to

stretch out or forth, e.g. the fin-

ger, as an indication of scorn;

the staff, the hand; in this sense

the form שָׁלַח יָד is variously used

according to the prepositions fol-

lowing; with בְּ, to lay hands upon

some one (to injure him), to vio-

late some one's property; with עַל,

to put forth the hand after some-

thing; with לְ, as with בְּ;

with מִן, to put forth the hand

somewhere. Particip. pass. שָׁלֹחַ

stretched out, slim, slender;

שָׁלַח sprouts, shoots. Niph.

(inf. abs. נִשְׁלַח) to be sent. Pl.

1) in the intensive form, to send

forth plagues, pestilence, punish-

ment (of God), with לְ, בְּ of the

person or subject; to discharge,

dismiss (a slave, a prisoner), hence

the phrase, to send a daughter

away, i.e. to give her away in

marriage; to send a wife away,

i.e. to divorce her (see שָׁלַח);

to dismiss some one, to deliver him

up, generally with the addition of

בְּיָד or בְּ of the person into whose

power something is given; to cast

off something, get rid of it; 2) to

throw (arrows), to send forth (fire

into a city, to set on fire, for

which also the form **שָׁלַח בְּאֵשׁ** is used), to stretch out (the hand), to spread (the branches); next, to send generally, with **עַל**, to some one. Pu. to be sent, dismissed, released, forsaken, driven away, as pass. both of Kal and Piel. Hiph. almost like Pi.

שָׁלַח (fut. **יִשְׁלַח**) Aram. the same, to send, send forth, stretch out (the hand), to lay hands upon (**לְ**) something, and in as various significations as the Hebrew.

שֶׁלַח (with suff. **שֶׁלַחוֹ**) m. 1) shot, missile, weapons, or a pointed weapon, a spear, dart, sword; from **שָׁלַח** in the signif. of throwing, **עָבַר בְּשֶׁלַח** to perish by the shot, Author. Vers. by the sword; 2) a sprout, shoot, from **שָׁלַח** to spread out, to stretch out, comp. **שֶׁלַחוֹ**; in this sense only the plur. with suff. **שֶׁלַחוֹיָהוּ**; 3) streaming; next, a stream, probably equiv. to **שֶׁלַח** the well-known pond or spring on the south-west of Jerusalem; 4) p.n. m. (the shooter).

שֶׁלַח (for **שֶׁלַח** streaming, comp. **שֶׁלַחוֹ** a gushing fountain) p.n. of a conduit or pool on the south-west of Jerusalem.

שֶׁלַחוֹ f. a sprout, shoot, from **שָׁלַח** to spread out.

שֶׁלַחוֹ p.n. m. (shooter or shot).

שֶׁלַחִים (streams), p.n. of a city in Judah.

שֶׁלַחַן (const. **שֶׁלַחוֹן**, plur. **חֲנוּת**—) m. origin. that which is spread out from **שָׁלַח**, a table, **שֶׁלַחַן אֲכָלִי** those that eat at one's table, friends; the table of God, i.e. the altar; **שֶׁלַחַן הַפָּנִים** the table of shewbread, also called **שֶׁלַחַן הַמִּזְבֵּחַ**; **שֶׁלַחַן** to spread or set a table.

שָׁלַח (once **שָׁלַח** in a transitive signif., fut. **יִשְׁלַח**) origin. to lead; next, to rule over, to be master of (**אֲ**, **עַל**) something. In the transitive sense, **שָׁלַח** signifies, to empower. Hiph. to let rule, give power or permission, synon. with **הִתְקִין** (Eccl. 6:10) in the same sense.

שָׁלַח (fut. **יִשְׁלַח**) Aram. the same, to rule or have power over (**אֲ**) something; also, to attack something. Aphal, to cause to rule, to appoint as a ruler.

שֶׁלַח (not used) to protect, to shelter, to cover (the root **שָׁלַח** is related to **לָאֵם**, **לָם**, Aram. **שָׁלַד**; hence in the Talm. **שֶׁלַחַן** covering of the head. From which:—

שֶׁלַח (only pl. **שֶׁלַחִים**, const. **שֶׁלַחִי**) m. a shield, origin. that which protects, synon. with **מִגֶּן** of a similar derivation; **שֶׁלַחִי הַזָּהָב** the golden shields—the **שֶׁלַחִים** (shields) were sometimes hung up

on the walls for ornament; to fill the shield, i.e. to arm oneself with them; to fill the hand with the shield; i.e. to lay hold of it.

שֶׁלֶמַח masc. mighty, powerful, e.g.

"where the word of the king is, there is power" (Eccles. 8:4); שֶׁלֶמַח

שֶׁלֶמַח there is no power over, etc.

שֶׁלֶמַח (const. pl. שְׁלֹמֹחַ—) Aram. m. an officer, a ruler (of a province).

שֶׁלֶטָּה (const. שְׁלֹטָה) Aram. m. rule, power, dominion, command. The pl. signifies kingdoms, dominions; also concr. rulers, regents.

שֶׁלֶטָּה fem. from שֶׁלֶטָּה, which see.

שָׁלֵי (only pause שְׁלֵי) m. rest, quietness, stillness, from שָׁלָה; שְׁלֵי adv. softly, quietly, secretly, orig. in the quiet, in secrecy.

שְׁלֵי (with suff. שְׁלֵי־הָ) f. the after birth, probably from שָׁלָה in the signification of hanging down, suitable to the explanation by the ancients, bag, in which the child was considered to lie in the mother's womb.

שְׁלֵי and שְׁלֵי equiv. to שָׁלָה, which see.

שֶׁלֶם (pl. שְׁלֵמִים) adj. m., שְׁלֵם, (as if from שָׁלָה) f. 1) ruling, having power; next, as a subst. the powerful, mighty one; 2) in a bad sense, harsh, violent; also, imperious, shameless, of a harlot.

שָׁלֵם (pl. שְׁלֵמִים) Aram. adj. m. 1) mighty, powerful, having power; hence, as a subst. a ruler, high officer; 2) as an abstr. power; hence, with the addition of ל before the infinitive, it is permitted, allowed to be done.

שְׁלֵם (pl. שְׁלֵמִים) masc. 1) a third part, *triental*, as a corn measure, the third part of an ephah, or a large measure containing three smaller ones, which, however, cannot be defined now; שְׁלֵם as an adverb formed in the accus., full in measure or according to measure, e.g. thou givest them tears to drink in great measure (בְּרִמְעוֹת שְׁלֵם); 2) a musical instrument, according to Kimchi, consisting of three strings; probably, however, a triangle; 3) a kind of warriors or combatants in chariots, three standing together in the chariot, two of whom served as seconds to the combatant. The ancient commentators explain the word similarly to מְשֻׁנָּה the second after the king; thus שְׁלֵם the third in rank. שְׁלֵם רֹאשׁ הַחַיִּיטִים occurs in a sense similar to שֶׁר הַרְבֵּב head of the charioteers; rarely in this sense שְׁלֵם or שְׁלֵם with אפס.

שְׁלִישִׁי (pl. **שְׁלִישִׁים**) adj. m., **שְׁלִישִׁיה** or **שְׁלִישִׁית** fem. the third, from **שָׁלוֹשׁ**, e.g. the chamber on the third floor, the third part, the third day; reckoned from the time of speaking; thrice, repeating something three times; the third year, etc.; **שְׁלִשְׁתָּהּ** adv. a third time; **בְּעֵת מָחָר הַשְּׁלִישִׁיה** about this time the day after to-morrow (Author. Vers. "about to-morrow any time or the third day," which rendering is adopted in consequence of the **בְּעֵת** separating **בְּעֵת** from **מָחָר**).

שָׁלַח (Kal, not used) orig. equiv. to **שָׁלַח** to send off, to cast off, but only Hiph. in this sense; **הִשְׁלִיךְ** to throw upon some one (a missile); also in a spiritual sense, to cast something upon some one, i.e. to commend or entrust it to him; **הִשְׁלִיךְ נַפְשׁוֹ מִן־נֶגֶד** to cast one's life away, i.e. to expose it; **הִשְׁלִיךְ אַחֲרָיו גֹּחַל** to throw something behind one's back, i.e. to disregard it; **הִשְׁלִיךְ מִלְּפָנָיו** (spoken of God) to cast some one away from His countenance, i.e. to withdraw His providence from him. It is used besides in a physical sense in manifold significations. Hoph. **הִשְׁלָךְ** and **הִשְׁלָךְ** pass. and also in the figur. sense

הִשְׁלָךְ עַל to trust in one entirely.

שָׁלַךְ masc. the cormorant or the plungeon, so called from its shooting down, like an arrow, from the high cliffs, and plunging into the water to seize its prey. From **שָׁלַךְ**.

שְׁלָכָה (Piel-noun) f. 1) the falling (of a tree), or the dropping of the leaves from the tree; 2) p.n. of a gate in the temple.

שָׁלַל (2 pers. **שָׁלַלְתָּ**, inf. abs. **שָׁלַל**, fut. **יִשְׁלַל**) 1) to pull off, to pull out: 2) to plunder, to rob, especially of booty, to spoil; **שָׁלַל שָׁלַל** to make booty. The root is related to that in **נָשַׁל**, **נָשַׁל**, **נָשַׁל**. Hithpael **נִשְׁלַל** (for **נִשְׁלַל** according to Aram. analogy) to be plundered, spoiled, to become a prey. See **שָׁלַל**.

שָׁלַל (const. **שָׁלַל**, with suff. **שָׁלַלְתָּ**) m. origin. that which is drawn away from the enemy; next, booty generally; also in a figur. sense, gain, profit, or anything acquired by a struggle.

שָׁלֵם (particip. **שָׁלֵם**, fut. **יִשְׁלַם**) orig. to be whole, entire, sound, complete, in contrast to **נִקְרָא**; hence, 1) to be well, affluent, happy, prosperous, peaceable, to live in friendship with others, secure;

particip. **שָׁלֵם**, equiv. to **שָׁמַח**
שָׁלוֹם a friend; particip. pass.
שָׁלֵם peaceable; 2) to be com-
 pleted, finished, e.g. of a building,
 of a time. Pi. **שָׁלַם** in a trans.
 sense, 1) to preserve in happiness,
 prosperity; 2) to make complete,
 finish, transf. to restore (that
 which is stolen), to pay (a debt),
 to discharge (an obligation), to
 fulfil (an offering, a vow), to re-
 compensate, requite, reward, gene-
 rally with the addition of **נָמַל**.
 Pu. pass. 1) to be paid, recom-
 pensed, requited, rewarded; 2) to
 be befriended; hence, used of the
 Hebrew nation **מִשְׁלָם**, equiv. to
עֶבֶר orig. a friend, or one de-
 voted to God. Hiph. 1) to be
 peaceable, or to live in peace with
 (עִם, אִתּוֹ) some one, to submit,
 subject himself to some one; 2)
 to fulfil, to make an end of,
 complete something.

שָׁלַם (particip. pass. **שָׁלֵם**) Aram.
 the same, but only in the signif.
 of completing. Af. **שָׁלַם** 1) to
 make an end of, complete; 2) to
 restore, recompense, deliver back.
שָׁלַם (def. **שָׁלָמָא**, with suff. **שָׁלָמְכֹן**)
 Aram. masc. wellbeing, welfare,
 prosperity, peace, equiv. to **שָׁלוֹם**
 Hebrew.

שָׁלַם (pl. **שָׁלָמִים**) adj. m., **שָׁלָמָה** (pl.

שָׁלָמוֹת) fem. 1) whole,
 complete; hence, full, in
 to weight, measure, or
 complete, in numbers or
 ing of an army; unto
 not hewn, of a stone;
 mental sense, peaceable
 devoted; hence **עָמַד לַיהוָה**
 ted to God, in which **שֵׁר**
 is sometimes omitted;
 the city, later called
 which name is the be
 subsequent appellations
שָׁלַם (pl. **שָׁלָמִים**) m. rewar
 recompense, for which
 the plur. in the abstra
 hence **נִבְחַ שָׁלָמִים** peace
 offering, equiv. to **דָּן**
 Sometimes **נִבְחַ** is omit
 out altering the sense.

שָׁלַם (after the form **קִפָּר**,
 recompense (in connec
נִקָּם); 2) p. n. m. for w
שָׁלוֹם; patron. **שָׁלָמִי**.

שָׁלַם p. n. m. (recompense
 name is often found.

שָׁלַם see **שָׁלוֹם**.

שָׁלָמָה (formed from **שָׁלוֹם**
 pense, retribution (of tl
שָׁלָמָה p. n. of the renowne
 king Solomon. The
 formed from **שָׁלוֹם**, wit
 mination **הָ-י-וֹ-יָ-וֹ** an
 the peaceful one.

שָׁלֶמָה (const. **שְׁלֹמָה**, with suffix **שְׁלֹמָתוֹ**, plur. **שְׁלֹמֹת**, with suffix **שְׁלֹמֹתַי**) f. 1) garment, transposed from **שְׁמָלָה**, which contains the orig. signif., though **שְׁלֹמָה** occurs very frequently; 2) p.n. m.

שְׁלֹמֹן p.n. m. (the clothed one) for which also **שְׁלֹמָה** occurs.

שְׁלֵמִי p.n. m. (the same).

שְׁלָמִי p.n. m. (the peaceable one).

שְׁלֵמִיאל p.n. masc. (befriended by God).

שְׁלֵמִיהוּ p.n. m. (devoted to God).

שְׁלָמִית 1) p.n. fem. (the peaceable one); 2) p.n. f. (friendship).

שְׁלֵמָן p.n. of a king of Assyria; complete **שְׁלֵמָנָאֵר**.

שְׁלָמָן (only pl. **שְׁלָמָנִים**) m. recompense, reward, also bribe, from **שָׁלַם** to reward.

שָׁלַף (fut. **יִשְׁלֹף**) to draw (the sword), to pull off (the shoe), to pull out (grass), to draw out an arrow from the body which it has penetrated; most frequently, however, of the drawing of a sword; hence **שָׁלָף** a warrior, origin. he that draws the sword.

שְׁלָףִי p.n. of a people in Arabia Felix, probably the *Zalaphevoi* of Ptolemy.

שְׁלָשׁ (**שְׁלֹשׁ**, const. before makkaph **שְׁלָשׁ**) cardinal number; f. **שְׁלָשָׁה** (const. **שְׁלָשָׁת**, with suff. **שְׁלָשָׁתִי**)

masc. three, generally before the noun, and but rarely after the noun. The numeral itself, however, is often considered as a noun, and therefore stands in the constructive state when it occurs before a noun; but when it occurs after a noun, it stands in the absolute state; e. g. **שְׁלָשָׁה חֳדָשִׁים** at about after three months; **בְּשָׁנָה שְׁלִישִׁית** in the third year; joined with **עֶשְׂרֵה** for the fem., or with **עָשָׂר** for the masc., it signifies thirteen; the plur. **שְׁלָשִׁים** signifies thirty.

שְׁלִישׁ p.n. m. (triune).

שְׁלִישׁ see **שְׁלִישׁ**.

שְׁלִישׁ (Piel, formed from **שָׁלַף**) 1) to divide into three parts; 2) to do something on the third day (from the day spoken of); 3) to do something the third time; joined with other verbs, it stands as an adv. taken from the numeral. Pu. to be threefold, or three years old; hence, part. **שְׁלִישִׁי**.

שְׁלִישִׁי (after the form **שְׁלִישִׁי**) masc. the third (i. e. grandson) after the son, viz. great-grandson. A son of the **שְׁלִישִׁי** is called **רִבְעִי**.

שְׁלָשָׁה p.n. of a district in Ephraim, wherein the city **בְּעַל שְׁלָשָׁה** (according to Eusebius, **בְּיַת שֵׁשׁ**) is situate, and, according to the

same authority, fifteen Roman miles north of Diospolis.

שָׁמַיִם p.n.m. (triumph).

שָׁמַיִם (formed from שָׁמַיִם with the adverbial termination שָׁמַיִם) adv. the day before yesterday, orig. three days ago; generally in connection with שָׁמַיִם, שָׁמַיִם.

שָׁמַיִם see שָׁמַיִם.

שָׁמַיִם (with הַ שָׁמַיִם) dem. adv. 1) there, of the place, in reply to the question, where? שָׁמַיִם relative, in which place, the relative being separated from שָׁמַיִם by the insertion of several words; שָׁמַיִם—שָׁמַיִם yonder—there, שָׁמַיִם from thence, שָׁמַיִם—שָׁמַיִם from whence; שָׁמַיִם thither, denoting a motion towards a place; 2) there, then, of time, transf. from the sense of locality; 3) there, rather like a demonstrative, and equiv. to, this; also in reference to the material; hence שָׁמַיִם out of, from out.

שָׁמַיִם (before makkaph שָׁמַיִם, with suff. שָׁמַיִם, plur. שָׁמַיִם, const. שָׁמַיִם) m. 1) sign, mark (by which one is recognised); שָׁמַיִם Yah is His name, i.e. He is identified by that name; next, name generally; שָׁמַיִם, שָׁמַיִם by name; שָׁמַיִם to call by name; שָׁמַיִם a man of repute, renown; שָׁמַיִם of no repute or distinc-

tion; שָׁמַיִם is especially used of a good name, or of good report (in contrast to שָׁמַיִם), or remembrance, good memory (after death); hence, to blot out the name, i.e. to obliterate the memory; sometimes as a concrete, that which perpetuates the remembrance, i.e. monument, memento; applied to God, שָׁמַיִם signifies the manifestation of his glory or majesty, etc.; hence the many phrases in this sense, e.g. for the sake of His name, to call upon the name of God, to know the name of God, etc.; 2) p.n.m. Shem, from whom, according to Mosaic analogy, descended the nations of South-western Asia, as the Persians, Assyrians, Syrians, Hebrews, etc., and which nations are called the "Semitic."

שָׁמַיִם (with suffix שָׁמַיִם, plur. const. שָׁמַיִם, and with suff. שָׁמַיִם) Aram. the same.

שָׁמַיִם (equiv. to שָׁמַיִם, a contracted form from שָׁמַיִם) p.n.m. (the celebrated one).

שָׁמַיִם (probably of foreign origin) p.n.m.

שָׁמַיִם (equiv. to שָׁמַיִם fame) p.n.m. שָׁמַיִם see שָׁמַיִם.

שָׁמַיִם (sometimes *plene* שָׁמַיִם, compounded from שָׁמַיִם) m. orig.

the obscure or less known part of the world, the north; comp. **צָפוֹן** in the same sense and of a similar derivation; transf. to the north side, the left side; **מִשְׁמָלָה** on or from the left, followed by the genitive or dative; **לְ מִשְׁמָלָה** north of. The root is **שָׁמַל** equiv. to **צָמַח**, **צָמַח**, to conceal, hide, from which **שָׁמַל** is formed (with the termination **ל**), like **אֶשְׁלַל**, **מָרַסַל**, **חָרַסַל**, **גָּבַעַל**. From which denom. **הַשְׁמָלִיל**, **הַשְׁמָלִיל**, to be at, or to turn to, the left; also to use the left hand.

שְׁמָלִי adj. m., **שְׁמָלִית** f. left, to be on the left; in contrast to **יְמִינִי**. See **שְׁמָלִי**.

שְׁמָלִים (equiv. to **שְׁמָלִים** fame) p.n.m. interchanging with **שְׁמָלִה**.

שְׁמָלִי p.n. m. (the signification is obscure).

שָׁמַד (Kal, not used) to cut off, to destroy; related with **שָׁמַד** and **שָׁמַד**, which see. Hiph. **הִשְׁמִיד** (like **הִכְרִית**) to destroy, to uproot, to blot out, e.g. people, nations; also of inanimate beings, to desolate, lay waste (cities, altars, etc.); the inf. **הִשְׁמִיד** is used as a noun, destruction. Niph. to be destroyed, desolated (of places), to be blotted out (of people, nations).

שָׁמַד (Aram.) the same; hence, **אַף** like **הִשְׁמִיד** like Hiph. in Heb.

שָׁמַד (not used) to be high, elevated, as in the Arab. From which **שְׁמִי**.

שָׁמַד see **שָׁמַד**.

שָׁמַד (from **שָׁמַד**, pl. **שְׁמָדִים**) fem. 1) desolation, transf. to astonishment, amazement, terror, shuddering; 2) p. n. m. probably contracted from **שְׁמָעָה** fame, in which also **שְׁמָעָה** and **שְׁמָעָה** occur. The forms **שְׁמָהוּת** and **שְׁמָהוּת** which occur for it, stand probably for **שְׁמָעוּת** and **שְׁמָעוּת** in the same signif.

שְׁמָה p. n. m. (valuation), only occurs as a patron. **שְׁמָה**.

שְׁמָהוּת see **שְׁמָה**.

שְׁמָהוּת (Aram.) pl. from **שָׁמַד**.

שְׁמָהוּת p. n. masc. (contracted from **שְׁמָהוּת**, heard by God).

שְׁמָהוּת p. n. m. (the famed one). See **שְׁמָהוּת**.

שְׁמָהוּת (const. **שְׁמָהוּת**, pl. **שְׁמָהוּת**) f. 1) concrete, that which is announced, i. e. tidings, news, rumours, report (either good or bad); applied to God, it signifies, a message from, or instruction by, Him, also doctrine; 2) abstract, the announcing, informing. Root **שָׁמַד**, proceeding from the signif. in Hiph.

שָׁמַר Ketib for שָׁמַר, which see.

שָׁמַר (fut. יִשְׁמַר) origin. to shine, to be bright (comp. לָהֵל); next, to be cheerful, glad, to rejoice at (אֵל, מֵן, עַל) something, or with אֵל in the sentence following; with לְמִנִּי, to rejoice before some one; but with לְ, to rejoice or triumph at the misfortune or hurt of another. Pi. שָׁמַר to rejoice, gladden some one; with מֵן, עַל, לְ, to cause some one to rejoice or triumph over another's misfortune. Hiph. like Pi.

שָׂמַח (pl. שְׂמֵחִים, const. שְׂמֵחַ, once שְׂמֵחַ) adj. m., שְׂמֵחָה f. rejoicing, being glad, cheerful, at something, with אֵל, לְ, etc.

שְׂמֵחָה (plur. שְׂמֵחוֹת) joy, rejoicing, gladness, cheerfulness, merriment; transf. to feast or festival of rejoicing; שְׂמַח to rejoice greatly, exceedingly.

שָׁמַר (fut. יִשְׁמַר) 1) to cast, to break loose (of the beasts of burden), to fling (out of the window); the Targum renders it מָנַר; the root is שָׁמַר, which is found again in שָׁמַר; 2) to remit, e.g. a debt, to release, e.g. the land, i.e. to let it lie uncultivated; with מֵן, to cease from something. Niph. to be scattered, to be loosed, to be thrown down, e.g. from

a rock. Hiph. to release, remit (a debt). Another שָׁמַר in the signif. of שָׁמַר, is found only in modern Hebrew.

שְׁמִיָּה f. remission (of a debt), release (of a land from being cultivated); hence שְׁמִיָּה הַשְּׁבִיעִי year of release, i.e. every seventh year, when debts were cancelled and agriculture intermitted; שְׁמִיָּה הַשְּׁבִיעִי matter referring to the year of release.

שְׁמִיָּה p.n. m. (perhaps compounded from שְׁמִיָּה the famed one).

שְׁמִידָה p.n. m. (famous in knowledge), contracted from שְׁמִידָה; patron. שְׁמִידָה.

שְׁמִיָּה fem. mattress or bed-cover, from שָׁמַר to stretch along.

שְׁמִיָּה (pl. from a sing. שְׁמִי, comp. מִיָּה from a sing מִי; const. שְׁמִי, with הַ finis שְׁמִיָּה) m. origin height; transf. to heavens in the remotest sense; often joined with אֱלֹהִים and יְיָ; שְׁמִי הַשְּׁמַיִם the heaven of heavens. It is often used for "God," as in many modern languages.

שְׁמִיָּה (plur. from שְׁמִי, def. שְׁמִיָּה) Aram. m. the same.

שְׁמִיָּה (formed from שְׁמִיָּה) adj. m., also as an ordinal number, שְׁמִיָּה f. the eighth. The fem. שְׁמִיָּה signifies also, a musical instru-

ment of eight strings, or, according to some, a certain melody or tone (*ottava*), which, however, cannot be defined.

שָׁמִיר (with suff. **שְׁמִירוֹ**) m. 1) thorn, thistle, or collectively, thorn-bush; figur. enemies, from **שָׁמַר** to invade, penetrate, pierce; 2) a diamond, used for engraving, from the same original signif.; 3) p.n. of two cities; 4) p.n. m. for which in the Ketib **שָׁמִיר**.

שְׁמִירָמוֹת p.n.m. (fame of eminence).

In modern Hebrew (*Esth. Rabba*) Semiramis was so written.

שָׁמַל (not used) but is the basis for **שְׁמָלָה** masc. garment, raiment, covering, from **שָׁמַם** to cover, with the ancient form of termination **לְ**, as in **סָפַל**, **נָבַל**, **עָרַל**, etc.; but the fem. form only is used.

שְׁמָלָה (plur. **שְׁמָלוֹת**, with suffix **שְׁמָלוֹתָם**) f. a garment, covering, especially the spacious and broad robe in which the orientalists wrap themselves, from which **שְׁלָמָה** is transposed, with a similar signif.

שְׁמָלִי p.n. m. see **שְׁלָמִי**.

שְׁמָלִי see **שְׁמָאִלִי**.

שָׁמַם (Kal used in the dissolved form, imper. **שָׁם**, inf. **שְׁמֹות**, fut. trans. **יִשָּׁם**, but pl. **יִשְׁמֹוּ**, intrans. **יִשָּׁם**, after the form **יָמַר**, **יָצַר**, **יָקַל**, **יָחַת**; in the intrans. signif. the futures

of Kal and Niph are blended together, as is the case with **קָלַל** and **דָּמַם**) 1) to terrify, to cause amazement; hence, to lay waste, to desolate; **שְׁוֹמֵם** the desolater, ravager, tyrant; **שְׁקוֹץ שְׁוֹמֵם** the abomination (idol) of the desolater; 2) intrans. to shudder, gaze, to be amazed at (**עַל**) something; transf. to be waste, desolate, ruined, and in this sense **שְׁוֹמֵם** desolate; applied to people, it signifies, languishing, perishing, solitary; pl. **שְׁוֹמְמוֹת** desolate, waste places, ruins. Niph. **נִשְׁמַם** to be amazed, to gaze at (**עַל**) something; next, as in Kal, waste, desolate, forsaken; of people, to be perishing, lonely, languishing. Hiph. **הִשְׁמִים** (fut. **יִשְׁמִים**, inf. **הִשְׁמִים**, particip. **מִשְׁמִים**) 1) to amaze, terrify; transf. to lay waste, to desolate; 2) intrans. as in Kal, to be amazed, terrified at (**עַל**) something. Hoph. **הִשְׁמָם** (3 pl. **הִשְׁמָמוּ**) to be amazed; transf. to be laid waste. Hith. **הִשְׁתֹּמַם** (future **יִשְׁתֹּמַם**) to be amazed, stunned, disheartened. The root is identical with that in **אֶשֶׁם** and **תָּמָה**.

שְׁמָם (Aram.) the same; hence Ithp. **אֶשְׁתֹּמַם**.

שְׁמָם adj. m., **שְׁמָמָה** fem., desolate, waste.

one to hear (his voice or cry), to let some one hear ; with omission of קול, to cause to sing, or sound forth : 2) to proclaim, announce. From the Hiph. the noun שְׁמֵעָהּ is formed, which see.

שָׁמַע (Aram.) the same ; with עַל, to hear something of or about some one. Ith. to obey, to show obedience, to submit.

שֹׁמֵעַ p. n. m. (the obedient one).

שִׁמְעָה (in pause שְׁמַע, with suff. שְׁמֵעִי, שְׁמֵעָה) m. the hearing ; transf. to report, repute, renown, information ; also in the sense of a clear sound, and in all significations of the verb.

שִׁמְעָה p. n. m. (report).

שִׁמְעָה (fame) p. n. m. of a city in Judah.

שִׁמְעָה (with suff. שְׁמֵעִי) m. report.

שִׁמְעָה p. n. m. (for שְׁמֵעָה the renowned one). Sometimes שְׁמֵעָה and שִׁמְעָה (for שְׁמֵעָה) are used for it, which signify the same.

שִׁמְעָה p. n. m. (the same), patron.

שְׁמֵעִי. See שִׁמְעָה II.

שִׁמְעָה (with the article) p. n. masc. (the same).

שִׁמְעָה see שְׁמֵעָה.

שְׁמֵעִי p. n. m. (the one that is heard or answered), patron. שְׁמֵעִי.

שִׁמְעָה p. n. m. (the renowned one).

שִׁמְעָה p. n. m. (heard or answered by God).

שְׁמֵעָהּ p. n. m. (the same).

שִׁמְעָה p. n. f. (renown, fame).

שִׁמְעָה (not used) probably only a secondary form from שְׁמֵעָה, by which the following nouns will be easily explained:—

שִׁמְעָה masc. a short gentle sound, a whispering. Comp. שְׁמֵעָה.

שִׁמְעָה fem. an evil report, disgrace ; comp. שְׁמֵעָה ; also smiting, thrusting, overthrow.

שָׁמַר (fut. שְׁמֹר) orig. to penetrate, impress, urge (comp. שְׁמֹר) ; next, 1) to impress on the memory, to keep (in remembrance), to keep or retain the anger (sometimes אָז or עֲבָרָה are omitted) ; with accus., to keep a thing in memory concerning some one ; 2) to observe, to notice (the way, the walk, a deed), construed with עַל or אֶת of the person ; to observe a command, a covenant, a sabbath, or to keep anything promised ; to observe, i. e. to besiege a town ; 3) to guard, to watch (a flock, a garden, a house), and in a spiritual sense, to protect, maintain, with accus., אֶת, אֵל or עַל of the object ; with מִן, to guard or preserve from something. In this sense שָׁמַר a keeper, guard, shepherd ; transf. to a prophet ; 4) almost reflective, like Niph., to

guard oneself, to beware from (מִן) something or some one. Niph. 1) pass. to be kept, watched, guarded; 2) reflective, to keep or guard oneself from (מִן, מִנִּי) something, to beware from (also with אֶ) something; frequently with the inf. following, or with (לְ) and the fut. in the concluding sentence, and in the imp.; often with the addition of לְנַפְשׁוֹתֵיכֶם, לְנַפְשׁוֹתֵיכֶם to give emphasis to the caution; 3) to do something attentively, carefully, with לְעִשׂוֹת following. Po. to keep as an observance. Hith. to guard oneself from (מִן) something, to keep a law, to take heed.

שִׁמַּר (only pl. שִׁמְרִים) m. 1) origin. the remainder, or that which is retained; hence, the dregs, the sediment at the bottom of a cup or cask, the lees of wine, also used of wine that keeps well; שָׁקַט אֶל שִׁמְרִים, קָפָא עַל שִׁמְרִים "to rest upon one's lees," is a figure, indicating to continue quietly, unconcerned, in one's former condition.

שִׁמַּר p. n. m. (watch); once שִׁמַּר (guard) is used for it.

שִׁמַּר (only pl. שִׁמְרִים) m. observance of a festival; according to others, preservation.

שִׁמַּר 1) p. n. m. (keeper), once for שִׁמַּר; 2) p. n. f., for which once שִׁמְרִית.

שִׁמְרָה f. eyelash. The derivation is obscure.

שִׁמְרָה f. watch, guardianship; formed from a masc. form שִׁמַּר.

שִׁמְרוֹן p. n. m. (guard), patr. שִׁמְרוֹנִי.

שִׁמְרוֹן Samaria (watch mountain), p. n. of a mountain, and also of a city built thereon, which was the metropolis of the kingdom of Israel and the royal residence; later a village called Sebaste, also Shemrun or Shemrin; transf. to the kingdom of Samaria. Gent. שִׁמְרוֹנִי.

שִׁמְרִי p. n. m. (keeper).

שִׁמְרִיהָ p. n. m. (guarded by God).

שִׁמְרִיהוּ p. n. m. (the same).

שִׁמְרִין (Aram.) equiv. to שִׁמְרוֹן in Hebrew.

שִׁמְרִית p. n. f. (female watcher). See שִׁמַּר.

שִׁמְרָת p. n. m. (guard).

שִׁמַּשׁ (Poal, not used) Aram. to serve, to wait, attend upon; also of frequent use in modern Heb. Pael, to serve, especially of divine service; hence in Targum for שִׁמַּר and בָּהֶן.

שִׁמַּשׁ (with suff. שִׁמַּשִּׁי, pl. שִׁמַּשׁוֹת, with suff. שִׁמַּשְׁתֶּיךָ) com. the sun; under the sun, i. e. on earth;

before the face or under the eyes of the sun, figur. expressions for indicating: publicly, openly; the sun goeth forth, i.e. rises; the sun returns, i.e. sets. The pl. signifies the sun's rays, or anything protruding as rays, e.g. battlements, pinnacles, turrets (on a wall).

שָׁמֹן Samson, p.n.m. (the brilliant one), formed from **שָׁמַשׁ**.

שָׁמִישׁ p.n.m. the same.

שָׁמִישָׁרִי p.n.m. (compounded from **שָׁמִישׁ** and **שָׁמִירִי**).

שָׁמִיתִי see **שָׁמָה**.

שָׁן (before makkaph **שָׁן־**, with suff. **שָׁנוּ**, dual **שָׁנַיִם**) com. 1) origin. point, edge, prong; hence, sharp cliff, point of a rock; next, tooth of a human being, and also of an elephant, ivory, thus **שָׁן בַּתִּי** ivory palaces; the dual form is used on account of the two rows of teeth; to carry the life between the teeth, is a scriptural figure for risking one's life; 2) (edge of a rock) p.n. of a place, perhaps of a rock.

שָׁנָה a rare form for **שָׁנָה**, which see.

שָׁנָה (3 plur. **שָׁנוּ**, fut. **יִשְׁנֶנָּה**) Aram. equiv. to **שָׁנָה** in Heb. to change, to become different, e.g. of the changing of the general colour of the face; especially to change for the worse; with **בֵּן**, to be different from something. Pael **שָׁנִי** (3 pl.

שָׁנִי) to change; with **בֵּן**, to turn something different from another; to alter the word of the king, i.e. to transgress his command. Itph. to be altered, changed, disfigured; and also reflective, to alter (one-self). Af. **שָׁנִי** to change (the times); also like Pa. to transgress a royal order.

שָׁנָה (a secondary form from **שָׁנָה**) f. sleep; see **שָׁן**.

שָׁנָה (Aram.) f. sleep.

שָׁנָה (fut. **יִשְׁנֶנָּה**, inf. **שָׁנֶנָּה**) orig. to cut, stick into something (related to **סָנָה**), transf. to hate; hence, **שָׁנָה** a hater, an enemy; with suff. **שָׁנָה לִּי**, equiv. to **לִּי שָׁנָה**. Niph. pass. to be hated. Pi. to attack violently. Part. **שָׁנֶנָּה** violent enemy.

שָׁנָה (particip. pl. **שָׁנֶנָּה**) Aram. the same as **שָׁנָה** in Heb.

שָׁנָה p.n. masc. (the etymology is obscure).

שָׁנָה (origin. inf. Kal) fem. 1) the hating; 2) conc. hatred.

שָׁנָה (the plur. in modern Hebrew **שָׁנֶנָּה**) masc. probably equiv. to **שָׁנָה** repetition; thousands of repetitions (Ps. 68:18), i.e. many many thousands; according to others, **שָׁנָה** signifies an angel, and they render the passage in the Psalms, thousands of angels.

שנא p. n. m.

שנב (not used) to entwine, related to ענב in a similar sense, from which אֶשְׁבֵּל lattice, window. In a similar manner אֶרְבֵּה, הִרְבֵּה, and שִׁבְכָה are derived from verbs signifying to entwine.

I. שָׁנָה (fut. יִשְׁנֶה, once יִשְׁנֶה, and the נ appears also in the derivative שְׁנִיָּהּ) 1) to repeat, to do something a second time; hence, to continue in (בְּ) something, to stir up something (בְּ) anew, as if the verb were a denom. from שְׁנִיָּהּ; 2) to be different from (מִן) something, to differ always, i. e. to be changeable, uncertain; hence, שְׁנִיָּהּ the uncertain ones; 3) to alter (for the worse), to be disfigured. Niph. to repeat itself (of a dream). Pi. (once שִׁנְּנָה) 1) to change (the dress), to alter (the course of life), to change justice for injustice, i. e. to pervert justice; 2) to disfigure the countenance, fig. in the phrase אֶת מַעְמוֹ שִׁנְּנָה to disfigure one's understanding, i. e. to pretend to be mad or foolish; 3) to change the place of anything, i. e. to carry it to another. Pu. pass. to be changed, altered. Hith. הִשְׁתַּנְּה to change one's dress, i. e. to disguise oneself.

II. שִׁנִּי (not used) to shine, to

glitter; after the Arab. From which שְׁנִי, which see.

שָׁנָה (const. שְׁנָת, with suff. שְׁנָתוֹ, dual שְׁנָתִים, pl. שְׁנִיָּהּ const. שְׁנִיָּהּ; poetically שְׁנֹת, const. שְׁנֹת, with suff. שְׁנֹתֶיהָ fem. orig. circuit, return (of time); hence, a year, comp. *annus* a year, orig. a circle; שָׁנָה שָׁנָה, מִדֵּי שָׁנָה בְּשָׁנָה, שָׁנָה שָׁנָה בְּשָׁנָה from year to year, annually; the plur. signifies an uncertain number of years, and transf. to the produce of years. The dual שְׁנָתִים is often joined to יָמִים, to denote uninterrupted continuation. Joined with numerals, the latter always succeed שָׁנָה, and sometimes שָׁנָה is again added, following the numerals. The root is שָׁנָה.

שָׁנָה (from יָשָׁן) f. sleep; transf. to a dream.

שָׁנָה (pl. שְׁנִיָּהּ) Aram. f. 1) a year; 2) sleep; in both significations like the Hebrew.

שְׁנֵהבִים (formed from a singular שְׁנֵהבָה) f. ivory, orig. elephant's teeth.

שָׁנָה (a root adopted for שִׁנְּנָה) to pierce. See שִׁנְּנָה.

שְׁנִי (formed after the usual manner from שָׁנָה, const. שְׁנִי, pl. שְׁנִיָּהּ) m. the crimson colour obtained from the turtle insect, *coccus ilicis*

(חולצת); transf. to materials dyed with this colour; especially the pl. in this sense. The root is שנה II., to shine; comp. שנה in Aram. According to others, the root is שנה I., and the origin. signif. is double dyed, which may be etymologically correct; but is not substantiated as a matter of fact.

שני (formed from שנים, pl. שנים) ordinal number, m., שנית f. the second. The pl. masc. signifies especially, the second row or class, or the rooms in the second story. The fem. sing. signifies a second time.

שני adj. m., שנית f. hated, hateful.

שנים (const. שני, with suff. שניהם) cardinal number, m., שתיים (const. שתי) f. two; שנים שנים two and two, a pair; שניהם both of them; the fem. also signifies two kinds, or at a second time; פעם וּשְׁתַּיִם once and again. The form שנים is not a dual one, but is formed from שנה, after the manner of לילה. The f. form שתיים is contracted from שנתים, from which שתיים, and the נ was subsequently dropped. The abridged forms שתיים, שנים, only occur in connection with עשר and עשרה. From which שני; see also שתי.

שנית fem. sharp, piercing words, mockery, scorn, derision, from שני to sharpen.

שני (coat of mail). p.n. of a ridge of mountains of Hermon (among the Amorites), equiv. to שני (among the Sidonians).

שני (denom. from שני, 1 pers. pret. שני, plur. שנים) to sharpen (the sword); to sharpen the tongue, i.e. for slander; to sharpen or point (the arrows). Pi. to sharpen (in a spiritual sense), to teach diligently, to exhort, to inculcate. Hith. שני to be penetrated or pierced (with pain).

שני (Kal, not used) to pinch, to compress, related to שני; hence Pi. שני to gird (the loins).

שני p.n. of the plain before Mesopotamia, or of the territory of Babylon; in the former, the ancient commentators recognise the river and town of Singara. The word is of foreign origin, and signifies the land of lions.

שני (not used and only adopted for שני) to enclose; hence שני coat of mail.

שנת f. equiv. to שנה sleep. The root is שני.

שנה (particip. pl. שנים) equiv. to שנה orig. to tear off, to snatch; next, to plunder; שנים plunder-

ers, robbers. Poel, שִׁשָּׁה (for שִׁשָּׁה) to spoil, to rob.

שִׁשָּׁה (3 plur. with suff. שִׁשָּׁה, fut.

שִׁשָּׁה, particip. שִׁשָּׁה, after the Syriac manner for שִׁשָּׁה) the same, to plunder, spoil, rob. Niph.

שִׁשָּׁה (fut. שִׁשָּׁה) to be plundered.

שִׁשָּׁה to make an incision, to cleave, split; also intrans. שִׁשָּׁה שִׁשָּׁה to divide the hoof, to have a cloven foot. Pi. to tear in pieces (a lion), to make a rent; figur. to chide, rebuke.

שִׁשָּׁה m. a cleft, splitting or dividing of the hoofs.

שִׁשָּׁה (Kal, not used) to split, to cut in pieces, to hew. The root is שִׁשָּׁה, and related with that in שִׁשָּׁה, שִׁשָּׁה. Pi. to tear in pieces, to split.

שִׁשָּׁה (only def. שִׁשָּׁה, שִׁשָּׁה) Aram. f. orig. glance, look; next, twinkling of the eye, a moment, equiv. to שִׁשָּׁה; transf. to a certain definite time, an hour. In biblical Aram. it signifies, a while, a short time.

I. שִׁשָּׁה (fut. שִׁשָּׁה, apoc. שִׁשָּׁה) to look, behold, related to שִׁשָּׁה, שִׁשָּׁה to look about or forward (for help), to look graciously upon (אל) something (spoken of God); to look upon (אל, אל, אל) something; to look away from (מֵעַל)

or מֵעַל) something. Hiph. to look attentively, or to gaze at something; with מֵעַל, to look away. The imp. in the apoc. שִׁשָּׁה. Hith. שִׁשָּׁה (fut. apoc. שִׁשָּׁה) to look forward for help, to look at one another, i.e. to measure one another for a combat. From which the Aram. שִׁשָּׁה, which see. II. שִׁשָּׁה (fut. שִׁשָּׁה) to spread over (with paint), related to שִׁשָּׁה, figur. of the eyes being overspread, i.e. dazzled, closed, blinded; generally to labour under an illusion.

שִׁשָּׁה belongs to מִשְׁעֵי, which see.

שִׁשָּׁה (not used) to tread, to pace, to stamp with the feet. From which:—

שִׁשָּׁה (after the form שִׁשָּׁה, const. שִׁשָּׁה) f. the stamping (of horses' hoofs).

שִׁשָּׁה (a foreign word), m. a cloth made of different threads, e.g. of wool and linen. The commentators differ as to its etymology, and orig. signif.

שִׁשָּׁה (const. שִׁשָּׁה, pl. שִׁשָּׁה) adj. m., שִׁשָּׁה (pl. שִׁשָּׁה) fem. 1) hairy, rough, formed from שִׁשָּׁה, especially of the hairiness of the body; 2) as a subst., a buck or he-goat, so called on account of his hairiness; שִׁשָּׁה a kid of the goats; שִׁשָּׁה a she-goat,

always joined with עזים; שער and the pl. שערים are next used to signify wild men or demons in the form of he-goats, similar to the Grecian satyrs; 3) שערם showers of rain, from שער II.

שער 1) p.n. masc. (the hairy one) synon. with עשו; 2) (foliage) p.n. of a mountain-district, extending from the Dead Sea to the Flanitic Gulf. The northern part of that district is now called Djebel, the southern, El SHERA. .

שערה f. 1) a she-goat, see שער; 2) p.n. of a place in the mountain of Ephraim.

שעל (not used) equiv. to שאל to hollow out, to excavate (see שאל); next, intrans. to be hollow, from which משעל, שועל and—

שעל (with suff. שעלו) m. the hollow of the hand, a handful; comp. שך with a similar derivation.

שעל (pl. שעלים, const. שעלי) masc. handful.

שעל (only pl. שעלים and שעל) p.n. of a city in the tribe of Dan. As an apell. it signifies the haunt of jackals, equiv. to שועל, with addition of ש; gent. שעלני.

שעלים (jackal district) p.n. of a district in Benjamin.

שע (Kal, not used) to lie, to rest, related to שח; hence Niph. to

lean, to stay, to support oneself upon (על) something; על יד to lean on the hand of some one, as oriental monarchs do on the hand of their officers; transf. to the leaning or bordering of one country on another, construed with ל; fig. to rely upon, to trust in (על, אל, אף) something.

שעע (i.e. שע, imp. pl. שעו) equiv. to שער II. to spread over, to make smooth, or intrans. to be overspread (of the eyes) blinded. Hiph. (imp. השע) to overspread, close (the eyes), i.e. they will not see. Pilpel ששע, orig. to smooth. to flatter; next, generally, to delight oneself, to play. Pulpel ששע to be flattered, caressed. Hithpapel הששע to delight oneself at or with (א) something. As to the reduplicated forms, the original root may correspond with that in ישע to be enlarged, from which the sense of delighting, rejoicing. See ששע.

שע (not used) probably equiv. to ששע panting or snorting for something, e.g. for revenge. From which:—

שע p.n. m. (snorting with revenge).

שע (not used) equiv. to שח to split, divide; next, fig. to judge, decide, try, prove; comp. שח

and שַׁעַר with a similar origin.
signif. From which:—

שַׁעֲרֵי (only pl. שַׁעֲרִים, const. שַׁעֲרֵי)
masc. thoughts or visions (in a
dream), orig. the powers of de-
ciding and judging. It is erroneous
to adopt שַׁעֲרָה for the basis of
this form.

I. שַׁעַר origin. to divide, to cut in
pieces, to split, related is שַׁעַר
(from which שַׁעַר); hence transf.
as in שַׁחַד, שַׁחַד to decide, deter-
mine, decree, and especially to fix
(the price), to value, measure. From
which in modern Heb. שַׁעַר task,
שַׁעַר price, etc. From which שַׁעַר.

II. שַׁעַר (not used) equiv. to שַׁעַר to
shudder, to be amazed; also, to
shower, to storm, to rage; comp.
שַׁעַר II.

שַׁעַר (denom. from שַׁעַר) to watch at
the gate; hence שַׁעַר gatekeeper;
comp. שַׁפַּר from שַׁפַּר, שַׁבַּר from
שַׁבַּר.

I. שַׁעַר (not used) equiv. to שַׁעַר I.
to split, to divide, to separate,
synon. with שַׁרַע, from which שַׁרַע;
from which שַׁעַר, שַׁעַר, שַׁעַר,
שַׁעַר, שַׁעַר.

II. שַׁעַר (fut. שַׁעַר) 1) to storm, to
rage, to shudder or shiver from
fear or anguish, to be amazed at
(על) something; next, generally,
to be terrified; 2) trans. to assail

with violence, to storm. Niph.
to be carried away by a storm;
also, to rage, be tempestuous.
Pi. to carry away in a storm, to
sweep away. Hith. to storm, to
rage like a tempest. Comp. שַׁעַר
and שַׁעַר II.

שַׁעַר (with ה finis שַׁעַר, dual שַׁעַרִּים,
pl. שַׁעַרִּים, const. שַׁעַרִּי, with suff.
שַׁעַרִּי) f. 1) origin. cleft, division,
a breaking through, from שַׁעַר I.;
next, a gate, of a camp, city,
castle; and the gate having been
formerly the place of public meet-
ings, it signifies also a forum or
tribunal of justice, assembly,
principal part of the city, and
city generally; שַׁעַר openly, pub-
lickly; שַׁעַר within thy gates,
i. e. in thy cities. The following
are special names of gates of
Jerusalem; שַׁעַר הָעֵין the foun-
tain-gate; שַׁעַר הָאֲשָׁפֹת (con-
tracted שַׁעַר הָאֲשָׁפֹת) the dung-gate;
שַׁעַר הַגִּיא the valley-gate; שַׁעַר הַפְּנִים
or שַׁעַר הַפְּנִים the corner-gate;
שַׁעַר הָרִאשֹׁן the old gate; שַׁעַר הָדָנִים
the eastern gate; שַׁעַר הַדָּגִים the
fish-gate; שַׁעַר הַפָּוֶה the horse-
gate; שַׁעַר הַצֹּאן the sheep-gate;
שַׁעַר הַמַּיִם the water-gate; שַׁעַר הָאֶפְרַיִם
the gate of Ephraim; שַׁעַר הַמִּשְׁכָּן
the review-gate, or the gate of
justice; שַׁעַר הַתַּרְדֵּית the potter's

gate; שַׁעַר הַמִּצְדָּה the prison-gate;
2) only pl. שְׁעָרִים measures. See
the verb.

שָׂעַר (only plur. שְׂעָרִים) adj. m. (the
form probably from שָׂעַר) abomi-
nable, hateful, vile, detestable,
mean, from שָׂעַר II. The plural
הַיָּאֲנִים, with which it is joined in
the constructive state, Jer. 29:17,
is used as a masc.

שָׂעַר m. 1) equiv. to סַעַר storm; 2)
shuddering, shivering, as a const.
from שָׂעַר. See שָׂעַר.

שָׂעַר (const. שָׂעַר, once שָׂעַר, with
suff. שְׂעָרוֹ) m. origin. that which
is split; hence, a hair, generally
collective; joined with other
nouns it is used as an adj. hairy;
בְּעַל שָׂעַר a man with a hairy
garment; compare etymologically
פָּרַע and the Aram. בִּינִית.

שָׂעַר (Aram.) m. the same.

שָׂעַר (only pl. שְׂעָרִים) m. only Ruth
3:15, measure, equiv. to שָׂעַר 2.

שְׂעָרָה fem. only another reading for
סַעָרָה, storm, tempest.

שְׂעָרָה (c. שְׂעָרָה, with suff. שְׂעָרָתוֹ,
const. pl. שְׂעָרוֹת) f. a hair, whilst
שָׂעַר is a collective; this form,
however, is rarely used as a col-
lective.

שְׂעָרָה (pl. שְׂעָרִים) f. a kind of rough
corn or barley, so called on ac-
count of the roughness of its

ears, from שָׂעַר rough. The sing.
is used of the barley when it is
yet in the ear; but the pl. is used
of the grain. The same distinction
is between הָמָה and הָמִים.

שְׂעָרָה adj. m., שְׂעָרָה f. something
terrible, horrible, abominable, orig.
that which causes shuddering.

The fem. is used also as a subst.

שְׂעָרָה adj. m., שְׂעָרָה fem. the
same.

שְׂעָרָה f. the same.

שְׂעָרָה p.n. m. (decision of God).

שְׂעָרִים (double gate, compare חַלְזִיִּים
double window, דְּלָתִים double
gates) p.n. of a city in the terri-
tory of Judah.

שְׂעָרִים p.n. m. (hairiness).

שְׂעָרִים (foreign) p.n. of a Persian
eunuch.

שְׂעָרִים (pl. — עִים) m. subject of joy
or delight, comp. שְׂעָרִים.

I. שָׂפָה (not used, and adopted only
for אִשְׁפָּה I.) to hold, contain.
The root שָׂפָה is related with
סָף in this sense, and also con-
nected with שָׂפָה.

II. שָׂפָה (not used, and adopted only
for אִשְׁפָּה II., אִשְׁפָּה and שָׂפָה)
to heap up, to gather in heaps.
Related with the root in אִסְפָּה
and סָפָה.

III. שָׂפָה (Kal, not used) to be plain,
even, probably related to שָׂפָה.

hence Niph. נִשְׁפָּה to be bald, naked, without foliage, etc. (of a mountain). Pual, נִשְׁפָּה of bones stripped of flesh. From which נִשְׁפָּה.

נִשְׁפָּה belongs to the const. pl. נִשְׁפָּה, see נִשְׁפָּה.

נִשְׁפָּה (not used) to hold, contain, take up; but not, as according to some, equiv. to נִשְׁפָּה to drink. From which:—

נִשְׁפָּה (dual נִשְׁפָּה, const. נִשְׁפָּה, with suffix נִשְׁפָּה; the const. נִשְׁפָּה, which has for a sing. נִשְׁפָּה, not used) f. 1) the organ which takes up, the mouth, the lip, comp. מִלְּקוֹחַ, transf. to speech, word, language, etc.; the word of the lips, i.e. babbling, idle talk; burning lips, i.e. warm professions of friendship; of deep lips, עֲמִקֵּי נִשְׁפָּה i.e. of unintelligible language; 2) border of a vessel, border or hem of a garment, border of a river or coast of the sea, border or boundary of a country, etc.

נִשְׁפָּה p. n. m. (nakedness, baldness), for which נִשְׁפָּה once stands.

נִשְׁפָּה (pl. נִשְׁפָּה) m. chastisement, punishment. See נִשְׁפָּה.

נִשְׁפָּה (probably equiv. to נִשְׁפָּה) p. n. m.

נִשְׁפָּה p. n. m. (the same).

נִשְׁפָּה to join, adhere, annex; thus

related with נִשְׁפָּה. From which נִשְׁפָּה and נִשְׁפָּה.

נִשְׁפָּה belongs to נִשְׁפָּה, which is probably only a denom. of נִשְׁפָּה, in the signification to scrape, to take off the scurf, or to make bald (the head), to cause the hair to fall off (by sickness).

נִשְׁפָּה (נִשְׁפָּה, with suff. נִשְׁפָּה, pl. נִשְׁפָּה, const. נִשְׁפָּה) f. a handmaid, a female servant, orig. one who joins the house, the family.

נִשְׁפָּה (fut. נִשְׁפָּה) 1) orig. to cut, to split, to part; hence, like most verbs signifying cutting, to decide, to judge; נִשְׁפָּה בֵּין וּבֵין or לְ בֵּין to judge between two parties; נִשְׁפָּה a judge; 2) to afford justice, with acc. of the person to whom justice is afforded; to save some one from some one, construed with מִיֵּד or מִן; 3) to sentence, to condemn, to punish (the guilty); 4) to judge, with the secondary signif. of ruling, inasmuch as the judgment in the Orient proceeded from the ruler, and among the Israelites the judges were at one time also the rulers. Niph. 1) to contend with (אֶת, אֵת, לְ) some one, about (אֵת, עַל) some matter, to manifest oneself as judge or ruler of some one; applied to God, it signifies to punish,

to exercise punishment; 2) to be judged. Poal (part. מְשֻׁפָּט) to judge. The root of the verb is שִׁפַּט, and related with שָׁפַט.

שִׁפָּט (particip. pl. שֹׁפְטִים) Aram. the same.

שִׁפָּט (for 1, only the plur. שֹׁפְטִים; but for the 2, only in the sing.) m. 1) chastisement, punishment, judgment; עָשָׂה שִׁפָּט to execute judgment on some one; שִׁפְטִים calamitous judgments; 2) p.n. m. (judge).

שִׁפְטִיָּה p.n. m. (God is the judge).

שִׁפְטִיָּהוּ p.n. m. the same.

שִׁפְטָן p.n. m. (judge).

שָׁפִי (after the form נָרִי, צָבִי, plur. שָׁפִיִּים, in many manuscripts, שָׁפִיִּים, in pause sing. שָׁפִי from שָׁפָה) m. 1) origin. a plain, like שָׁוֶה a bald place, i.e. not covered with wood; transf. Job 33:21, in Ketib, to the baldness of bones, i.e. stripped of the flesh; 2) a bald cavern, mountain, or hill, i.e. without wood or foliage, as the hills in a forest; 3) p.n. masc. (baldness for the bald one). See שָׁפַח, with which it interchanges.

שִׁפְיָן p.n. m. (from שָׁוֶה I.) piercing, wounding, bruising.

שִׁפְיָן m. a kind of serpent, *cerastes*, from שָׁפַח to wound, to bruise.

שִׁפְיָן (beauteous city) p.n. of a city otherwise unknown.

שִׁפְיָן (Aram.) adj. m., pleasant, fair.

שָׁפַח (fut. יִשְׁפֹּחַ) 1) to pour out, to pour forth, to spill, to shed, e.g. blood, water; to pour out the soul or the heart, i.e. to break forth in tears and lamentations; to pour out the wrath over (עַל) something or some one, i.e. to be very wroth; 2) to pour out or empty (of solid objects); to spend, squander (money), to throw up (a rampart, wall). Niph. 1) to be poured out (of fluids), to be poured like water, i.e. to be powerless, faint; 2) of solids, to be spent, wasted. Pu. to slip, of the steps. Hith. to pour itself out, of the soul, in tears and lamentations, of the wrath, of prayer, etc. The root is related to שָׁפַח, and that in שָׁפַח is found also in שָׁפַח.

שָׁפַח m. the pouring out (of ashes), but generally concrete, the place of pouring out; hence the rendering in the Targ. בֵּית מִשְׁכַּן קְטָמָא.

שָׁפַח (from a masc. form שָׁפַח) f. the testicles, origin. entwining of testicles, from שָׁפַח in the sense of שָׁבַח to entwine; or the orig. signif. is channel; comp. שָׁפַח and שָׁפַח in modern Heb. channel, gutter, spout.

שָׁפַל (fut. **יִשְׁפַּל**, inf. **לִשְׁפֹּל**, after the form **לִשְׁכַּב**) 1) to sink, fall down; also of inanimate objects, e.g. the forest, i.e. the trees are felled; also of a city, but generally of persons; 2) in a spiritual sense, to be low, humbled; to be subdued, of the voice, etc. Hiph. 1) to lower, to make low, to humble (in contrast to **הִרְיִם**); in connection with other verbs it is used as an adv. e.g. **הִשְׁפִּיל נֶשֶׁבֶת** to set low; also intrans. to be brought low, to be cast down; 2) to thrust down, to cause to fall (the walls).

שָׁפַל or **שָׁפַל** (Pael, not used) Aram. the same. Aphal **הִשְׁפִּיל** 1) to subdue, oppress, humble; 2) to throw down (kings from the throne).

שָׁפַל (const. **שָׁפַל**, pl. **שָׁפְלִים**) adj. m., **שָׁפְלָה** (const. **שָׁפְלָה**) f. low, used in as manifold significations as the verb; hence, of a deep mark of leprosy; of the sinking of the earth; of lowness, humbleness, dejection of spirit; of lowness or meanness in reference to position or rank, i.e. contemptible, mean, despised; also, of lowness of stature.

שָׁפַל (Aram.) adj. m. the same.

שָׁפַל (with suff. **שָׁפְלָנִי**) m. lowness, low place, low position, condition, rank.

שָׁפְלָה f. lowness, meanness.

שָׁפְלָה (from a masc. **שָׁפַל**, with suff. **שָׁפְלָהּ**), fem. lowness; with the article, the low country from Joppa to Gaza, and in this sense frequently used.

שָׁפְלָהּ f. the letting down or slackening (of the hand); used as a figure of sluggishness, indolence; only used in connection with **יָדַי**.

שָׁפַל (not used) adopted as the root for **שָׁפַל**, **שָׁפַל**, **שָׁפְמוֹת**; this signification is obscure.

שָׁפַל (not used) adopted as a root for **שָׁפַל**; the signif. is obscure.

שָׁפַל p. n. masc. (the cunning one), from **שָׁפַל**, equiv. to **שָׁפַל**.

שָׁפַל (perhaps identical with **שָׁפַל**) p. n. of a place in Judah; from which the gent. **שָׁפְמִי**.

שָׁפַל (with suff. **שָׁפְמוֹ**) masc. beard, especially the 'beard over the mouth, on the lips; according to some, the whole chin; **שָׁפַל שָׁפַל** to arrange, trim the beard; **שָׁפַל שָׁפַל**, to wrap up, cover the beard as a sign of mourning.

שָׁפְמוֹת (equiv. to **שָׁפַל**) p. n. of a place in Judah.

שָׁפַל (not used) according to some, equiv. to **שָׁפַל** to conceal or hide oneself, from which **שָׁפַל** a rabbit, so called on account of its hiding itself in the cave; according to

others, to be artful, cunning, after the Arab., which signification is also applicable to the rabbit; more correct, however, is the signif. to hop, to spring, as rendered in the Targum.

שָׁפַן probably equiv. to שָׁפַן, צָפַן to hide, conceal; שָׁפַן הַמְּצֻנִים the hidden, i.e. the valuable or precious treasures.

שָׁפַן (pl. שָׁפַנִּים, after the form קָפַן, pl. קָפַנִּים) m. 1) a springing hare, or rabbit, from שָׁפַן to hop, to spring; the Targum renders it שָׁפַן the springer; 2) p.n. masc. springer.

שָׁפַע (not used) to overflow, to stream; related is שָׁפַע and שָׁפַע.

שָׁפַע masc. overflowing, abundance, wealth; שָׁפַע הַיָּם the abundance or wealth of the seas.

שָׁפַע (formed from the m. שָׁפַע) f. overflowing, multitude (of water), a troop (of horses, camels); transf. to a multitude of men, a band, a troop.

שָׁפַע p.n. m. (the rich, wealthy one).

שָׁפַע (not used) to pierce, to bruise, wound, like שָׁפַע in Aram.; related is שָׁפַע I. above.

I. שָׁפַע (fut. שָׁפַע) equiv. to שָׁפַע, to clap the hands together, indicating the concluding of a covenant, but also as a sign of wonder and

amazement; with עַל, to clap the hands together over some one. Hiph. שָׁפַע to enter with (בְּ) some one into a covenant by the clapping of hands, or to close an alliance, e.g. שָׁפַע בְּיָדֵי נְכָרִים with the children of strangers, Author. Version, "and they please themselves."

II. שָׁפַע (fut. שָׁפַע) to overflow, to exist in abundance, fulness; to suffice, to be sufficient; comp. שָׁפַע in Aram. A similar signification is originally in שָׁפַע to suffice.

שָׁפַע (with suff. שָׁפַע, according to some) m. fulness, abundance, e.g. in the fulness of his sufficiency he shall be in straits (Job 20:22); also, beware lest abundance mislead thee (Job 36:18), from שָׁפַע II. The Author. Vers. renders it in the sense of clapping, striking; "beware lest he take thee away with his stroke," from שָׁפַע I.

שָׁפַר (Kal, not used) orig. to hollow out, to deepen out, for holding something, or for any other use. The root is שָׁפַר, and related to that in שָׁפַר. From which Pi. שָׁפַר to hollow, to arch, of the arched expansion of a tent; fig. of the arched heavens. From this root are the derivatives שָׁפַר, שָׁפַר, and שָׁפַר.

שפר equiv. to **ספר** to shine, to glimmer (see **ספיר**); the root lies in **שפר**, and is found again in **חפר**, **עפר**, and others. Transf. to be beautiful, fair, lovely, agreeable, pleasant, acceptable; with **על** to be pleasant to some one. Derivative **שפר**.

שפר (fut. **ישפר**) Aram. the same, with **קדם** or **על** like in Hebrew. From which **שפיר** and **שפרפר**.

שפר masc. 1) beauty, brightness, pleasantness; 2) (beautiful mountain) p.n. of a mountain in the Arabian desert.

שפרה f. 1) beauty, brightness, lustre, like **שפר**; thus, according to some, Job 26:13, by his spirit his hand has adorned (Author. Vers. "garnished") the heavens. The word **ידו** his hand, which occurs in the parallel passage of that verse, refers back to the first part of the verse; 2) p.n. fem. (beauty).

שפריר (after the form **סנריר**, in the Ketib **שפריר**) m. a tent, probably so called from its arched shape, from **שפר**; according to others, "an elegant covering." **שפר** to spread the tent.

שפרפר (def. **שפרפרה**) Aram. m. the dawn of morning, *Aurora*, light or brightness of the morning, from

שפר to be bright. In Targum, the word is used for the Hebrew **נהרה**.

שפת (fut. **ישפת**) to set, lay, put, place, synon. with **שום**, **שנת**. The root is in **שפת**, which is also found in **רפר**. **שפת הפיר** to put or set the kettle on.

שפת (only pl. **שפות**) fem. cheese, equiv. to **חריצי חלב**, from **שפה** to be heaped up; **שפות בקר** cow-cheese.

שפת (after the form **קמן**, dual **שפתים**) m. stalls or stables for cattle, consisting of two rows; hence the dual form. If such cattle stalls are in the open field, it signifies a pen, a hurdle. According to others, it also signifies a nail or hook, in the court of the temple, from which the cattle for sacrifices were suspended whilst taking off the skin, which signif. is in accordance with **שפת**. See **משפת**.

שצא (Peal, not used) Aram. to make an end of something, to destroy; from which Pael **שצא** and **שצא** to blot out, to annihilate. This rare Pael form is on account of the otherwise clashing of the two dentals **ש** and **צ**.

שצף (not used) probably only a secondary form from **שצף** in the

signification of overflowing, pouring forth. From which:—

שָׁפַךְ m. equiv. to שָׁפַךְ Prov. 27:4, the pouring forth (of anger).

שָׁפַךְ (only pl. with suff. שָׁפְךָ) Aram. m. thigh, shank, leg.

שָׁפַךְ (with suff. שָׁפְךָ, pl. שָׁפְכֵם, with suff. שָׁפְכֵם) m. a sack, a kind of coarse hair-cloth, either for wrapping oneself up in (as a sign of mourning) or to wrap or pack up something in; figur. mourning-garments generally, or the dress of the prophet. The root is שָׁפַךְ, which see.

שָׁקַד (fut. יִשְׁקֹד) 1) to hasten away, like שָׁקַד in Aram.; 2) the sense of hastening transferred to that of zeal; hence, to be zealous, to watch something zealously, to be eager for or intent upon something, to be awake, vigilant, watchful (of the watchman); to attend carefully, to lie in wait (of the leopard). The part. Pu. מְשַׁקְּדִים see under שָׁקַד.

שָׁקַד (Kal, not used) to engrave, to indent, after the Aram.; according to Kimchi, to knot, to tie; related to עָקַד. Niph. to be tied fast; according to the former opinion, to be engrafted, indented.

שָׁקַד (pl. שָׁקִידִים) m. 1) almond-tree, so called on account of the earliness

of its flowers and fruit; 2) almond (the fruit), from which denom. שָׁקִיד to be formed like the blossoms of almonds, of ornaments.

שָׁקַד (Kal, not used) according to the ancient interchanging of ק with ט equivalent to שָׁקַד, comp. שָׁטַח and שָׁטַח; from which Hiph. שָׁקַד to cause to drink, i.e. to water (the cattle, the soil); to give to drink (of man), hence מְשַׁקֵּה butler; in a fig. sense, to allot or award something to some one. Niph. only Amos. 8:8, where the form שָׁקַד stands for שָׁקַד. Pu. to become or grow fresh, moistened, sapful (of the marrow of bones).

שָׁקַד (for שָׁקַד, pl. with suff. שָׁקְדֵם) m. drink, beverage.

שָׁקַד (plur. with suff. שָׁקְדֵם) m. the same, especially of wine; figur. revival; origin. moistening, refreshing.

שָׁקַד (pl. שָׁקִידִים) m. abomination, disgust, detestation; transf. to unclean things in a religious sense, especially to idols, which are frequently designated abominations.

שָׁקַט (fut. יִשְׁקֹט) equiv. to שָׁקַט to be quiet, silent, calm, undisturbed מְשַׁלָּחָה by war; also, to rest, to have repose, to be inactive. applied to God, it signifies, with

holding His support. Hiph. to cause to rest, to still, to appease, to silence (the dispute), to afford rest, ease; also, to enjoy rest, to diffuse quietness (of the calmness of the air); infin. **שָׁקֵט** as a subst. rest, quiet.

שָׁקֵט masc. quiet, ease, tranquillity, rest, peace.

שָׁקַל (fut. **שָׁקֵל**, but with ה, **שָׁקֵלְהָ**, as if the basis were **שָׁקֵל**) orig. to shake, related in the root with **קָלַע**, **קָלַע**, **קָלַע**, in reference to the shaking of the scales; next and generally, to weigh, to weigh out, to put on the scales; **שָׁקַל** is construed with **עַל יְדֵי**, in the signification of weighing to some one, i. e. paying some one by weight, as formerly payments were made by weighing uncoined gold and silver. Niph. pass. to be weighed, paid out.

שָׁקֶל (pl. **שָׁקָלִים**, const. **שָׁקָלִי**) masc. origin. weight; a certain weight, consisting of 20 gera, by which gold and silver were weighed. It is supposed to be equal to 240 grains of Troy weight. The shekel of the sanctuary appears to have been different from the king's shekel.

שָׁקַל (not used) a verb adopted for the root of **שָׁקֵט**.

שָׁקֵט (the pl. **שָׁקָטִים** and **שָׁקָטִים**; the first pl. may be explained like the pl. of **יָצָה**, **יָצָה**, **יָצָה**, but there appears to be a m. form **שָׁקֵט** as the basis) fem. a sycamore tree, the leaves of which resemble mulberry leaves, and the fruit, figs. The fruit grows out of the trunk and larger branches.

שָׁקַע (fut. **שָׁקֵעַ**) to sink, to sink down (in modern Hebrew, of the sinking or setting of the sun); to sink or fall (of a country); to be overflowed (of the Nile); to burn down (of the fire which sinks). Niph. (only Ketib **שָׁקַעַ**, Amos 8:8, for the Keri **שָׁקַעַ**) pass. Hiph. **שָׁקַעַ** to let sink (water), i. e. to cause it to fall; transf. to press down the tongue (Job 39:25) (Auth. Ver. "or his tongue with a cord which thou lettest down").

שָׁקַעַ (only pl. **שָׁקַעַ**) f. deepening, sinking, cavity, hollow place. The root is **שָׁקַע**, but not **שָׁקַע**; the **ש** is only preformative.

שָׁקַעַ (not used) to cover, to overlay; transf. to arch, to lay the beams. Related is **שָׁקַעַ** in Aram., from which **שָׁקַעַ**, beams, arches.

שָׁקַעַ (Kal, not used) to look, to behold, not connected with **שָׁקַע**. Hiph. **שָׁקַעַ** to look upon some thing or some one, especially to

look down from an eminence; construed with accus., **לָלַעַל**; with **בְּעֵד**, to look through something, i.e. through the window. Niph. to be visible, to be seen far off, to bend forward for seeing; construed like the Hiph.

שִׁקְףִי m. arch work, roofing; **רִבְעִים**

שִׁקְףִי the square roofing, from **שִׁקְףִי**. Comp. **שִׁקְףִי** 2, and **מִשְׁקָף**.

שִׁקְףִי (only pl. **שִׁקְפִים**) adj. m. 1) looking through (describing the window); **חַלְזֵי שִׁקְפִים** equiv. to **חַלְזֵי שִׁקְפִים** windows for looking through, in contrast to **חַלְזֵי אֲטֻמֹּת** blind windows; 2) arched, vaulted, but generally as a subst., arch work, vaulting.

שִׁקְףִי (not used) to be wearied of, or disgusted with, something; related with **שִׁקַּף**, **שִׁקַּף**; hence Pi. **שִׁקַּף** to loathe, to abominate, make unclean; to pollute **נֶפֶשׁ** (the soul), to despise or hate, as an abomination (idols).

שִׁקְףִי see **שִׁקְפִי**.

שִׁקְףִי m. abomination, that which is unclean, loathsome.

שִׁקַּף (fut. **שִׁקַּף**) origin. to run about, to run to and fro, origin. to flow, to stream along; of the swift running of the locust, of the tramping of the greedy bear, of the eager running of a thirsty

person. Hith. **שִׁקַּף** to rove about (in the streets). The orig. signif. is obviously from the modern Heb., where **שִׁקַּף** signifies to give to drink, to water. From which **שִׁקַּף**, but **שִׁקַּף** is from **שִׁקַּף**.

שִׁקַּף (not used) to knot, to tie together. Comp. **שִׁקַּף**, in the signif. of binding, fettering. From which **שִׁקַּף**.

שִׁקַּף (fut. **שִׁקַּף**) orig. to colour, to paint, related to **שִׁקַּף** in Aram.; transf. to lie, to speak lies, to deceive; construed with **לְ** of the person, belied or deceived. Pi. with **לְ**, to act as a liar towards some one, or to violate a covenant; to deceive, to break faith.

שִׁקַּף (Kal, not used) to twinkle or wink, like **שִׁקַּף** in Aram. According to others, to paint, use false colours, like **שִׁקַּף** in the orig. signif. Pi. to ogle or wink, indicating coquetry, Auth. Vers. "wanton eyes."

שִׁקַּף (pl. **שִׁקַּפִּים**, with suff. **שִׁקַּפִּיהֶם**) masc. a lie, falsehood, deception; **שִׁקַּף**, **שִׁקַּף** adv. falsely, also used as a concrete: deceiver or for **שִׁקַּף** liar; **שִׁקַּף** or **שִׁקַּף** adv. in vain.

שִׁקַּף (pl. const. **שִׁקַּפֹּת**, as if the sing. were **שִׁקַּף**) fem. drinking-trough, from **שִׁקַּף**. It is possible, however, that the root is **שִׁקַּף**.

שָׂרָא (pl. **שָׂרִים**, const. **שָׂרִי**) m. ruler, prince, chief, officer, captain (of the body guard), courtier, etc. In the later epoch of the language, **שָׂרָא** is applied to God; **שָׂרִי** to the priests; and **שָׂר** to the chief or archangel.

שָׂרָא (with suff. **שָׂרָאִי**, with *dagesh* in *resh* according to the Massorah, or according to the dissolved form **שָׂרָאִי**, for which no other noun can be assumed as the basis; comp. **שָׂרָא**, **שָׂרָא**, **שָׂרָא**) m. 1) nerve, sinew, muscle, from **שָׂרָא** to knot, to tie; next generally, 2) the navel, strictly the navel string.

שָׂרָא (only once **שָׂרָא**, particip. plur. **שָׂרָאִי**, inf. **שָׂרָאִי**) Aram. 1) to untie, loosen (a girdle), comp. **שָׂרָא** Hebrew; next, to go about freely, loosened (from bonds), orig. from the untying of beasts of burden for resting; 2) to dwell, to alight, turn in; orig. to untie the beasts of burden, which, among the nomades, was done on turning in. Pa. **שָׂרָא** (3 pl. **שָׂרָאוּ**) to dissolve, also to begin, to open, comp. the same gradation of the sense in **שָׂרָא**. Ithp. **שָׂרָאִי** to be dissolved; "the bands of the loins are dissolved," is a figure signifying he can no longer keep erect.

שָׂרָאִי p.n. masc. (according to the Persian, prince of the fire).

שָׂרָא (not used) to glow, to burn, related with **שָׂרָא**, **שָׂרָא**, **שָׂרָא**.

שָׂרָא masc. heat of the sun, transf. equiv. to **שָׂרָא** parched ground, waste land, from **שָׂרָא** to burn.

שָׂרָאִי p.n. m. (fire of God).

שָׂרָאִי (orig. for **שָׂרָאִי**, with *resh* interpolated, but **שָׂרָאִי** is then equiv. to **שָׂרָאִי**) m. sceptre, rod.

שָׂרָא (Kal, not used) to entwine, to knot, interweave; Aram. **שָׂרָא**, Heb. **שָׂרָא**, from which Pu. **שָׂרָא** to be or become entwined, interwoven. Hith. to be interwoven, fastened, **שָׂרָא** round the neck.

I. **שָׂרָא** (not used) to join, sew together (a coat of mail), the same **שָׂרָא** in Aram. From which **שָׂרָא**.

II. **שָׂרָא** (not used) to be red, according to Kimchi; according to others, equiv. to **שָׂרָא** to make an incision, to cut in, to indent; from which **שָׂרָא**.

III. **שָׂרָא** to flee, escape, hasten away (after a general defeat), from which **שָׂרָא**, which see.

שָׂרָא m. a garment in the form of a coat of mail, as the curtains of the tabernacle and the official garments of the priests were wrought. The root is **שָׂרָא** I.

שָׂרָא m. red chalk for drawing, or red

earth, from שָׂרַד II.; according to others, the tool used by workmen to mark out an image on a rough block.

I. שָׂרָה (fut. יִשְׂרָה, with suff. יִשְׂרָהּ) equiv. to שָׂרָא Aram. to loosen, to let loose, transf. to send off; thus, Job 37:3, He sends it (the thunder) off (Auth. Vers. directeth it) under the whole heaven. Pi. שָׂרָה, only Jer. 15:11, to loosen the bonds, i.e. to release, as rendered by Dunash, and which is suitable to the context.

II. שָׂרָה (not used) to join, to tie together, comp. שָׂרַר; from which שָׂרִיּוֹן, שָׂרִיָּה, etc.

שָׂרָה (only pl. שָׂרוֹת) f. a wall, equiv. to שָׂוַר, which see.

שָׂרָה to rule, to prevail, to contend, orig. to array for battle.

שָׂרָה orig. f. from שָׂר; 1) princess, mistress, the first in rank; 2) p.n.f. (princess).

שָׂרָה (only pl. שָׂרוֹת, possibly, however, from a sing. שָׂר) fem. small chain as an ornament round the arm, from שָׂרַר to link together; the other forms שָׂרִישָׁה and שָׂרִישָׁהּ are also derived from שָׂר in the orig. signif. to link together.

שָׂרוּג p.n. m. (vine-branch, or the interweaver).

שָׂרֵי חַן (abode of grace) p.n.

of a place in the territory of Simeon.

שָׂרוֹךְ m. latch, joined with נָעַל, shoe latch, from שָׂרַךְ to tie, entwine.

שָׂרוֹן (formed from יִשְׂרוֹן, from יִשָּׁר in the signification of a plain) p.n. of a district between Joppa and Caesarea; always with the article. From which שָׂרוֹנִי is the gent.

שָׂרוּקָה (only Ketib) fem. hissing or shrieking. See שָׂרִיקָה.

שָׂרוּקָה see שָׂרַק.

שָׂרוּת fem. the beginning, from שָׂרָה after the Aram., but the reading of the Keri שָׂרִיתָהּ is more correct as a Pi. from שָׂרָה. See שָׂרָה.

שָׂרַח p.n. m. (abundance) probably equiv. to סָרַח.

שָׂרַם (fut. יִשְׂרַם) to cut in, to make an incision in the skin. Niph. to tear, hurt or wound oneself (by lifting). Related is סָרַם in Aram. The root is related to that in קָרַד, קָרַת, קָרַם.

שָׂרַם m. cut, incision.

שָׂרָטִי p.n. m. equiv. to שָׂבָטִי (scribe).

שָׂרָטָה f. incision, cut.

שָׂרִי p.n. m. (redeemer).

שָׂרִי p.n. m. (princess).

שָׂרִיג (שָׂרִיגִים pl.) m. entwining of vine branches, from שָׂרַג to entwine, interweave.

שָׂרִיד (after the form פָּלִיט plur. שָׂרִידִים, const. שָׂרִידִי, with suff.

שָׂרִידִיּוֹ m. 1) one that escaped or remained; collective, they that escape or are saved; 2) the rest, remnant, syn. with אֲחֵרִית.

שָׂרִיָּה fem. coat of mail, habergeon, from שָׂרָה to join together, with reference to the scales.

שָׂרִיָּה p.n. masc. (God is the ruler).

This name is found corrupted in שִׂיָּא, שִׂיָּשָׂא, שִׂיָּשָׂא, in which, however, the same signification can hardly be assumed.

שָׂרִיּוֹן (pl. —נִים, and —נֹות) m. 1) a coat of mail, habergeon, equiv. to שָׂרִיָּה; the same is also סָרִיּוֹן; 2) p.n. of the mount שְׂנִיר, among the Sidonians, probably so called on account of the similarity of the ridge of that hill to a coat of mail.

שָׂרִיִּן m. the same.

שָׂרִיקָה adj. m., שָׂרִיקָה (pl. —קֹות) f. combed, hatchelled, used as an attribute to פִּשְׁתִּים flax.

שָׂרִיקָה (only pl. —קֹות) f. 1) hissing, mockery, derision, for which in the Ketib שְׂרוּקֹות; 2) fiffing, piping, of the herdsmen. The root is שָׂרַק, which see.

שָׂרִיר (only const. pl. שְׂרִירִי) m. equiv. to שָׂר sinew, muscle, especially of the muscles and sinews of the body.

שְׂרִירוֹת f. origin. that which is en-

twined, fastened; hence, firmness, transf. to obduracy, stubbornness, joined with לֵב or רֵעַ; שָׂרָה, שָׂרָה to continue acting stubbornly, obdurately.

שָׂרִית a rare reading for אֲחֵרִית.

שָׂרָה (Kal, not used) equiv. שָׂרַן to entwine, interweave, to make intricate; hence Pu. שָׂרָה to run about in various directions, applied to a swift camel that maketh her way intricate, i.e. runs wild with the desire of copulation.

שָׂרָה (not used) to cut in, to plough; related is שָׂרָה II. in its original sense. From which:—

שָׂרָה (only pl. שְׂרָמוֹת) fem. field, plough-field, orig. equiv. to שָׂרָה, so called from ploughing; another reading for it is שְׂרָמוֹת, which see.

שָׂרָהִים p.n. of a chief of the eunuchs in the army of Nebuchadnezzar.

שָׂרַע to stretch out, to extend; related is שָׂרָה; hence part. pass. שָׂרָע having a limb preternaturally large, especially of the ear, one who has a long ear. Hith. הִשְׂרָעַתִּי to stretch oneself out.

שָׂרָעָה (only plur. שְׂרָעִים) masc. a thought; the ך is interpolated, and the word is identical with שְׂרָעִים.

שָׂרָה (fut. יִשְׂרָה) 1) equiv. to שָׂרָה,

שרף to burn, to burn off, in the widest sense, e.g. of the burning of houses, cities, etc., often with the addition of **באש** in fire; also, of the burning of a dead body and other funeral rites; 2) to burn, in the sense of cementing by burning, e.g. bricks. Niph. pass. Pu. the same. In modern Heb. **שרף** has the signif. of sapping or sipping, from which **שרף** gum, resin.

שרף (not used) to cringe, crawl, for which root there are analogies in other languages. From which:—

שרף (pl. **שרפים**) m. 1) serpent, comp. the appellation of the serpent **זחל** **שרף מעופף**; **שרף מעופף** is the same as **נחש מעופף**; 2) seraph, a kind of angel, symbolically of the serpent; 3) p.n. m.

שרפה fem. burning, conflagration; hence, a mountain of burning, i.e. a devastated mountain, especially of the burning of dead bodies; to become a burning, i.e. to be burnt away. .

שרץ (fut. **ישרץ**) to creep, to crawl, to swarm, to increase abundantly; probably the verb is a denom. from:—

שרץ m. equiv. to **רמש** a worm, a reptile, creeping things; also, of winged reptiles, e.g. a bat; likewise, small aquatic reptiles, small

fishes. The root appears to be in **שרץ**, and **ץ** is an ancient nominal suffix.

שרק (fut. **ישרק**) to help, with **ל**, to lure by hissing, e.g. flies, bees, nations; transf. to deride; with **על**, to hiss at some one or something; with **מן**, to hiss or hoot one away from his place.

שרק (not used) to comb, to hatchel (flax); related to **סרק** in Aram. The origin. signif. is probably, to beat in pieces, to bruise. From which **שריק**, which see.

שרק (not used) origin. to shine; related to **זרח**; transf. to be red, reddish.

שרק (only plur. **שרקים**, with suff. **שרוקיה**) adj. m. 1) reddish, of the colour of roses; 2) a kind of branch with red grape. Both significations from **שרק**.

שרק m. 1) a kind of wine-branch, choice species of vine, and is to be explained like **שרק** 2; 2) (grape-valley) p.n. of a valley between Gaza and Askalon.

שרקה f. hissing, derision.

שרקה f. vine-branch.

שרד (not used) 1) to tie, to bind; the root is **שר** and is found in **קשר**, **תשר**; from which **שריר** and **שרירות**; 2) to link, to join, from which **שרדה**, **שרשרה** and **שרשה**,

if these forms are not to be derived from שח related to שָׁר. The particip. שֹׁרֵר in the sense of an enemy belongs to שח.

שָׁר (particip. שֹׁרֵר; of the fut. יִשָּׁר, it is uncertain whether it belongs to this root) to rule, to prevail, to govern. Hith. to make oneself a ruler or governor over (עַל) something or some one. From which probably שָׁרָה, שָׁר.

שָׁר p.n. m. (the strong one).

שָׁר a noun erroneously adopted as the dissolved form of שָׁר, which see.

שָׁר (not used) to grow, to sprout, to take root. From which:—

שָׁר p.n. m. (taking root, settling).

שָׁר (with suff. שָׁרְשׁוֹ, const. plur.

שָׁרִישׁ, with suff. שָׁרִישָׁיו) m. 1)

origin. sprout which shoots up;

and in a spiritual sense, descend-

ant; 2) a root, as being the first

sprout from the seed; transf. to

the undermost, i.e. the root of a

thing, e.g. the foot of a mountain,

the bottom of the sea, the under-

most part of the foot; fig. ground

for complaint or dispute; settling

of a people; from which denom.

שָׁרֵשׁ (in a privative sense), to

uproot, to annihilate. Pu. pass.

Po. שָׁרֵשׁ pass. to take deep root.

Hiph. הִשְׁרִישׁ to cause to take

root; sometimes with the addition of שָׁרִישִׁים to thrive, mature.

שָׁרֵשׁ (pl. with suff. שָׁרֵשֵׁיהֶם) Aram. m. the same.

שָׁרֵשׁ (abbreviated from שָׁרֵשֵׁה, const. pl. שָׁרֵשֵׁה) f. small chain, proceeding from the original sense of linking together.

שָׁרֵשׁ (Keri שָׁרֵשִׁי) Aram. f. uprooting, annihilation, figur. ejection. Comp. שָׁרֵשׁ in Hebrew.

שָׁרֵשׁ f. a chain, redoubled from שָׁרֵשׁ.

שָׁר (Kal, not used) to serve. Fl.

שָׁרָה (particip. fem. מְשָׁרָה or

מְשָׁרָתָה, inf. שָׁרָה) to serve re-

mittingly, i.e. to do service; to

officiate, partly of the higher and

voluntary service (different from

עָבַד), and partly of the service of

the priest, and religious service

generally; hence, to serve in the

name of God, i.e. to worship

Him, call upon His name. The

etymology is obscure.

שָׁר (not used) and only adopted for

the derivative מְשָׁרָה to engrave,

to indent, to ingraft; related to

שָׁרַם to make an incision, and

שָׁר II. See מְשָׁרָה.

שָׁר m. service (the holy one) e.g.

the vessels for the holy service.

I. שָׁשׁ a cardinal number, f., שָׁשָׁה

(const. שָׁשָׁה) m. six. The plur.

signifies sixty; from this
al arose the verb שָׁשׂ to
into six parts, or to give
kth part.

ormed from שִׁשׁ) masc. 1)
marble, equiv. to שִׁשׁ; 2)
(Egyptian) cotton, *bysnus*,
ext, the cloth made there.

The name has also a Heb.
logy.

ek. 39:2. See שָׁשׂ.

(foreign) p. n. masc. (fire-
ipper).

see שִׁשׁ.

a verb see שִׁשׂ.

nst. שִׁשְׁוֹן) m. joy, gladness,
with שִׁמְחָה; oil of joy
es that which is used for
ing at festival banquets.
שִׁשׁ.

. m. (commander; see שָׁשׂ).

. of a giant (commander).

secondary form for שִׁשׂ, cho-
r the sake of a paronomasia
מִשִּׁשׁ.

ordinal number, m. (from
שִׁשְׁוֹן f. the sixth; שִׁשְׁוֹת
xth part.

שִׁשׁ.

1. of a Babylonian province

7. The etymology is obscure.

. m. (lily) comp. שִׁשְׁוֹן.

n. m. (desire).

ot used) to be red, probably

from the reduplicated form שִׁשְׁוֹן,
for which the simple root שִׁשׂ is
the basis.

שִׁשְׁוֹן (in pause שִׁשְׁוֹן) m. red chalk
or red colour, probably red earth
for dyeing; ruddle.

שִׁשְׁוֹן (pl. שִׁשְׁוֹת) m. a pillar, founda-
tion, from שִׁשׂ to place; comp.
שִׁשְׁוֹן pillar, from שִׁשׂ; figur.
chief of a state, corner stone of
a building, support (of the people),
the distinguished one, the head.

I. שִׁשְׁוֹן in the sig. of tumult of war,
contracted from שִׁשְׁוֹן, syn. with
שִׁשְׁוֹן. See שִׁשְׁוֹן.

II. שִׁשְׁוֹן in signif. 1, the plur. שִׁשְׁוֹת
m. 1) the posteriors, the buttocks,
from שִׁשׂ to sit; the pl. is as if
formed from שִׁשְׁוֹת; 2) p.n. masc.
(orig. sprout, sproutling).

שִׁשְׁוֹן only a contracted form from
שִׁשְׁוֹן.

שִׁשְׁוֹן, שִׁשְׁוֹן (Aram.) equiv. to שִׁשׂ in
Heb. six. The pl. שִׁשְׁוֹת sixty.

I. שִׁשְׁוֹן (fut. שִׁשְׁוֹת, apoc. שִׁשְׁוֹת, inf.
const. שִׁשְׁוֹת) to drink, origin. to
quench the thirst, *sedare sitim*,
to satisfy the thirst, related with
שִׁשְׁוֹת and שִׁשְׁוֹת; שִׁשְׁוֹת is construed
with the accus. Hiph. שִׁשְׁוֹן, to
drink a part of the whole; with
שִׁשְׁוֹן, to drink from a vessel, with
the sub-signification of comfort;
transf. to banquet, feast, in the

signif. of to sit down at the table, figur. to drink iniquity or wrath, i. e. to be full of it. Niph. pass. to be drunk (of a beverage); for the Hiph. **שָׁתָה** is used.

II. **שָׁתָה** (not used) to spin, to weave, like the root **שָׂתָה**. From which **שָׁתִי** 2.

שָׁתָה (3 pl. **שָׁתוּ**, with **שֵׁ** preformative; particip. **שָׁתֶה**, plur. **שָׁתִים**) Aram. to drink, like **שָׁתָה** I. in Hebrew. From which **שָׁתָה**.

שָׁתוֹת see **שָׁתָה**.

שָׁתִי m. 1) the drinking, transf. to feasting, banqueting; 2) origin. woven, specially the warp, from **שָׁתָה** II., in contrast to **שָׂתָה** the weof.

שָׁתִיָּה (formed from **שָׁתִי**) fem. the drinking, feasting, banqueting.

שָׁתִיל (const. pl. **שָׁתִילִי**) m. a plant, sprout, from **שָׁתַל** to set, to plant.

שָׁתִים see **שָׁתִי**.

שָׁתַל (fut. **יִשְׁתַּל**, hence 1 pers. fut. with suff. **אֶשְׁתַּלְכֵּנִי**) orig. to place firmly, to fix; next, to plant, for which generally **נָטַע**.

שָׁתַם (like **שָׁתַם** in modern Heb., e.g. end of *Mishna, Aboda Sara*) to break open, to open (the eyes), in contrast to **סָתַם**; hence **שָׁתַם** **וְלֹא** used in parallel with **וְלֹא** **עֵינָיו**.

שָׁתַם equiv. to **סָתַם**, which see. **שָׁתַן** a form from **שָׁן** (see **שָׁן**), from which Hiph. **שָׁתַן** to make water, to piss; **שָׁתָן** a pisser; **שָׁתָן** **בְּקִיר** he that pisses against the wall, according to some, a little boy, and according to others, a dog.

שָׁתַק (fut. **יִשְׁתַּק**) orig. to cease, to rest, to stand still; hence, to be silent from dispute, to be quieted, subdued (of the waves), etc.

שָׁתַר (another reading for **שָׁתַר**, Kal not used) to break asunder, to break forth, to break out (of a swelling), related with **שָׁתַר** and **שָׁתַר**, having the same original signification in the root. Niph. to break out (of ulcers, boils).

שָׁתַר (foreign) p. n. m. (star).

שָׁתַר בּוֹזְנִי p. n. m. (luminous star).

שָׁתַת (3 pl. **שָׁתוּ**) orig. equiv. to **שָׁתַת**, to place, to put; hence, lay down (of a herd of cattle), to set the mouth against something, i. e. to speak against something. Niph. **שָׁתַת** (3 f. **נִשְׁתַּתָּה** for **נִשְׁתַּתָּה**, comp. **נִשְׁתַּתָּה** for **נִבְקָה**, in pause **נִשְׁתַּתָּה** to which also belongs 3 pl. **נִשְׁתַּתוּ**) to cease, to vanish (of power, strength), to fail, dry up (of water), to be immoveable, motionless (of the tongue from thirst).

תָּאָלָה f. a curse, from **אָלָה**.

תָּאָר orig. to be entwined; next, to be double, twofold, twins; hence, particip. **תּוֹאֲמִים** twins, double. Hiph. to bring forth twins, if it is not a denom. from **תָּאָר**.

תָּאָר (const. pl. **תּוֹאֲמִי**) masc. twin, from which Hiph. denom. to bring forth or bear twins.

I. **תָּאָר** (not used, probably the root belongs to **תָּאָנָה**, **תָּאָנָה**, **תָּאָנִיָּה**, and **תָּאָנָן**) equiv. to **אָנָה**, 1) to surround, encompass, also of con-nubial embrace; likewise to cause, occasion, induce, like **סָבַב**; 2) to moan, to lament; from which, 3) to weary, fatigue oneself.

II. **תָּאָר** (not used, belongs to **תָּאָנָה**) probably equiv. to **תָּאָן** to stretch along, to expand, which root is also applied in western languages to the designation of trees.

תָּאָנָה f. copulation, sexual desire or heat in animals, from **תָּאָן** or **אָנָה**; according to others, the gasping for or aspiring at something.

תָּאָנָה (but the pl. **תּוֹאֲנִים**, with suff. **תּוֹאֲנִיָּכֶם**) f. fig-tree, from **תָּאָן** to stretch out, to extend; transf. to the fruit, a fig.

תָּאָנָה (formed from the masc. **תָּאָן**, and stands for **תּוֹאֲנָה**) f. opportunity, occasion. See **אָנָה**.

תָּאָנִיָּה fem. mourning, lamentation, grief, sadness. See **אָנָה**.

תּוֹאֲנִים see **תָּאָן**.

תָּאָנַת שִׁלֹּה (circumference of Shiloh) p.n. of a place in Ephraim.

תָּאָר origin. to mark out, to make prominent (a plain), to designate (compare **תָּאָר** equiv. to **מָרָאָה**); next, to mark off a boundary. The Kal is generally used intrans. in the sense of being marked off, as the boundary. Pi. to denote, mark off, describe. Pu. **תָּאָר** to extend, in which sense **רָמֹן תָּאָר** Jos. 19:13.

תָּאָר (with suff. **תָּאָרוֹ** and **תָּאָרוֹ**) m. 1) form (of the body), visage, syn. with **מָרָאָה**, used of man or beast; 2) a beautiful form, beauty.

תָּאָרַע p.n. m. (cunning, or the cunning one) equiv. to **תָּחַרַע**.

תָּאָשֹׁר masc. sherbin, a species of cedar, from **אָשַׁר** to be straight, erect; according to other versions, fir, poplar.

תָּבָה (not used) probably to dig out, to deepen (for containing something). Probably related with **אָבָה** in **אָבָה** especially as **אֹב** occurs in this sense.

תָּבָה f. chest, box, transf. to a ship, ark, boat, vessel, from **תָּבָה**.

תָּבֹואָה f. that which is brought in (in the threshing floor or barn),

increase, produce, product (of the field, the threshing floor, the wine-press); transf. to any product, profit, or gain; and like תָּבַר, is also used in a spiritual sense.

תְּבוּנָה m. wisdom, understanding, only with suff. תְּבוּנָה, which, however, may stand for תְּבוּנָתָם. Root בּוּן.

תְּבוּנָה f. wisdom, understanding; in the plur. arguments, proofs, wise speaking. Root בּוּן.

תְּבוּסָה f. treading down, ruin, destruction.

תְּבוֹר (mountain top, equiv. to תְּבוֹר) 1) the Tabor, p.n. of a mountain in Galilee; 2) p.n. of a grove of turpentine trees in the tribe of Benjamin; 3) p.n. of a Levitical city in Zebulun.

I. תָּבַל (not used) to flow, to moisten, related with קָלַל to wet, and שָׁבַל to moisten; transf. to produce, bring forth. From which תָּבַל and תְּבִלָּה.

II. תָּבַל (not used) equiv. to קָלַל to mix, to mingle, especially in a sexual sense. From which תָּבַל and תְּבִלָּה.

תְּבִלָּה (from תָּבַל I., according to others, from יָבַל) fem. origin. the earth, i. e. the productive one, which produces fruit and plants, syn. with אֶרֶץ; but is also used

generally for the globe, the world, the inhabited earth; fig. the inhabitants of the world. Sometimes it is used of a country only.

תְּבִלָּה (from תָּבַל II.) m. sexual mixing, carnality; transf. to impurity, pollution, lewdness, sin or wicked deed. According to others, from קָלַל, after the form תְּמָס.

תְּבִלָּה f. shameful, wicked deed, thus according to some, identical with תָּבַל, which rendering is preferable to that of deriving it from קָלַל to consume, to waste, destroy. According to others, the reading (Isaiah 10:25) is תְּבִלָּה, which is also suitable to the context.

תְּבִלָּה (formed from תָּבַל) m. origin. running of the eyes, bleareyedness; according to others, having a white spot in the eye (Author. Ver. "one that hath a blemish in his eye").

תְּבִין (not used) probably equiv. to תָּבַן to be hard, dry, only used of ears of corn. From which:—

תְּבִין m. straw, transf. to fodder for cattle, provender, from תָּבַן. The same etymology has תְּבִישׁ and תְּבִישׁ.

תְּבִנָּה p.n.m. (model). Comp. תְּבִנָּה f. model, pattern, figure, after which anything is built; transf. to figure, image, or likeness generally. See תְּבִנָּה.

תַּבְּרִיָּה (burning-place) p.n. of a place in the Arabian desert.

תַּבְּרִיָּה (bright prospect) p.n. of a place not far from Sichem. The root is **תַּבַּר** to shine.

תַּבַּר (Kal, not used) to be pure, clean, innocent; thus equiv. to **תַּבַּר**. Hith.

תַּבַּר (for **תַּבַּר**) to act or conduct oneself purely, innocently.

תַּבַּר (Aram.) equiv. to **תַּבַּר** in Heb., to break, to dash to pieces.

תַּבַּרְתָּא p.n. of an Assyrian king. The name is also written **תַּבַּרְתָּא**.

תַּבַּרְתָּא m. recompense, reward, benefit, from **תַּבַּר**.

תַּבַּר (not used) to provoke, to excite strife or contention. Related is **תַּבַּר**, with a similar signif.

תַּבַּרְתָּא (const. **תַּבַּרְתָּא**) f. provocation, strife, contention; transferred to threat, rebuke, punishment. Root **תַּבַּר**.

תַּבַּרְתָּא (also **תַּבַּר**) p.n. of a northern country, probably Armenia, as the Armenians trace their extraction from an ancestor named Torgom.

תַּבַּרְתָּא m. name of a tree, either a plane tree or an oak, from **תַּבַּר** to be firm, strong; according to others, beech, pine, cypress, larch, etc.

תַּבַּרְתָּא (Aram.) adj.-m., **תַּבַּרְתָּא** f. continual, constant, the fem. as an adv., e.g. **תַּבַּרְתָּא** constantly, con-

tinually. The orig. signif. is going round in a circle, from **תַּבַּר**.

תַּבַּרְתָּא (palm city) p.n. of one of Solomon's cities, between Damascus and the Euphrates, Palmyra, whose gigantic ruins are yet in existence.

תַּבַּרְתָּא p.n. m. (reverence, worship) from **תַּבַּר** equiv. to **תַּבַּר** to fear.

תַּבַּרְתָּא (not used) to be amazed, terrified; next, to be waste, desolate; in Aram., to shudder, to be terrified, confounded, amazed at something. From which:—

תַּבַּרְתָּא (after the form **תַּבַּרְתָּא**) m. void, desolate, a waste; also as an abst., desolation, destruction, waste; fig. nothingness, emptiness, vanity; **תַּבַּרְתָּא** (as accus.) and **תַּבַּרְתָּא**, are used as adverbs, in vain, vainly.

תַּבַּרְתָּא (plur. **תַּבַּרְתָּא**) com. origin. roaring, raging (of the waves of the sea); 1) wave, billow, and generally, flood or multitude of waters; 2) abyss, depth of the sea; next, depth generally. The root is **תַּבַּר**.

תַּבַּרְתָּא (not used) to be slack, sluggish, indolent; related is **תַּבַּרְתָּא** and **תַּבַּרְתָּא** in the original signification.

תַּבַּרְתָּא (pl. **תַּבַּרְתָּא**) f. praise, fame, glory; also, the subject of praise, fame, or boasting, i.e. that which is deserving of praise, glorification,

or celebration; transf. to song of praise, extolling. The root is **הלל**.
תהלה (formed from a masc. **תהל**) f. slackness, sluggishness, indolence; also, fault, folly, error, defect; **שום תהלה** to charge one with folly. Root **תהל**.

תהללוכה fem. procession, company, guard.

תהפוכה (only pl. **ות**) f. falsehood, deceit, perverseness, folly.

תו (const. pl. **תו**) m. 1) a mark, sign, from **תנ** to mark, draw, engrave, inscribe; 2) signature of a writing or document.

תוא see **תוא**.

תוב (fut. **יתוב**) Aram. equiv. to **שוב** to return, to come back. Aph. **תתיב** (inf. **תתבו**, fut. **יתיב**) to give or send back; **תתיב תתבם** to send word back, to reply; **עטא** to give advice.

תובל (also written **תבל**) p. n. of a people in Asia Minor, west of Meschech.

תובל קין p. n. m. of the inventor of brass and iron-work or smithery. As an appellative, it signifies, a smith who purges the iron or brass of dross, or slacks.

תובנה Ketib for **תבונה**.

תונה fem. grief, sorrow, mourning, sadness, from **תנ**.

תונרמח see **תנר**.

תודה f. 1) confession; 2) ~~thanks~~-giving; next, song of praise; 3) thank-offering; complete **תודה**; sometimes also with omission of **תודה**.

תודה (Aram.) equiv. to **תדה** to be astonished, amazed, to be terrified.

I. **תודה** (Kal, not used) equiv. to **תדה** II. to mark off, describe, design. Pi. **תדה** to make marks, signs, or etchings, to scribble upon **(על)** something. Hiph. like Pi. to mark. Hith. **תדהתה** for **תדהתה** to make marks or signs for oneself, to mark off.

II. **תודה** (Kal, not used) equiv. to **תדה** in Aram. to be amazed at something. Hiph. to astonish, amaze, some one; also, to cause some one to feel grief or remorse, or to repent.

תוד (Kal, not used) to cut off. Hiph. **תוד** (for **תוד**) to hew off.

I. **תוד** (not used) to cut in pieces, to split; related is **תוד** in modern Heb. to rub in pieces, to bruise, to cut asunder, to split; from which **תודת**.

II. **תוד** (not used) to sink down, to lie down, let oneself down; from which **תודת** after the form **תודת** (from **תוד**),

תוד p. n. m. (lowness, the low one).

תודת f. hope, expectation, from **תוד**.

תור (not used) to divide, split, to cut in pieces; related to **תור**. From which:—

תור (const. **תור**, with suff. **תורי**) m. midst, middle, origin. the place where an object is divided into two parts; transf. to the innermost part of anything. The constructive state is used as a prep. in, through, among; thus, **בתור** through the midst, in the midst; **מלתור** out of the midst; **תור** within, the midst; comp. **תיכון**.

תור in the signification of oppression, see **תה**

תוכחה (from **יבח**) f. rebuke, chastisement, instruction, improvement, punishment.

תוכחת (with suff. **תוכחתי**, plur. **תוכחות**) f. 1) the demonstrating or proving (of a matter), defence, rejoinder, orig. the assertion of a right; 2) rebuke, reproach, blame, chastisement, punishment, exhortation, admonition. The root as in **תוכחה**, with which it is formally connected.

תוכי see **תוכי**.

תולד (begotten) p. n. of a place in Simeon, complete **תולד**, probably name of a Phenician deity.

תולדות (only plur. **תולדות**) f. origin. birth; transf. to family, generation, especially in a genealogical

sense; **ספר תולדות** book of generations, family register, genealogical history; later also without **ספר**, family history or history generally. Root **ילד**.

תולל (pl. **תוללים**) m. a robber, especially who carries away captives, from **תלל** equiv. to **שלל**.

תולע (pl. **תולעים**) masc. a worm, in the widest sense of the word, but especially of the kermes, the turtle insect, and the colour prepared from it; it is used rarely for the crimson dye or crimson garments; figur. as a figure of powerlessness and contempt; 2) p. n. m.; patron. **תולעי**. The root is **תלע** or **ילע**.

תולעה (and **תולעת**) f. the same, but only used in the sing.

תומ belongs to **תומים**. See **תאם** **תאומים**.

תומן once Ketib for **תומן**, which see.

תועבה (const. **עבת**—, pl. **תועבות**) f. that which is to be loathed, abhorred, abomination, loathsomeness, from **תעב** to abhor, abominate; transf. to idols, images, or idol worship, or anything unclean, unlawful to use, disgusting, loathsome, horrible.

תועה f. error, apostacy, backsliding (from God), figur. hurt, injury, calamity, inasmuch as such were

considered the consequences of apostacy and error.

תועפות (from **יעף**, equiv. to **יעץ** to shine, to glimmer, pl. **תועפות**) f.

1) brightness, lustre, transf. to treasure; 2) swift course, swift-ness (of the buffalo or *rehem*), derived from the sense shining, as this gradation of the sense is common in all verbs signifying brightness or shining; 3) weariness, wearisome labour.

תוף (not used) to dry up, to parch, burn, of the burning of dead bodies, of the drying of a cake, etc., as will be seen in the derivatives. Related is the root in **שדף**.

From which **תפתה**, **תפת**, **תפין**.

תוצאת (only pl. **תוצאות**) f. 1) place of going out (from a gate), transf. to a spring, fountain (of life), fig. escape, deliverance, i.e. getting out of danger; 2) end or extent, border, extremity, limit, of a place or country. Root **יצא**.

תור (particip. plur. once **אתרים** for **תרים**; fut. **יתור**) equiv. to **תור** to turn in a circuit, to go about, next like **תנל**, **תכל** to spy,) by going about), or carry on traffic, trade, by journeying through the country; from which the signif. of inquiring, searching, construed with **על**; with **אתרי** to follow

after something, to trace something out. Hiph. to spy, search out or through, only Judges 1:23.

I. **תור** (with suff. **תורך**, plur. **תורים**) m. a turtle-dove, *turtur*, so called from the sound or noise which it makes, fig. of a beloved subject; hence of the Jewish nation as the favourite people of God.

II. **תור** masc. a row, a string, from **תור** equiv. to **תור** to arrange, to string, to link.

תור (pl. **תורין**) Aram. m. oxen, for the Heb. **שור**

תורה (formed from **ירה** in the Hiph. signif., pl. **תורות**) f. 1) doctrine, instruction, whether of God or man; 2) concrete, the law, precept, containing instruction (syn. with **חוק**, **משפט**), especially the divine law communicated through Moses, the complete name of which is **ספר התורה**, book of the law.

תורק probably p.n. of a certain province, perhaps of **טרכון** Trachonitis, mentioned in the Targum. Ibn Ezra has also taken it for the name of a place.

תוש (not used) probably equiv. to **תוש** to be strong, vigorous. The connection of the **ת'ש** and **א'ש** is obvious from many verbs. From which **תיש**.

תור (from **תור**) m. a sejourner, a foreigner who has settled in another country (without the right of citizenship).

תור (formed from **תור**, after the form **תור**) f. 1) assistance, support, comfort; 2) that which is essential (either for profit or loss); 3) wisdom, understanding, origin. the real, essential. See **תור** in its various significations.

תור (another reading for **תור**, after the form **תור**) masc. a club, cudgel, from **תור** or **תור**, which see.

תור see **תור**.

תור (pl. **תורות**) fem. whoredom, fornication; figur. idol worship, idolatry. The plur. is used as an abstract.

תור (pl. **תורות**) fem. leading, guiding, directing, conducting (of a state), from **תור** a pilot, or "the man at the helm;" next, generally the act of conducting, council, advice; or perhaps orig. equiv. to **תור**, from **תור** in the orig. signif., like **תור**.

תור p.n. m. (the low one) equiv. to **תור**.

תור (with suff. always in plur., as **תורות**) Aram. prep. under, like **תחת** in Heb.

תור p.n. m. (the wise one), re-

tained only in a patron. form **תור**. Comp. **תור**.

תור f. beginning, commencement, from **תור**; **תור** in the beginning, previously, formerly.

תור (pl. **תורות**) m. sickness, illness, disease, languishing; from **תור**, equiv. to **תור**.

תור m. name of an unclean bird of prey, probably the male ostrich; from **תור** to rob.

תור p.n. m. (place of encampment), for **תור**; patron. **תור**.

תור f. 1) grace, mercy, compassion; next, supplication, prayer, from **תור**, which see; 2) p.n. m.

תור (pl. **תורות** and **תורות**) m. prayer, supplication, likewise from **תור**.

תור pl. m. place of encampment, where the camp is erected, from **תור**.

תור (also **תור**) p.n. of a city in Egypt, probably Daphne, not far from Pelusium, a frontier fortress of the Egyptians towards Syria. The Egyptian name signifies "head of the land," capital.

תור p.n. of an Egyptian queen.

תור Ketib for **תור**.

תור (not used) to enclose, to lie firm round the body, probably only transf. from **תור**. From which:—

תור masc. a linen coat of mail or

habergeon; according to some, preparation for war, from תָּחַר.

תָּחַר see תָּחַר.

תַּחֲרֵעַ p.n. m. (artificer).

תַּחֲשִׁי (plur. תַּחֲשִׁים) m. name of a certain animal, whose skin was variously used. The Biblical interpreters do not agree whether it is *tahash*, dolphin, badger, or seal.

תַּחַת (after the form of נֶחַת from נָחַת, קִשָּׁת from קָשַׁח, שָׁחַת from שָׁחַ; with suff. תַּחְתִּי, but also with suff. pl.) f. 1) orig. sinking, depth; next, the lower part, as an adv., under, below; the same is מִתַּחַת; under the tongue, under the lips, are used for: in the mouth; "I tremble under me," i.e. my feet are tottering; many verbs are construed with תַּחַת or מִתַּחַת to signify a downward motion or below something, even in a spiritual sense; with prefixes תַּחַת is used: (a) מִתַּחַת from under, signifying a removal from beneath an object; מִתַּחַת לְ beneath something; rarely in this sense לְ מִתַּחַת, and only in reply to the question, Whither? (b) אֶל תַּחַת under, below, in reply to the question, Where or Whither? 2) in the place of, instead; 3) p.n. of an encampment of the Israelites

in the desert (lower place); 4) p.n. m. The root is תַּחַח.

תַּחַת (with suff. תַּחְתִּי) Aram. the same; for which also stands תַּחְחַת, which see.

תַּחְתִּי (pl. תַּחְתִּים) adj. m. תַּחְתִּי or תַּחְתִּית (pl. תַּחְתִּיות) f. the lower, under one, deep one; אֶרֶץ תַּחְתִּיות the depths of the earth, the lower regions; figur. in the mother's womb; בֹּרַחַת the deepest pit; תַּחְתִּים the lowest chambers.

תִּי see תִּי.

תִּיכָנָה (adj. m., תִּיכָנָה pl. תִּיכָנָה) fem. the middle one; fem. plur.

the middle parts (of a building). This adj. is derived either from

תָּחַ or from another noun תָּחַ.

תִּילָן (from תִּילָן) p.n. m. (present, gift). The Ketib has תִּילָן, with the same signification.

תִּימָא (also תִּימָא) p.n. of a country and people in the northern desert of Arabia, probably abbreviated from תִּימָא.

תִּימָן (situate in the south) p.n. of an unknown city; from which gent. תִּימָנִי, which is not to be confounded with תִּימָנִי.

תִּימָן masc. (it is fem. only when it stands for תִּימָן) 1) that which lies to the right, the south, southern district (comp. אֶחָד); formed from תִּימָן = תִּימָן; תִּימָן southward.

2) poetically for the south wind, as צפון for north-wind, in which case it is used as a fem.; 3) p.n. of a people; next, of a country in the east of Idumea (origin. south-country, southern); patron. in this sense is תימני.

תִּמְרָה (only plur. תִּמְרוֹת, but also תִּמְרָה) f. a pillar, or column (of smoke) from תָּמַר, to be prominent. In prose עמוד stands for it. The correct orthography is תִּמְרָה.

תִּירוֹשׁ (also יִרֹשׁ) m. that which is gotten from the fruit, i.e. must, new wine; also of the juice of grapes. The root is יָרַשׁ to gain, to get, to possess.

תִּירָא p.n. m. (fear, terror).

תִּירָם p.n. of a national tribe and country. Josephus, Jerome, and the Jerusalem Targum take it for Thrace, as the name also suggests.

תִּישׁ (pl. תִּישִׁים) a buck, a he-goat, from תָּוִשׁ, equiv. to תָּוִשׁ, to be strong, powerful.

תָּג (seldom *plene*) m. orig. cheating, usury; next, oppression, violence.

תָּכָה (Kal, not used) to lie down, to be encamped; hence Pu. תָּכָה (3 pl. תָּכּוּ) to lie down לְרַגְלֵים at the feet of some one.

תְּכוּנָה f. 1) a place, seat, from כָּנָן; 2) arrangement, structure, preparation; 3) costliness, costly

apparatus (comp. תְּכָנִית), derived from תָּכַן,

תָּכִי (only pl. תָּכִיִּים) m. a peacock; according to others, pheasant. The word is foreign.

תָּכַךְ (not used) origin. equiv. to the root in נִשְׁכַּךְ to bite, but generally, to oppress, to spoil, to snatch away. In Aram. תָּכַךְ signifies to punish.

תָּכָר (only plur. תָּכָרִים) m. origin. usury; next, spoliage.

תָּכַל (not used) equiv. to שָׁחַל to peal, from which תָּכִילָת, which see. תָּכִלָּה (from פָּלָה) f. finishing, completion (of a matter).

תָּכִילָת (from פָּלָה) fem. 1) equiv. to תָּכִילָה completion, finishing; the completion of hatred, i.e. the utmost hostility; 2) the end, where something ceases or ends, the outmost.

תָּכִילָת fem. origin. equiv. to שָׁחַלָת mussel-shell, from תָּכַל; next, especially, the purple mussel with blue shell, from the juice of which the bluish or violet purple is made; transf. to bluish purple or thread or cloth coloured therewith.

תָּכַן equiv. to תָּקַן to put or place firmly, straight, just (also by weighing); next, to weigh, to prove, try, or test (the spirits, the

hearts), Niph. **נִתְּבֵן** to be levelled, made even, smooth (of a road), to be just, good (of actions); **לֹא** "the way of the Lord is not right (equal)," Ezek. 33:17, quoted, as said by the wicked. Pi. to establish, to fix; 2) to measure or mete out, to weigh out (synon. with **שָׁקַל**, **מָדַד**) to try, prove. Pu. to be weighed out, e.g. **הַפָּסֶף הַמִּתְקֵן** the money weighed out.

תִּכְן m, 1) a task, a work measured out; next, measure generally, number, or quantity; 2) even place, p.n. of a place in the territory of Simeon.

תִּכְנִית f. 1) a measure, pattern, structure; next, an ornament, beautiful arrangement; 2) perfect in beauty or measure. The word is derived from **תִּכְן**.

תִּכְרִיף m. a white garment, a mantle, in modern Heb. **תִּכְרִיכִים** shrouds; from **כָּרַף**, which see.

תֵּל (with suff. **תֵּלָה**) m. a hill, a heap (either of stones or rubbish), from **תָּלַל**; **תֵּל** is used in the following compounds as a proper noun, **תֵּל אֲבִיב** (hill of ripe ears) p.n. of a place in Mesopotamia, on the river Chaboras; **תֵּל חֲרָשָׁא** (hill of the wood) p.n. of a city in Babylonia; **תֵּל־מֶלַח** (salt hill) p.n. of

a city in Babylonia; it also appears in **תֵּל־אֲשֹׁר**, **תֵּל־שֹׁר** (hill of Assur) p.n. of a city in Assyria; the same geographical form is also found in the Phenician, e.g. **תֵּל בָּר** (corn hill) *Tillibari*.

תָּלַח equiv. to **תָּלַה** to hang, to be suspended, e.g. of the life, i.e. to be in constant danger, fig. to be inclined, attached to something.

תֵּלְאָה (from **לָאָה**) f. labour, trouble, distress; comp. **תֵּלְעָה** from **עָלָה**.

תֵּלְאֻבָּה fem. dryness, drought, of a country, dearth; **תֵּלְ אֶרֶץ** land of dearth.

תֵּל־אֲשֹׁר (also **תֵּל־שֹׁר** the hill of Assur) p.n. of an Assyrian province, but cannot be defined.

תֵּלְבִשָׁת f. a garment, clothing. The root is **לְבַשׁ**.

תֵּלֵג (Aram.) masc. snow, equiv. to **שֶׁלֶג** Heb.

תֵּלְגַּת פֶּלֶס see **תֵּלְגַּת פֶּלֶס**.

תָּלַה to hang, to suspend, e.g. to hang on a tree, death punishment; also of the suspending of a shield, etc. Niphal pass. Piel, of the hanging up on something, construed with **בָּ** and **עַל**.

תֵּלְגָּה f. murmurings, from **לָגַן**.

תֵּלַח (not used, after the Aram.) to break, to dash to pieces.

תֵּלַח p.n. m. (breach).

תֵּלִי (with suff. **תֵּלִיךָ**) m. the quiver

or weapon, origin. that which is suspended at the side of the body.

תליתי (Aram.) adj. masc. the third, formed from תלת three.

I. תלת to raise or heap up, used of something that is thrown up to make a heap; related is תלת.

II. תלת orig. equiv. to תלת, תלת, to move to and fro, to shake, e.g. of locks of hair; transf. like תלת to throw away, to despise, to mock, especially in Hiph. and Hoph. where the ת. of the Hiph. was adopted as a radical, and hence the formation of a secondary root תלת.

III. תלת (not used) equiv. תלת to spoil, rob, plunder; from which תלת.

I. תלת adopted for תלת, which, however, is uncertain, as the latter might have been formed from תלת.

II. תלת (not used) to be bold, courageous, related to תלת in Aram., transf. to be daring, to rob; from which תלת p.n.

תלת (formed from תלת with the nominal formation תלת, pl. תלמים, const. תלמי) m. furrow-hill, the furrow is called תלת.

תלת p.n. m. (the violent one), from תלת II.

תלמיד (later) m. a disciple, a pupil; from תלם.

תלת (not used) 1) equiv. to תלת to swallow, to lick off; next, to eat off, to destroy; 2) after the Arab. to stretch the neck out long; from which תלת, and from this as a denom. Pu. תלת to be clothed in crimson. The p. n. תלת is from תלת 2.

תלת (not used) equiv. to תלת in Aram. to entwine, to join, to link. From which:—

תלת (only pl. תלמים) f. terrace, so called from its being in rows; according to others, an armoury where weapons were hung up, as on the turrets and walls of eastern cities.

תלת see תלת.

תלת (Aram.) cardinal number, fem., תלת, תלת m. three, like the Heb. שלוש, plur. תלתין thirty. The form תלת belongs to תלת. תלת (only def. תלת for תלת) Aram. adj. m. the third (in rank) who follows the תלת; subst. the third in rank.

תלת (Aram.) adj. m. the same.

תלת (only pl. תלתים) m. lock of hair, so called on account of its motion, origin. waving branch, like תלת.

תלת adj. m., תלת f. orig. complete, finished; next, perfect, just, upright, pious, innocent, blameless,

used in both genders as a subst.; as an abstract, innocence. Root **תמ**.

תם (Aram.) equiv. to **תם** Heb., with **ה**, **תמה** there.

תם (once **תום**, before makkaph **תם**, with suff. **תמי**) m. orig. completion, perfection; **תמים** in their fulness, i. e. complete; hence, 1) like **שלום**, of a similar signif. in the original, happiness, peace, prosperity; **תמים** **בצרכיו** in the midst of his prosperity; 2) in a moral sense, integrity, innocence, piety, with or without **לב**; **הלך תמים** to walk in innocence; 3) (only pl. **תמים**, connected with **אמת**) truth, next specially, revelation. The root is **תמ**.

תמה see **תמיא**.

תמה (fut. **תתמה**) to wonder, to be astonished, to be amazed at (**על**) something; often, with the sub-signification of fear or terror, to gaze at one another with amazement. Hith. **תתמה** to wonder, to be astonished.

תמה (Aram.) the same. From which:—

תמה (pl. **תמהין**, def. **תמהיה**, with suff. **תמהיה**) Aram. masc. that which is astonishing, wonder.

תמהות (const. **תמהות**) m. fear, terror, from **תמה**.

תמזל masc. name of a Syrian deity, which was worshipped by mourning women among the Hebrews. It is also the name of the fourth month of the ecclesiastical year of the Jews.

תמול (abbreviated from **אתמול**, **מול**—, in which the etymology is also to be found) adv. yesterday, connected with **שלשום**; once for **איש תמול** a man of yesterday.

תמונה (derived from **מן**) f. a form, figure, likeness, image.

תמורה (from **מר**) f. changing, exchange; concrete, that which is changed or exchanged; 2) in a spiritual sense, recompense, restitution, compensation. See **מר**.

תמותה f. death; **בן תמותה** son of death, i. e. one condemned to die. Root **מות**.

תמזל (not used) belonging to **תמזל**, which see.

תמזל (probably equiv. to **שמחה**) p. n. masc. (joy).

תמיד m. 1) orig. continuance, constancy, from **מזיד** to extend (especially of time); **איש תמיד** a man of constancy, i. e. hired constantly; continual offering, i. e. every day, morning and evening; continual bread, i. e. the shewbread that was always lying on the table in the

temple; 2) adv. continually, constantly, always.

תַּמִּים (contracted from תַּמִּימִים) m. pl. the double ones.

תַּמִּי (const. תַּמִּי, plur. תַּמִּימִים, const. תַּמִּימִי) adj. masc., תַּמִּימָה (pl. מִוֹת—) f. in all significations of תַּמ, orig. complete, perfect, whole (in reference to extent); next, 1) complete, both physically, i.e. without blemish, sound; and spiritually, i.e. perfect in knowledge, where תַּמִּי stands in the state of const. to the following subst.; 2) in a moral sense, i.e. honest, innocent, irreproachable, pious, and as a subst. in this sense, honesty, integrity, truth, e.g. to walk in innocence, in integrity, to give truth, i.e. to utter truth.

תָּמַךְ (particip. תֹּמֵךְ equiv. to תֹּמֵךְ, fut. יִתְמַךְ) to support, to hold, to keep up, often construed with וְ or the accus.; related to סָמַךְ; transf. to assist, help; next, to hold fast, to seize, with the secondary sense of supporting oneself; to hold together (of two objects), so that the one supports the other. Niph. pass. to hold one another; as to the interchanging of ד and נ, comp. נָתַךְ and נָסַךְ, תָּמַר and סָמַר, תָּמָם and סָמָם

and נָסַךְ, רָסַךְ Talmud, נָסַךְ and נָכַת and others.

תָּמַל (erroneously taken as belonging to תָּמַל) see תָּמַל and אֶתְמַל.

תָּמַם (3 pers. תָּמַם, 3 pl. תָּמַמוּ, but 1 plur. תָּמַמוּ, inf. תָּמַם, before mak-kaph תָּמַם, with suff. תָּמַמְתִּי, fut. תָּמַמְתִּי; transf., apoc. תָּמַמְתִּי, intrans. תָּמַמְתִּי, seldom תָּמַמְתִּי) 1) transf. to make something complete, to complete, finish, conclude (a deed), synon. with שָׁלַל, כָּלַל; transf. to bring to an end, to remove entirely, to come to an end, to vanish, in an intransitive sense, as it were; 2) intrans. to be complete, finished, at an end; transf. to be complete, or in full number, to be finished, consumed, to cease, especially of thorough destruction; fig. to be honest, perfect, irreproachable. Hiph. תָּמַמְתִּי (1 pret. תָּמַמְתִּי, 3 plur. תָּמַמְתִּי, inf. with suff. תָּמַמְתִּי for תָּמַמְתִּי, fut. תָּמַמְתִּי) 1) to prepare for eating (meat), to do something perfectly, fully, to cause something to cease, to remove it entirely; 2) in a spiritual sense, to carry out a plan, to make one's walk perfect, irreproachable; 3) to count up, to pay off. Comp. שָׁלַל in this sense.

Hith. תָּמַמְתִּי to conduct oneself

honestly, innocently towards (עם)
some one.

תָּמַן see תִּימָן.

תְּמָנָה (portion, possession, from מָנָה)
p.n. of a city in the Philistine
territory, assigned to the tribe of
Dan; with הַ finis תְּמַנְתָּה gent.
תְּמַנִּי.

תְּמַנִּי see תִּימָן.

תְּמַנִּי see תְּמָנָה.

תְּמַנֶּעַ 1) p.n. f. (modesty); 2) (the
same) p.n. of an Edomite tribe.

תְּמַנְתָּה see תְּמָנָה.

תְּמַנַּת חָרֶם (sunny-place) p.n. of a
city in the mountain of Ephraim,
for which also תְּמַנַּת קָרָה occurs,
which may be a transposition
from the former.

תָּמַם m. dissolving, melting; used of
the snail, which in its course throws
off a slimy matter. Root מָסַם.

תָּמַר (not used) equiv. to דָּמַר to rise
prominently, to stare, to stand on
end.

תָּמָר (pl. תְּמָרִים) masc. 1) palm, so
called on account of its rising like
a pillar; height; עֵיר הַתְּמָרִים palm
city, a designation for Jericho; 2)
(palm district) p.n. of a district on
the southern boundary of Pales-
tine; 3) in Ketib for תְּדָמָר; 4)
p.n. f. (the slender one).

תָּמָר m. 1) palm; 2) pillar.

תָּמָר (pl. תְּמָרִים) m. equiv. to תְּמָרָה.

תְּמָרָה (pl. תְּמָרִים) palm-branch, but
only in an architectural sense, i.e.
an ornament in the shape of a
palm branch.

תְּמָרָק (pl. תְּמָרָקִים) m. 1) cleansing,
purification, from מָרַק; 2) the
ointment for purification; 3) fig.
means of cure or improvement.

I. תְּמָרָר (pl. תְּמָרָרִים) m. bitterness,
as an adv. bitterly, from מָרַר.

II. תְּמָרָר (pl. תְּמָרָרִים) a prominent
pillar or post, as a guide, from
תָּמַר.

תְּמָרִיק m. Ketib for תְּמָרוֹק in sig. 3.

תֵּן (pl. תְּנִים, once after the Aram.
form תְּנִין) masc. a kind of jackal,
or generally, beast of the desert
having a wailing voice, and thus
almost equiv. to אֵי; according to
others, dragon, or a species of
serpent; and according to others
again, a sea monster; which, how-
ever, it is difficult to determine.
The root is תָּנַן to stretch along,
hence used of a slender, stretching
animal.

תָּנָא to dwell, belongs to תְּנִנּוֹת, see
תְּנִנָּה.

תָּנָא (Aram.) equiv. to שָׁנָה Heb. to
repeat.

I. תָּנָה (equiv. to תָּתַן, יָתַן) to
hand, to reach, to award, to pre-
sent, to distribute gifts; only
Hosea 8.10, יִתְּנֵנוּ. Hiph. almost

in the same sense, Hosea 8:9. Probably, however, both forms in Hosea, **נָתַן** and **נָתַן**, stand for **נָתַן** and **נָתַן**, in the sense of, to follow whoredom, **נ** and **נ** interchanging. This signif. is certain in the derivative **נָתַן**.

II. **נָתַן** (Kal, not used) to relate, to recite, comp. **נָתַן** to learn, study (in modern Heb.), and **נָתַן** Aram. Pi. **נָתַן** to praise, to celebrate, construed with acc. and **ל**, and somewhat parallel with **לָלַן**.

נָתַן (only pl. **נָתַן**) fem. dwelling place (in the desert); according to others, a jackal, thus as a fem. form of **נָתַן**. In the first case, it is to be derived from **נָתַן** to dwell, or from **נָתַן** (thus **נָתַן** equiv. to **נָתַן**); in the second case, it would be only a secondary form from **נָתַן**.

נָתַן fem. forsaking, withdrawing, enmity; from **נָתַן**, which see.

נָתַן fem. fruit, produce, increase; from **נָתַן**.

נָתַן (const. **נָתַן**) masc. the tip (of the ear), not derived from **נָתַן** but from **נָתַן**, which see.

נָתַן f. sleep, slumber (particularly from laziness or inactivity); from **נָתַן**.

נָתַן fem. 1) moving to and fro, waving or shaking of the hand (as

a threat), but especially the waving of joints of the animal of sacrifice or other offerings, a ceremonial of consecration; in this sense, **נָתַן**, **נָתַן**; 2) tumult, movement of battle, the orig. signif. being moving to and fro.

נָתַן m. a place where the fire burns, a fire-oven, formed from **נָתַן** with the preformative **נָתַן**.

נָתַן (only pl. **נָתַן**) m. consolation, comfort, pity, compassion; from **נָתַן**.

נָתַן (in signif. 2, **נָתַן**) 1) p.n.m (comfort); 2) f. comfort, consolation, compassion.

נָתַן as a sing. see **נָתַן**.

נָתַן (once **נָתַן**, pl. **נָתַן**) masc. a serpent, a crocodile, a dragon, whale, shark, so called from its slender, stretching form. It is distinguished from **נָתַן**, the former being a sea animal, whilst the latter is generally a beast of the desert.

נָתַן (def. **נָתַן**) Aram. adj. m. two, from **נָתַן**. From which:—

נָתַן (Aram.) adv. a second time.

נָתַן belongs to **נָתַן**, see **נָתַן**.

נָתַן (not used) 1) to stretch out, stretch forth, to extend, e.g. of serpents and kindred animals; next, to be slender, thin; 2) to hand, to reach (related to **נָתַן**,

הָנִיחַ, יָתַן, etc.), to deliver; 3) to extend somewhere, i.e. to dwell; 4) to extend (of time), i.e. to endure, last, which signif. is found in יָתַן, to which it is related. A root הָנִיחַ has been erroneously adopted for הָנִיחַ Aram., since the former is to be derived from הָנִיחַ-שָׂא to burn.

תִּשְׁמַח fem. 1) a species of lizard; according to some, a chameleon; according to others, a mole, from שָׂמַח to gasp for breath; 2) an aquatic bird, a species of heron or a sea-gull; according to others, the pelican. Root שָׂמַח.

הָעֵב (Kal, not used) to abominate, to abhor, to loathe, comp. הָעֵב in signif. 2. Pl. הָעֵב to abominate, to loathe, to despise, reject, to make to be abhorred, to pollute (of persons or things); the form מְהָעֵב Isa. 49:7, is an abstract noun in the state of const. instead of מְהָעֵב, in the sense of object of abomination (of the nations). Hiph. הָעֵב to make abominable or shameful, i.e. their actions, comp. הָעֵב. Niph. to be despised, rejected, abominated, in abhorrence. The root in הָעֵב is identical with עָב (עֵב).

תָּעָה (fut. יִתָּעַה, apoc. יִתָּעַ) 1) to err, wander, about (without any defi-

nite object), with בָּ, in some place; with acc. to wander through some place; with מִן, מֵעַל or מֵאַחֲרַי used in a spiritual sense, to err from the right path, to apostatize or backslide from God; in this sense it is used sometimes as a subst., e.g. הָעֵי רִיחַ, הָעֵי לֵב those that err in the mind or heart; transf. in this sense to giddiness, the reeling or staggering of the drunkard, הָעֵי מְדַהֵשֶׁק to be giddy, to stagger, or to reel from strong drink; 2) like אָבַד to be forsaken, abandoned, solitary, as a consequence of wandering about. Niph. 1) to err about (of the drunkard); 2) to be in error, deceived; נִתְּעָה the deceived, deluded one. Hiph. הִתְּעָה, fut. יִתְּעָה, apoc. יִתָּעַ; 1) to mislead, lead astray, seduce or entice (to idolatry), to cause to reel (the drunkard), to cause to go astray from (מִן) something; 2) to go astray, in a spiritual sense; comp. תָּעַע.

הָעֵי p.n. m. (the erring one), once for which הָעֵי (the same).

הָעֵי f. that which is fixed, established and common (see עֵי); hence, custom, manner, habit; next, like הָעֵי law, testimony.

הָעֵי (from עֵי, after the form הָעֵי, הָעֵי, הָעֵי from הָעֵי, הָעֵי, הָעֵי).

with ה *finis* תעופה) masc. dark, gloomy, the same as עיפה. See עוף.

תעופה see תעוף.

תעל (not used) to hollow out, to dig out, related to שאל and שאל, from which:—

I. תעלה (after the form ברכה, const. תעלת, pl. with suff. תעלתיה) f. a trench, a canal, a water-conduit, from תעל, but not from עלה.

II. תעלה f. a bandage, a plaster, for a wound, from עלה, comp. העלה תארבה in this sense.

תעלול (only pl. —לים) m. fate, destiny, especially the evil one, from עלל to roll, as in modern language, “the wheel of fortune,” comp. סבה; hence Isa. 3:4, and ill fate or cruelty, abstr. for concr. the cruel ones (Author. Vers. babes) shall rule over them; according to others, תעלול signifies a babe, a boy.

תעלמה (pl. מות—) f. that which is hidden, concealed, hidden things, secret, from עלם.

תענוג (pl. —נים and —ות) m. origin. pleasure, enjoyment, delight, desire, luxuriousness, “the children of thy delight,” i.e. who are thy delight.

תענית f. self-mortification or chastisement, fasting, from צנה.

תענה (also תע; sandy soil) p.n. of a city in Manasseh, near Megiddo, on this side of the Jordan.

תעע (Kal, not used) equiv. to תע to err or wander about; hence Pilpel תעעע to stagger, to reel (of the drunkard); according to others, to mock, to deride; also, to deceive. Hith. תעעע to conduct oneself as a drunkard, to stagger, to reel; also, to act foolishly towards (ב) some one; according to others, to mock, deride.

תעצמה f. strength, might, equiv. to עצם, See עצם.

תער (not used) equiv. to שער to split, divide, cut off. From which:—

תערי (with suff. תערי) m. 1) a sharp knife, either for shaving (razor), or the writer's knife הפפר probably used to sharpen the point of his calamus; 2) sheath (of a sword), from תער to divide.

תעריבה f. pledge, security, surety, from ערב I.; next abstr. pledging. the sons of pledging, i.e. hostages.

תעעתע (pl. —עים) m. erring, deceit; hence figur. idolatry.

תפ (pl. תפים) m. 1) tabret, timbrel, or kettle-drum, from תפ to push, to strike, to beat; 2) a kind of jewel-casket, so called on account of its similarity to a timbrel.

תפארה but not תפארת (with suff.

תְּפִאָרֶת f. 1) beauty, ornament, of vessels, garments, and articles of taste; next, splendour in outward appearance; 2) in a spiritual sense, glory, honor, fame, praise, greatness; transf. as a concrete to the object of glory or praise, the seat of majesty and glory (the ark of the covenant). Root **פָּאֵר**.

תְּפִלָּה (plur. **תְּפִלוֹת**, const. **תְּפִלָּה**) m. 1) origin. fragrant fruit, from **פָּחַח** to be fragrant; next, specially, an apple, including the whole kind, as citrons, peaches, apricots, etc.; **תְּפִלָּה זָהָב** golden apples, oranges or apricots; 2) apple-tree; 3) (orchard) p.n. of several cities.

תְּפִזָּה (plur. **תְּפִזּוֹת**) fem. dispersion, scattering (of a people).

תְּפִינָה (with the nominal formation **תְּפִי**, comp. the same termination in **תְּפִינָה**, **תְּפִינָה**, **תְּפִינָה** and others, pl. c. **תְּפִינָה**) m. that which is baked or dried, from **תָּפַח** to dry, from which root **תְּפִיחָה** is also to be derived.

תְּפִל (Kal, not used) to overspread with paint, to overlay, from **תָּפַל** in the origin. signif.; next, in a spiritual sense, to deceive. Hith. **תְּפִל** to act covertly, falsely, perversely.

תְּפִל m. lime, whitewash, used for the walls; 2) anything soft, sticky; also, unseasoned, unsavoury; fig.

insipidity, absurdity, foolishness, or that which is disgusting, despicable, loathsome.

תְּפִלָּה (chalky ground) p.n. of a place in the Arabian desert.

תְּפִלָּה f. equiv. to **תְּפִלָּה** in a figurative signification, that which is absurd, insipid, foolish.

תְּפִלָּה (pl. **תְּפִלוֹת**) fem. 1) intercession, prayer, generally; **תְּפִלָּה** 'תָּפַח to recite prayer = to pray; 2) a peculiar kind of hymn or psalm, the distinctive element of which cannot now be defined.

Root **פָּלַל**.

תְּפִלָּצָה f. origin. equiv. to **תְּפִלָּצָה**, fear, terror, from **פָּלַץ**.

תְּפִסָּה (ford) p.n. of a considerable city on the western bank of the Euphrates, Thapsacus. The root is **פָּסַח**.

תְּפִף (Kal, not used) to smite, to beat, to strike, e.g. the tabret, or any musical instrument; to strike or beat on the breast; hence Po. **תְּפִף** to beat upon (**עַל**) the heart or breast. The root is also found in **תְּפִף**, **תְּפִף**, etc. The Kal **תְּפִף** to beat the timbrel, from which pl. fem. **תְּפִפּוֹת**, is only a denom. from **תְּפִף**.

תְּפִר (fut. **תְּפִיר**) to sew, join together; hence Piel, to sew fast together (garments, coverings).

שדח (fut. שדח) 1) to seize, to lay hold of, construed with **א** or acc.; hence, to catch, to take prisoners, to conquer (cities); 2) to hold fast or firm, of things not yet possessed; handle, manage, of things already possessed; to handle the bow, the sickle; to keep in possession (a town), to follow (the law); 3) to seize, with the sub-signification of hurting, injuring, e. g. to take the name of God (in vain), i. e. to swear falsely by His name; 4) to set, enchase, e. g. to inlay stones with metal; **שדח שדח** inlaid or overlaid with gold. Niph. to be taken prisoner, to be conquered, to be caught, captured, seized. Pi. to seize (frequently). In modern Heb. **שדח**. **שדח** (formed from **שדח**, after the form **שדח**) f. 1) place of burning, stake, funeral pile, partly for burning dead bodies, and partly for carrying children through the fire for the worship of Moloch; 2) with the article, denoting the place, in the valley of Hinnom, where the abominable worship of Moloch took place; 3) fig. terror, abhorrence, loathing, from the name of the place of **שדח**, which was a spot of terrible abomination.

שדח (formed from **שדח**) m. place

of burning (dead bodies), stake, funeral pile. The termination is as in **שדח** from **שדח**.

שדח (not used) Aram. to decide, judge, related to **שדח**. In both words the root is **שדח**, **שדח**, which has several analogies in the language.

שדח (def. pl. **שדח**, after the Syriac manner) Aram. masc. judge, arbitrator.

שדח (not used) to fear (after the Arabic), from which **שדח**.

שדח p. n. m. (obedience).

שדח (const. **שדח**, with suff. **שדח**) f. 1) a cord, thread, string, from **שדח**, in the signif. of binding, tying; 2) hope, expectation, comp. the verb **שדח**; "the prisoners of hope," i. e. the hoping prisoners; 3) p. n. m. (expectation), for which once **שדח**, and Keri **שדח** occurs.

שדח fem. standing, existing, from **שדח**. According to others, in the passage, Levit. 36:37, withstanding, resistance.

שדח m. an enemy, adversary, for **שדח**, or abbreviated from the same.

שדח (pitching of a tent or settlement, from **שדח** to fix, to settle on a certain place) p. n. of a village south-west of Bethlehem.

The desert bordering on it is called **מִדְבַּר תְּקוּעַ**.

תְּקוּמָה (pl. **תְּמוֹת**—) f. going round, circuit, revolution of the sun, expiration or end of the year, from **תָּקַן**, which see.

תְּקִיָּה adj. m. strong, mighty; only Ecc. 6:10, if **תְּקִיָּה** is not the reading.

תְּקִי (plur. **תְּמִי**—) Aram. adj. masc., **תְּקִיָּה** f. the same.

תְּקַל (Aram.) to weigh out, equiv. to **שָׁקַל** Hebrew, particip. pass. **תְּקִיל** weighed, balanced, from which part. a present tense is formed, to be weighed in the balance.

תְּקִיָּה (later inf. const. **תְּקִי**) equiv. to **תָּקַן** to be straight, just, upright. The root is found again in **תְּקַן**, **תָּקַן**. Pi. **תְּקִין** to make straight or even (that which is crooked), to form, establish; arrange, prepare, adorn, to set in order (proverbs).

תְּקִיָּה (Aram.) the same. Hoph. (after the Heb. manner), to be founded, established, to be re-established or restored (of a kingdom).

תְּקַע (fut. **תְּתַקַּע**) origin. to pierce, prick (from **תְּקַע**, related with **תָּקַע**, and **תָּקַע**); hence, 1) to strike into something (into the hand), either as a sign of joy, or of derision, or of mutual friendship;

next, to pledge oneself for (**תָּקַע**) some one, even with omission of **תָּקַע**; to drive into the wall (a nail), to pitch a tent (by driving in the tent pins), to thrust into the body (a sword or spear), to fling (into the sea); 2) of wind instruments, to blow with great force, either the trumpet or the horn. Niph. 1) to pledge oneself by the shaking or clapping of hands; 2) to be blown, of the trumpet.

תְּקִיעַ m. blowing (with a trumpet).

תְּקַף (fut. **תְּתַקֵּף**) to overpower, to prevail over, or oppress a person. Related is **תְּקִיָּה**, according to the connection of **תְּקִיָּה** with **תָּקַן**. See **תָּקַן**. The Hiph. **תְּתַקֵּף**, Eccles. 6:10, is only a denom. from **תְּקִיָּה**, in the sense of being mighty, powerful.

תְּקִיָּה (Aram.) the same, but in a bad sense, to grow frivolous, haughty.

Pa. to make strong, to confirm.

תְּקִיָּה (with suff. **תְּקִיָּה**) masc. power, might, strength, authority, respect.

תְּקִיָּה (def. **תְּקִיָּה**) Aram. m. the same.

תְּרִי a turtle dove. See **תְּרִי**.

תְּרִיָּה p.n. of a city in Benjamin.

תְּרִיבָה f. increase, offspring, brood; from **תָּרַב**, which see.

תְּרִיבָה f. increase, interest, usury; it is a milder term than **תְּשֻׁבָה**; according to tradition **תְּשֻׁבָה** sig-

nifies usury on loans of money only, but תַּרְבִּית includes loans of kind, etc.

תַּרְנֹל as a verbal form, see under רָנַל.

תַּרְנֹלָת f. leading, conducting, from רָנַל.

תַּרְנֹם as a verbal form, the same as תַּרְנֹם, see under רָנַם.

תַּרְדֵּמָה f. a deep sleep, fig. inactivity, indolence, sluggishness, apathy.

תַּרְהֻקָה p.n. of one of the kings of Ethiopia and Upper Egypt, which name has been found on inscriptions in Thebes.

תְּרוּמָה (pl. תְּרוּמוֹת) f. 1) that which is brought, delivered, a gift, present, comp. מִשְׁלָּא, from נָשָׂא; hence אִישׁ תְּרוּמוֹת a man of presents, i.e. who receives bribes; 2) especially a gift to the priest and the temple, and all offerings of that kind, in which sense the verb הִרִים is especially used, signifying "heaving," complete תְּרוּמוֹת; שְׂרֵי תְּרוּמוֹת fields of heave offerings, or of the first and best fruit; 3) a heave offering, so called from the ceremonial of heaving or lifting it up. The root is רוּם; see Hiph. under that root. תְּרוּמִי adj. f. formed from תְּרוּמָה that which appertains to a heave offering.

תְּרוּעָה f. a cry of jubilee, shouting, especially of the sounding of a trumpet, a shout for battle; the sounding of the horn or trumpet, and day or feast of sounding the trumpet, are used in scripture to designate the new year of the Hebrews, or the day of memorial.

תְּרוּפָה f. healing, from רוּף, equiv. to רָפָא to heal, which see.

תָּרַן (not used) equiv. to אָרַן, תָּרַשׁ to be hard, firm. From which:—

תַּרְזֵה f. a species of strong tree, the holm oak, scarlet oak, or holly.

תָּרַח (not used) to last, endure (of time), or to appoint a time.

תָּרַח 1) p.n. m. (endurance); 2) p.n. of an encampment of the Israelites in the desert.

תַּרְחֻנָה p.n. m. (probably security, hostage, from רָחַן, equiv. to רָהַן in modern Heb.).

תְּרִין (const. תְּרִי) Aram. a cardinal number, תְּרִיתַי f. two.

תַּרְמָה fem. a lie, deceit, artfulness, from רָמָה, which see.

תַּרְמִית f. lying, artfulness, deception, cheating, in the Ketib תַּרְמִית from רָמָה to deceive, to cheat, or to bring to ruin.

תָּרַן (not used) equiv. to אָרַן to be firm, strong, or to rise prominently. From which:—

תָּרַן (with suff. תְּרָנָם) m. 1) the mast

of a ship, so called on account of its resembling a pillar, related is תָּרָה and of similar etymology; תָּרָה stand, base, or foot of the mast; 2) pole, standard, flag, or banner, used as a signal on the tops of mountains.

תָּרָה (Aram.) m. equiv. to the Heb. שַׁעַר gate, door, port, entrance (of a palace).

תָּרָה (def. pl. תָּרָה־אֵל) Aram. m. door or gatekeeper, porter. The root is common and for תָּרָה. It corresponds with the Hebrew שַׁעַר, from שַׁעַר, after the form of מִלְכָּה.

תָּרָה (port, gate) p.n. of an unknown place; from which gent. תָּרָה, one from תָּרָה.

תָּרָה f. drunkenness, intoxication, reeling, staggering; hence the prophetic terms, the cup of trembling, the wine of trembling, signifying confusion and calamity.

תָּרָה see תָּרָה.

תָּרָה (not used) equiv. to תָּרָה in the signification of feeding, nourishing, to maintain or sustain by provisions. From which:—

תָּרָה (after the form תָּרָה, but only in the pl. תָּרָה־אֵל) m. origin. the sustainer, transf. to a kind of penates or household gods, which were looked upon as sustainers of the family, though later they

sank to the character of oracle images.

תָּרָה (pleasantness, grace, from תָּרָה) 1) p.n. f.; 2) p.n. of a city in the kingdom of Israel.

תָּרָה (not used) to be strong, firm, hard. Comp. תָּרָה and others.

תָּרָה (foreign) p.n. of a eunuch at the Persian court.

תָּרָה (with תָּרָה finis תָּרָה) 1) p.n. of a city and country in Spain, probably Tartessus, the great commercial mart of the Phenicians; the ships of Tarshish are those which carried merchandise to Tartessus; 2) p.n. of a precious stone, probably from Tartessus, if the name is not derived from the root תָּרָה to be hard; the commentators differ as to the speciality of the stone; according to Josephus, it is the chrysolite, the modern topaz; according to others (Auth. Ver.), a beryl; and some render it, amber.

תָּרָה (always with the article) a surname or title of a pacha or stadtholder תָּרָה, and also that of Nehemiah and Ezra. The word is of Persian origin.

תָּרָה (probably of Persian origin, tall of stature) p.n. of an Assyrian general under the Assyrian kings Sargon and Sennacherib.

תַּרְמָק p.n. of an idol of the Avites (after a Pehlevian etymology, it signifies prince of darkness).

תַּשְׁאָח (pl. **תַּשְׁאָחִים**) f. noise, clamour, raging, crying, shouting; from **שָׁח**.

תַּשְׁבָּה (captivity) p.n. of a city in the territory of Naphtali. From which gent. **תַּשְׁבִּי** the Tishbite, a surname of Elijah.

תַּשְׁבֵּץ m. cloth worked in cells or checquers, also embroidery; hence, **כֶּתְנֵת תַּשְׁבֵּץ** a coat of chequered cloth, or embroidery, or braided work.

תַּשׁוּבָה fem. 1) return; 2) answer, reply. In modern Heb. repentance, penitence. See **שׁוּב**.

תַּשׁוּמָה (const. **מָת**— for **מַת**) fem. that which is laid down, deposited, synonym. with **פְּקֻדוֹן**; but it is also

possible that **תַּשׁוּמָה** stands for **תַּשְׁמָה**, after the form **נִחְשָׁת**.

תַּשׁוּעָה f. help, deliverance, salvation, from **שָׁעַ** equiv. to **יָשַׁע**.

תַּשׁוּקָה f. desire, longing (of a woman after man). The root is **שָׁק**, which see.

תַּשְׁוָּה f. present, gift offered, from **שָׁה** in the sense of delivering, offering.

תַּשְׁעִי adj. m. (from **תַּשְׁעָה**), **תַּשְׁעִית** f. the ninth.

תַּשְׁעָה (const. **תַּשְׁעָה**) cardinal number f., **תַּשְׁעָה** (c. **תַּשְׁעָה**) m. nine; sometimes, also, for the ordinal number, the ninth; the pl. **תַּשְׁעִים** signifies ninety. The etymology is not to be traced to a verbal root.

תַּתְּנִי (foreign) p.n. of a Persian governor; according to the Persian it signifies, present.







